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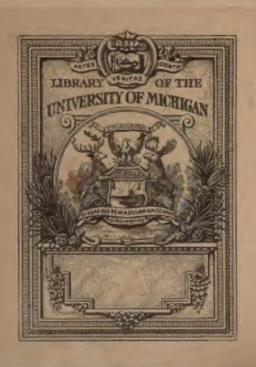
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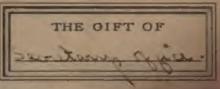
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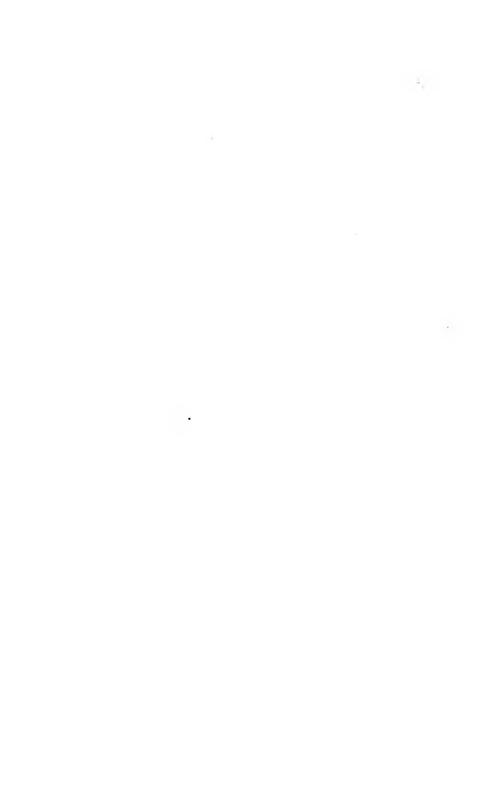
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BJ 556



DEATH OF THE BOY CHATTERTON. - See Page 92. Horm

"One more Unfortunate, --weary of breath, --rashly importunate, --gone to his Death,"

Shorthoner, Edmund

A PRESENT

TO

YOUTHS & YOUNG MEN.

Printed for Private Circulation, and Presentation.



"Constian" at the "Wicket Gate."
"Knock, and it shall be opened unto you!"
The "Old" Theology, versus the "New" Theology.

"No man having tasted Old wine straightway desireth New, for he saith, the Old is better."

Once, to every Man, and Nation, comes the moment to decide, In the strife of Truth with Falsehood, for the Good or Evil side; Some great Cause calls to all, offering each the Bloom or Blight, Parts the Goats upon the left hand, and the Sheep upon the right, and the Choice goes on for ever, 'twixt the Darkness and the Light.

By going flown the Street of 'By and By,' one comes,—at last,—to the Gate of 'Never!'"

from the Brabic.

In Nurse's arms,—a naked, new born Child,—
16 reping thou sat'st, whilst all around thee Smiles;
Live ao,—that,—sinking,—to thy last, long, Sleep,—
Calm may'st then Smile,—whilst all around thee Weep !

TO A FATHER,

WHOSE CONSCIENTIOUS LIFE,

UNDEVIATING RECTITUDE, AND UNFAILING LOVE,

HAVE,—DURING A LENGTHENED PERIOD,—

PROVED THE BEST EXAMPLE TO HIS SONS,

THIS BOOK

IS AFFECTIONATELY DEDICATED.

The above Dedication was to the Earlier Editions.

He died 11th October, 1880. His eklest son was the Author of
"John Inglesant," who died 4th March, 1903, a Portrait
of whom is at the End of Volume II.

NOTE.—It is suggested to place the Stamp of the Library, or Institution on this Page.

PRESENTED TO THE LIBRARY OF

WITH THE BEST WISHES OF THE AUTHOR.

"I expect to pass through this World but once; if, therefore, there be any good I can do, let me do it now! Let me not defer, or neglect it; for I shall not pass this way again."—Anon.

ERRATA.

Page 176,-For "Owen,"-read "Owen Swift."

- " 550,-For "The light,"--read "slight."
- " 571,-For "Storm,"-read "Storm Bell," or "Bell Buoy."
- " 598,—For "we should never,"—read "we never should."
- , 6:4,-For "live yet," read "live ye."
- ., 624,-For "or," read "on their hands."
 - ,, 609,-For "of the Fathers," read " Father."
 - " 622,-For "Ancient Prophet," read "Prophets."

VOL. I.

CONTENTS.

							42	AGE.
	CRAI	PTER I					-	
The Indian's Revenge -	-	-	-	-	-	-	-	21
	CHAP			-				- 2
"Old Skindint"	-			-	-	_	-	28
	CHAP	TER II	I.					
Anger! Gelert	-	-	-	-	-	-	-	30
The Discontented Pendulus		TBR (\		_	_	-	-	32
	CHAP	TER V	r.					
A Sailor Boy's Gratitude	-	_	_	-	-	-	-	37
	MAR	rap.zv	ь					
" And I will do it again"	-	-	-00	-	-	-	-	41
	CHAPT	IBR VI	11,					
The Liar	-	-	-	-	-	-	-	43
•	CHAPT	BR VI	11.					
Envy! "Whip behind"!	-	-	-	-	-	-	-	45
		TBR 12						
Loss of the Steamer "Lond	on,"	The "	Roya	J Cha	rter,"	and	the	
" Duncan Dunbar," o Diamonds	- Sy	- dney	-	18."	-	-	- 01	46
	CHAR	TER >	٤.					
The Brave American Pilot	-	-	-	-	-	-	-	74
D. D. Lander L.		TER X						
Poor Boys, how they became	e ruch.	AA III	iam r	rutton	-	-	-	79
	CHAPT	TER X	и.					
Ditto, Alderman Kelly -	*	-	-	-	-	-	-	85
	CHAPI	ER XI	11.					
the Boy Chatterton . A T	ragedy	_	-	-	-	-	-	92
		TER XI						
The Boy Edmund Kean,				-	-	-	-	too
		TBR X	ν,					
Master Betty, the Actor	-	-	-	44-	-	-	-	110
		CER X						
The Blasphemer, "What I	Have I	done	11.	_	-		_	120

CHAPTER XVII.

	PAGE.
The Young "Galley Slave"	- 126
CHAPTER EVIL	
The Mimic. "I have still the feelings of a Man "! -	- 128
CHAPTER III.	
The Boy Colbert. The Dishonest Employer	- 130
CHAPTER XX.	
"The Good (?) Old Times." Early Coaches. Early Railways Baldwin's Engines. "The Tinder Box." "Prize Fights," etc.	i. i. 143
CHAPTER XXI.	
Encouragements to the Young Christian; the Ancient Lamps Despondency; "Doubting Castle"; Curious Old Map John Bunyan	; ; - 183
CHAPTER XXII.	
Hints to Secure Health, and Vigour; Daily Habits; Food Drink, Diet, The "Sponge over," Recipes, etc.	l, - 210
CHAPTER XXIII.	
Hints on Sabbath School Teaching. The Unkind Teacher A Poor Boy; That Cursed Drink	; - 238
CHAPTER XXIV.	
A Curious Pair of Scales	- 265
CHAPTER XXV.	
The Jester, "You Must take the Staff back Again "	- 268
CHAPTER XXVI.	
The Young Tutor's Mistake-Pride	- 270
CHAPTER XXVII.	•
God's "Call " to all in Youth. Youth comes but once	- 273
	-7.3
CHAPTER XXVIII. The Fight, The brave Ichneumon. The Antidote	- 288
	- 205
Address As Wester Street (177) - Theory No. 19	
Address to Young Men. "Time Enough Yet"	- 291
CHAPTER XXX.	
"I Can," and "I Can't." Self-improvement. The Institute, etc. The Secret of Success	- 300
CHAPTER XXXI.	
The King and the Young Mason. The King "in Church." A	- 309
CHAPTER XXXII.	
Edward VI., The Boy King of England	- 312
CHAPTER XXXIII.	
The Modern "Eternal Hope" Delusion	- 318

EDATED THE DV

	PAGE,
Napoleon, Spain, Retreat from Moscow. St. Helena	- 329
CHAPTER XXXV.	
Drink. The Deacon sold the Rum. (See Vol. II. for "Drint" Immorality," "Gaming," and "War")	#,"— - 356
CHAPTER XXXVI.	0,0
The Boy David, " Giants " in our Day	- 358
CHAPTER XXXVII.	
The Boy Joseph, a "Type" of our Lord	- 371
CHAPTER XXXVIII.	
The Boy Isaac, a "Type of our Lord, The Sacrifice. The Ferry Boat of the Unitarian. Substitutes for the Crochrist	Fatal 268 Of - 381
CHAPTER XXXIX.	
The Lazy Carter. "Hercules" expostulates. The A Ferryman. "Faith" and "Works"	state - 390
CHAPTER XL.	
A Wild Night off " the Goodwins " ~	- 395
CHAPTER XLI,	
"The Fall." Satan. Freewill. Choice. "Trial" needfi	al.
The victory of Christ	- 401
CHAPTER XLII.	
Suggestions for leading a Christian Life. The Rise and Proof Religion in the Soul. Dr. Doddridge. Good I recommended -	Books 429
CHAPTER XLIII.	
The Hid Treasure in a Field	- 449
CHAPTER XLIV.	
Bible Difficulties. Esan and Jacob. Reply to Infidelity -	- 459
CHAPTER KLV. The Eternal Hope Delusion Part 1 to The Old Theo	leave
versus the New Theology Wesley and Wait True Apostonic Succession -	i.elo
Irus Apostosii Suicessina	+ 415
DEAPTER MIN	
The Eternal Hope Delission Part II. Paul, Peter John temporary Witnesses. Two Opposing Voices in this Wooksal Imputence of Farrar. The Final Partins.	1994- Tordic
olossal Impudence of Farrar. The Final Parting -	524
CHAPTER KLV	
The Eternal Hope Delawon Part III Remove — Fa Human Nature totally different to the Devine — Remar Description of — Sin — — — — — — — — — — — — — — — — — — —	inor " Brown - 172
1度を対する 大山川	.,,
The Time Enemal Prope The Green Several Carrier Engeneet by a Languagementer World Consense & Consense No. 100 (1997).	ant the
Germania do Sobrem nos Jermano Manador (h. 1911).	* 597
CEAPLE FLA	
Concusting Appress A Letter	1845

Former issues of this Work,—from 1864 to the last in 1892, having been approved by Libraries, one more Improved Edition, probably the last.—is once more offered for their acceptance. Although applications from private persons cannot be entertained, the Book may be had on application, from all our English Public Libraries, and "Y.M.C.A." Branches, also at similar excellent Institutions in the United States, Canada, etc.

NOVEL READING.

The habitual Novel, or Story, Reader, will, at times, candidly express a fear that the habit debilitates the Mind, consumes countless hours, and useless Sentiments over bogus Heroes, etc., who never had any existence, while it gradually disinclines to rational Study, or useful, instructive, Reading.

Undoubtedly he is right! The Problem remains, "Can a Book of an instructive tendency be rendered, at the same time readable, without having recourse to Fiction?"

The Candid Reader is asked, how far this Query is answered in this Vol. L., in [1] The Loss of the "London," 8.8., Pages 50-70, "The Royal Charter," and "Duncan Dunbar," off Sydney Heads. (2) The Boy Chatterton, Page 22. (3) Edimund Kean and Master Betty, the Boy Actors, Page 110. (4) The Boy Colbert, of Paris, Page 130. (5) "The Good (2) Old Times," Page 142. 6, Rules for Daily Habits, to secure Health, Page 210. (7) The Retreat from Russia, 1812, Page 320. (8) The "Sunday School," Page 238. (9) "The Fall," Page 401. (10) Suggestions for a Christian Life, Page 419. (11) The "Eternal Hope" Delusion, Page 318, also 405-523. (12) The True "Eternal Hope," Page 597.

SIR GEORGE WHITAMS, "Y.M.C.A."

During world wide travel, the Writer, son one occasion, crossed the Atlantic with the late excellent Mr. catterwards Sup George, Williams, of "Y.M.C.A." celebrity.

This was in 1876, on a Tour to the first, American "Contenned" Exhibition, at the People's Park, Philadelphia, extended to Kansas,-Colorado,-Salt Lake City,-" 'Frisco,"

—Mexico.—Canada.—etc.

Thirty years ago, travel in the Far West was not without its incidents,-Mr. Williams, and his son, being shot at, across the street, by a drunken Rowdy at Cheyenne. The splendid wave of "Prohibition" has,-since that day,-spread over America. Would that it would do so over Great Britain.

Even in 1876, the Writer was greatly struck with the Noble Schools,—Colleges,—"Y.M.C.A.'s "-Public Libraries," etc., of America,-the latter-through the munificent aid of that great, and wise, Philanthropist,-Mr. Carnegie,-and other Patriotic Citizens now immensely increased in number.

" JOHN INGLESANT."

Not possessing the Genius of his late Brother,—the AUTHOR of the Historical Romance,—" JOHN INGLESANT,"—a favourite Book of Mr. Gladstone's,—the Writer can only offer to the Libraries of the above excellent Institutions,—this little work. —with his good wishes.

George Washington, Patriot.

The Grandfather of the Writer,—for many Years,—added the Business of American Merchant to his English Manufactory, and was in New York, when the Great Patriot,-GEORGE WASHINGTON, -died, -14th December, 1799.

Note.—Those were the "Good" (?) old days of "Sailing" Ships. Delays of weeks took place at times,—waiting for a Wind to get fairly out to Sea. He left Liverpool in a well-found Ship,—the "Severn,"—Captain Sheffield,—an able Mariner,—22 September, 1799. Attempting.—but failing,—to negotiate the South of Ireland route,—they had to take to the Northern passage. A Stormy voyage,—narrowly missing Sable Island Shoals,—in a terrible, Gale. They reached New York 23 November, 1799,—a 61 days' passage. But the "Harriet,"—leaving Liverpool the day before them,—took 13 weeks !—while the "Neptune" from Bristol took 15 weeks 4 days (109 days) and ran short of Provisions! They were all in constant Dread of meeting the "French Privateer" Vessels,—and carried guns! "Good old times," Reader!
Rather a contrast to the Floating Palaces,—the "Lusitania," and "Mauretania," of 1908.—800 feet in length, 32,500 tons,—and 70,000 h.p.—crossing in less than 5 days! The first "Cunard" s.s.,—the "Britannia,"—207 feet long,—left Liverpool the 4th July, 1840,—and crossed in 14 days 8 hours, with 124 Passengers. Mr. Samuel Cunard,—the worthy Quaker of Halifax,—who accompanied them,—within 24 hours of landing, received 1,800 Invitations to Dinner, from hospitable American Citizens! Note.-Those were the "Good" (?) old days of "Sailing" Ships.

hospitable American Citizens!

THEOLOGY, "UNREST IN THE CHURCHES," 1908, THE "OLD THEOLOGY" VERSUS" THE NEW THEOLOGY,"

No man having tasted old wine straightway desireth new for he saith. The old is better "

The Reader, disturbed by the eccentric Theological Teaching of this day, is asked to peruse the following Chapters in Volume L., giving them a fair hearing,—and to say whether the propositions advanced do not commend themselves to the Conscience, and, may it be added, our Common Sense?

(1) The Existence of Sin, the necessity of Irial, and Free-

dom of Choice, Page 405, also Page 408.

(2) Good Books, Page 429.

3) Bible "Difficulties," Page 450, 4) Heaven and Hell, Pages 405 523.

5) John Wesley and George Whitheld, Page 497.

60 The "Eternal Hope" Delusion, or, the "Old Theology versus the "New Theology," Pages 405 to 596. The True "Eternal Hope," Page 597.

To avoid misconception, —this Work is not a "Proselytizing" one. It is not connected with, nor advancing the views of, any Especial Christian Sect, or Denomination. What httle Sectaman reserve the Writer might, from early associations,—have imbibed, has, long ago, disappeared. Having attended, with much Respect, and Interest, the various Churches, Chapels, and Meeting Houses, during world-wide Travels, of, he thinks, almost every known Religious Denomination, he has found the same Essentials to true Religion, Reverence, Faith, and Worship. He ventures, therefore, to claim that every true Believer, whatever may be the name of the "Church" he may elect to unite with belongs, -in addition, to one Vast Family, who, throughout the World, claim God, as their Father, Jesus Christ, as their Saviour,—and God, the precious Holy Spirit, as their Saviour,—and God, the precious Holy Spirit, as their Saviour,—then, all True Believers in our Lord are Fellow Christians,—alike entitled to Respect and Esteem.

The object being entirely a Philanthropic, not a Financial, one, as in previous Editions of this Book, no Copy can ever be 5.11. It must be accepted literally as a "Present" to Young Men.

[&]quot; Freely ve have recented, freely give." Matt. x. 8.

INTRODUCTION.

HE following work was written by a gentleman interested in Working Men's Clubs, "Youths' Institutes,

Sunday Schools &c.

Before leaving England, for a time, he desired to leave with a number of youths, from 14 to 25 years of age, a book which if carefully read might, with God's blessing induce a Youth to commence a manly, noble, and pious life. Not being able to meet with precisely the kind of Book he required, he resolved to attempt the present little Work.

Having spent very many pleasant hours he might almost voirs in their company, in teaching in the Sabbathschool Night Institute, &c., he has gained some experience, and the lants given to Youths in this Volume will, he thinks,

be appreciated by many a Youth setting out in life

Amongst the thousands of Works now weekly published on Travel History, Fiction, Poetry, and even Theology, one but rarely meets with a Book purposely designed to energing good and religious feeling in those young in years, and yet one which a Youth might read without feeling that weariness and repugnance so often felt by him for works

of a more pretentions and advanced character.

Books designed to combine entertainment and piety are often not very successful in advancing either; 'semi-religious' tales are prone to become more and more uninteresting and are sometimes so transparently unreal, and netitions as to become computatively worthless. On the offer hand, in the few books extant having no other object than that of presenting Religion to those in early life, the error is made of forgetting that the attention of a Youth cannot reasonably be expected to be held too long on one subject without some break or change.

In the carnest "Persuasions to Piety," and similar excellent Works by Mr. Pike, the practical part, as it bears upon the liny the and habits, has been almost entirely omitted, so as to leave the youthful and inexperienced, in some degree at a loss as to what are the first steps to be taken, in their case towards the Life recommended. On the other hand, the practical predominates so much in that admirable book for young students, "The Manual" by the Rev. John Todd,

and in such works as Mr Smiles's 'self-Help' & as to leave but little room for those earnest presidences of helpful and encouraging to the young Believer. The hand, proctoal lessons suggested fail, in their absence, to inspire him with that love and affection for his Lord without which it is to be texted a life of self-improvement, begun under the most excellent system will after a time, insensibly gli le back into the habits, and train of thought, common to the worldiv and thoughtless of his age.

RELIGION THE WORK OF A LIFETIME

One view of Religion alone may appear opposed in the following chapters, to the spirit felt so much in the present day by many, it is the insisting more upon a natural, quiet, and habitual course of Intellectual and Religious advancement, rather than relying upon the sudden and remarkable changes little short of intracles brought forward so prominently in the present day. a Religion dependent on the leadings rather than on the conscientious life.

" AWARENING " NOT NECESSARILY " CONVERSION"

Let us be thankful for all "Revivals," and 'Revivalists," for surely there never was a time when a Great Revival

of true, practical Religion was more needed

But let the Young Reader clearly understand what a "Revival" really means. "Awakening is by no means necessarily "Conversion!" Surely if there ever lived a Man who might have been inclined to rest upon his Awakening" as a true, genuine "Conversion," that man was the Great Apostle Paul. Does he rest content with that Damascus journey, as "Conversion and as his title to Salvation? Certainly not? He is ever urging us all to toilow his wise and holy example and leave the things that are behind " "But this one thing I do forgetting those things which are behind, and coaching forth unto those things which are before," Phil in 13. Not as though I had already attained, but I follow after " Brethren I count not myself to have apprehended." "Know we not that they which run in a Race run all but one reserveth the Prize? So run that ye may obtain ' 1 for ix 24 Very different reaching this, dear Reader to resting on a past siene, or scenes, of emotion or excitement, for Salvation' Instead of allusion to having been. Converted "on the Damascusroad, the Apostle on the contrary, sixs "I keep my body under, and bring it into subjection 1 for ix 27 Hay? Lest, after having preached to others, I myself should be a Castaway ' "

The after Life of multitudes who once seemed deeply impressed with Religion has proved by the irresistile logic of facts that the Pious emotions they once experienced, certainly did not lead them on to that true, lasting, real Conversion" the Apostle urges upon us "It ye know these things," says our Blessed Lord, "happy are ye if we do them. John xiii 1. "Not every one that saith unto Me. Lord, "shall enter into the Kingdom of Heaven, but he that docth the will of my Father, which is in Heaven," Matt vii 1. The wise Builder was he who heard our Lord's words and did them, whose house was found to be upon the rock.

True every Christian places his only hope of Reconciliation, and of Salvation, in the arst place, upon the Atonement and Salvation of the arst place, upon the Atonement and Salvatice of our Lord Jesus Christ. It is the shedding of the precious Divine blood of Christ which can alone Redeem any, or can alone ofter Mankind any hope or standpoint. Nothing else gives the true Christian any hope, any satisfaction, any confidence. We start with this. It is the first Principle, and Standpoint of true Christianity. But then follows the question of faithfulness in the Christian life and walk, the

Path of Duty

Are we seeking our Pleasures in God, in serving Christ's Cause of in a Life for Worldly Pleasure, Self, or Gain?

Because the Believer ever desires to be ' Found in Him, not having mine own righteousness" (to rest upon for Salvaturn - but that which is through the faith of Christ,"-(Phil in 6) -that is surely no reason why he is not to be ever anxious to do his duty, with Christ's aid! And, dear Reader no two words about it, that duty must be done Multitudes are impressed, feel at some time or other of ther aves the Power of the World to come," but it was not (onversion" By no conceivable means could their after life be called a Christian one! They fell away! They shirked the Conflict at the beginning. The Great Apostle never says, 'I was converted on the Damascus road." On the contrary, years after, he says. I have fought good Fight. I have kept the Faith, henceforth there is action for me a Crown of Righteonsness' Dear Reader' Why not let us recognise with the Great Apostle - and every true hollower of our Lord since His day, the Fact that, though thrist's Atonement has certainly opened to all the way to Heaven, there is yet a "Good Fight " for its also to a "Faith" for us, too, to be tried and tried it certainly will be - and to be "kept" also, by us, before the "Well done! Good, and faithful Servant! enter thou into the joy of thy Lord,"—can come,—(as God wishes it to

come) - also to us !

Young Reader! Value Religious emotions and Pious feelings,—especially in early life,—as the most precious of all God's gitts,—but value them, as He intends them to be valued, as a Means to an End. Do not rest on them,—grasping the Shadow for the Substance; they are intended to lead to,—but are not in themselves,—"Conversion." A religion which costs you nothing is just no Religion at all! Depend upon it, a religion of mere sentiment,—without the Cross,—will never win the Crown! "Without Holiness no Man shall see the Lord," Heb. xii. 14.

THE YOUNG BELLEVER DISCOURAGED.

Without this true View of "Conversion" being taught him, the Young Christian may become utterly discouraged. Why 'I quite thought that at such and such a time I was "Converted," and yet here are all the old sins still! Why I quite thought from that day all would be Happiness and Peace!

I thought that there would be no more doubts no more very great, =or, at any rate, very successful, =temptations, and that I should fall no more into any very serious sins." Did xou? Then, dear young Reader, you were expecting a Life contrary to the experience of every child of God!

To be "Born again," is not so easy a matter! The change from a State of Nature to a State of Grace is not so easily effected! It is the Work of a Lifetime! Else

what are we here " three-score years and ten " for ?

You are expecting the Crown, before the Cross, the Victory before the Conflict! It cannot be! The Christian must be tried! As a young Christian you are expected to prove a true,—not a sham, "fair weather only," Soldier of the Cross. Our Saviour's own path led Him to the Cross on Calvary! The Christian's life would be unintelligible,—it there was no trial no conflict no toe to face, no highling a good fight of Faith, no Satan to oppose, no confidence in God to be tried!

GIVING IT ALL UP

Many youths looking to themselves alone, and forgetting the power of the Almighty, conclude that Christ's precepts are,—at least to the immense majority of Mankind

maintely too high for poor human nature to entertain the slightest hope of following them. Thus, the precepts of Jesus Christ, in regard for instance, to absolute purits in Life, and even in Thought,—the 'giving up all, and follow ing Him," the "loving our neighbour," -nay, even our enemy, "as ourselves," &c "Be ye therefore perfect, even as your Father which is in heaven is perfect,"—are Precepts so transcendently high as to be ineffectual, -because impossible to follow. It is to be feared that many, usefully engaged in Christian work, -having to come in constant centact with these precepts, sare so depressed with the immense contrast presented by their own practice, -and the lives of those around them, to the teaching of Christ, -that they say, "I cannot go on preaching to others what I do not, and cannot, follow myself, it is a farce to do so," and give up in sheer despair!

WE HAVE ETERNITY TO WORK IN.

Being Himself Divine, how could our Saviour's Precepts and Standard be anything else but "transcendent" and trodlike? But, dear Reader, we must remember that, to reach that Standard of being perfect, the Christian will have Fternity in which to approach, —without ever reaching—Divine goodness. This is merely the Commencement of the Christian's life. It God gives the desire, He will, in time, give the ability, "I can do all things through Christ strengthening me."

The fault surely lies in looking too much at the "impossible" or man, and torgetting that "with God all things are possible." Because neither we, nor those around us, seem able, at present, to obey the Gospel precepts,—are we to madly give up all faith—in the amazing changing power of God, the Holy spirit—and that life or prayer which we are assured will lead

ultimately to our becoming "sons of God"?

No one denies for a moment the immense corruption of the Christian church, if judged by Christ's standard. Where is the consistent "Christian" may well be asked in 1907.

TRUE CONVERSION.

It certainly requires Faith to believe that the wondrous hange can take place. But before the mysterious and blessed influence of God the Holy Spirit a marvellous change is experiented. That terrible hunger and greed after gain, and money, -for instance, -that terrible Sin of Covetousness—the sin of our day (and the Sin especially of the English-speaking Race)—relaxes its fearful hold upon the soul as higher ambitions, and hopes, begin to dawn upon the Behever

-Dishousty, -Irreligion, -whatever it may be. God the Bossed Holy Spirit, the Sanctifier, -can, in time, -but

it takes time, if earnestly sought,—entirely change that deadly Selfish Heart,—change the entire Character, Ambitions, and Desires! Do you doubt it? Well, look around you! What! never seen that wondrous change in any Companion, Relative, or Friend? It is incredible! We see it,—thank God—certainly! Nay! We experience it, as Believers ourselves! And you, it you only persevere in a Prayer-tili and Christian Life, shall experience it too! Things,—which once were everything to us, upon which the then worldly, selfish, Christless heart was set,—are nothing,—thank God,—to us now! The taste for them has gone! We have something better now! This is "CONVERSION,"—the true Change, for Time and for Eternity!

EXCITEMENT.

There never was a time when it was more needful to bear in mind that all things in Nature designed to be lasting and permanent, much more all things connected with Religion, must, from the Constitution of things, be of extremely slew

and gradual growth.

In these days of increased intelligence and excited feeling we demand Preachers who can thunder and lighten, and trige their hearers forward by a succession of powerful impulses almost without their knowing it into the kingdom of Heaven What an idea of unreal and fictitious growth do such means present to us, to which all things in Nature and above all, God's dealings with Mankind offer a denial. With God all things are possible, but except in occasional instances, upon which we have no authority to rely—they being the exception, not the rule. His dealings with man have been as remarkable for their extreme deliberation as for their mevitable accuracy and certainty. Although hopelessly and fatally corrupt, a hundred and twenty years are given to a World, altogether corrupt, to repent, before it is destroyed. A hundred and twenty years did Noah warn the sinners before the Flood of the Wrath to come, while, though the World went on as usual, he was ever building the Ark. It is probable that they only laughed at the "foolish old man." who had been toiling for a hundred years on his mad scheme : for we learn how few rightenus and repenting would have stayed God's hand when His judgment waited till righteous Lot was in a place of safety. Noah, we are told, was "a Preacher of Righteousness," but he preached in vain! The "hundred and twenty years" of God's long-suffering slowly passed; and God warned Noah, at length, to go into the Ark. Louder than ever laughed the scoffers around him, at the silly old man and his family shut in on dry land, -they

ate thes drank, but the rain came, the very windows of heaven were opened, the fountains of the great Deep were broken up, and swept them all away!





The first also was corrupt before God, and the earth was filled with scoler for a fiesh had corrupted his was upon the Earth, and God and that the weekshess of man was great upon the Earth, and the first the weekshess of man was great upon the Earth, and the first the Mr. Fin fred and twents years. In the Second Month and the same into the first the Month the same day were all the fountains of were at these provided exceedingly upon the earth, and all the thirty are obserted. Fitteen cubits upward did the waters prevail, at the same analysis were covered. Commission 7.

Again a city with not ten unpolluted by frightful sin, is visited by God Himself, to see "whether they have done long their according to the report," before it is overwhelmed. The tradings of the Creator with His creatures undoubtedly the at an izing long-suffering, "not willing that any should erish." But such examples only serve to confirm the certainty prigment which overtakes the hardened and habitual must before he can persuade himself that there is any cause wherm. Hence the caution with which the many extra-

firmed in sin should be propagated, especially amongst the young and unthinking tor they tend to encourage tallacious hopes, and fail in every way to stimulate the young to earnest and real endeavours after a better life, while time and opporfunity are theirs. The Thief on the Cross, we may conjecture, although we are not positively told so, may have never heard or known of Christ before. This man was undoubtedly converted and accepted while upon the Cross, but does this apply to one who has known from very Childhood all the truths of the Gospel and yet known them in vain ' How little do we know of the torrner life, the circumstances the state of Society in which this man had lived. It he for the Arst time had heard of good, how little can we understand that degree of faith in a Criminal of those dark times which enabled him to discern in one convicted crue ined and reviled. a Saviour who would shortly be the Lord over Heaven and Earth a faith surpassing that of His immediate to lowers, who had been with Him from the first-annist the tumult and excitement of the scene, with the knowledge that in a few hours at the lengest he must pass into elemity and the consciousness that he was looking for the last time on the world around which enabled him to address to thrist those touching words. Lord temember me when Thou omest into I'm kingdom." Was this intended as an ordinary case of one whom sin and Satan had been hurrying on from one stage of guilt and pollution to another? Is this a case constantly as we hear it brought torward, which till we know more of its musual tratures - we date to lite to others as in estance of the ordinar; dealings of God the ordinary termination of a pelluted, woeful drunken criminal immord misspent lite?

Surely the parallel case of the parallel of the working not called to work in the vinexatal until the accounts had is not meant to encourage any modify to risk has all upon the hance of clate so called "Conversion". The cheef of the parallel lesigned is all were for cettin states of minutes those who heard them aimed rather to reprove the parallel cases which having all though could not feel passage in their being also bestowed

on others

Surely, when Piety and its duties have been presented to the mind from very early live there can be no application of this often inisappinel parable, seeing that the I all to a Resignois life a life of Piety towards test has drawly gone toth not in the eleventh hour turn youth long age.

The gracious words, "Let the worked tersake his way "
the and again. But it the worked will turn from all his
substitute he hath committed and keep all My statutes and

do that which is lawful and right, he shall surely live, he shall not die," offer no false hopes in respect to those sudden changes met with so frequently in tracts and modern publications of a religious character, though less frequently in actual and real life.

WE MUST HAVE TIME FOR ALL THIS.

Such passages of Scripture evidently impress us most strongly with the conviction that a complete change is absolutely necessary Shouting "Glory Songs," next rushing in crowds to cheer "New Theology," fatal Heresjes, is surely a debusive "conversion". Fancy crowds cheering during Divine Service' A day of vulgar irreverence, What is needed is a real permanent change of heart, a leaving off of evil, a performance of that which is lawful and right, and surely, this necessitates the being in a position, maying the time and fower, to do those things, and not the leaving off evil merely because it is no longer in our power to followit. 'But if the wicked will turn' here seems to be the point. A death-bed repentance can never be proved to be real and lasting unless the person could be restored and put to the test, and if he has tailed once to live a holy life, what ground have we for thinking that he would be successful it he had another opportunity ?

For does not what we ourselves have seen in him to whom the character may be applied of being a thoroughly wicked and proof man, confirmed in simple habits, tend much rather to the assertion, that "When the leopard can change his spots, he is may they also do good who are accustomed to do evil."

The change from cirtue to cree is, like all others, slow no one becomes altogether evil all at once. They could not do out they tried? And shall, then, the change from simulness to holiness, the most wonderful of all others, be alone marked or its solden unexpected, and instant growth?

The natural world offers a type of the same gradual growth or desix which marks the spiritual condition of mankind.

Possing over the periods of almost eternal duration needed to form the earth on which we live let us take, amongst mincerless examples, the simple illustration of the growth of an accin. At first from the swelling shell bursts forth, little by the first small shoot of green in time the seedling is read, which for years must struggle, with uncertain success, are above the long grass in which it is concealed—then, as far after year rolls by in slow succession—the returning and is turbing seasons—the wintry days of snow and rain—the long

warm days of Summer, leaving their gradual impressions the Seedling becomes a Sapling and, when generations of Mankind have been long ago gathered to the dust, the stately and tar-spreading oak tree towers above all around, until, after weathering the storms of Centuries, in gradual and silent dicay, it slowly passes away.



It was an Acorn once

And is not such a type of the slow and gradual steps by which a Character is formed formed not for Time only, but for Eternity? Is it not by such degrees the Great and Holy have in all ages been matured to what they were? The early turning of love to heavenly things. The hymnisal at a mother's knee—the habit of thought and teeling the impressions gained insensibly from examples of piety, especially in those of the same age as ourselve—impressions which are felt in after-life when the circumstances, and the actors have long since passed away, the vague and childish idea of "Our Father Who art in Heaven" (upening into taith, year after year, in the growing consciousness of the actual

presence of an Almighty Friend, the quiet, habitual communion with Him in prayer, in Boyhood and Youth, the book after book read in scenes of retirement, all leaving their deep and lasting impressions on the boy's mind, who can doubt that these are the principles on which to act, as the natural and hopeful means by which holiness and true piety have ever teen attained? Again, in those cases when the awakening from a wortul, Christless, prayerless life romes in later life, is there no struggle between the good and evil? No warfare? No self denial? No frequent prayers, no earnest seeking, before the Soul, long accustomed to a Godless life decides at length, once and tor ever, for the higher, rather than the lower life? Then, surely, we must have time for all this? surely duly actions—daily thoughts, words, and deeds, produce Hal its both in thought and deed! Equally surely do habits.

long continued, form the Character whether for good or evil. And certainly the Character decides the tate, or destiny, and what is tate or destiny, but Heaten or Hell? "Depart

from Me all ve that work imquity."

Let us then attempt by slow but sure degrees, to present true and intelligent ideas of religion and God to our scholars or all classes and ranks- ever in dependence for the Divine blessing upon our efforts without which we must all feel conscious nothing can result. Unless practical ideas of resignon are thus obtained, the efforts at public education, however excellent they may be, must ever prove ineffectual it, reaching the springs of action in fouthing the heart. Our traintry owes its supremacy far more to the Religious discosition of the English than to our mere advantages of position and wealth, and there surely never was a period when its teerning population needed more intelligent views of Christi-Fully allowing that "God alone giveth the increase" that " unless He build the city, they labour in vain that build it and knowing that all holy impressions must come from Him alone, surely this offers no more reason for omitting every means in our power, than the knowledge that its after-growth and success must be left to nature alone, need deter the husandman from sowing the seeds of the future harvest

Let us then seek to use the means God, points out to us as the hopeful ones for success, instead of placing dependence from that subtle, self-deceiving thought, common to old and using that we are much the same as others, and that when selful a certain time will yet come,—why we know not when or how, we know not when "Conversion" is to take the after we are allowing, at the same time, our short allot-ment of time and opportunity to pass by unimproved.

"TIME ENOUGH YET!"

That "Conversion" which they fondly hope is, some distant day, to be effected in an instant, with no attempts, no labour on our part, -unaccompanied by any conscious change in our daily habits, and daily thoughts, -to multitudes never comes at all!

How is it possible that it should, where no efforts are made, -no means employed?

Those sudden and unexpected changes of character which are to take place in the most depraved most certainly to multitudes do not come.

Such delusive hopes of a change to take place,—but always at some future time,—must surely be a hazardous "Conversion" on which to rest an Eternity of Weal or Woe!

"By going down the Street of 'By AND By,'-one comes, at last, to the Gate 'Never'!"

CHILDISH TEACHING.

The fact is, there appears in the present day to be a general desire, on the part of Teachers, to bring down as much as possible to the comprehension of the dullest the Truths of that Religion we wish to promote. Whether those Truths suffer nothing from such attempts, and whether our efforts should not rather be directed to raise the intelligence of our Scholars upwards to them, we cannot now pause to consider, but there will often be found an acuteness of mind in the Youths we teach which needs something more than the almost childish leaching not unfrequently given them. There can be nothing more calculated to strike us painfully, whether it be in the Pulpit or in the School, than to see the Teacher actually behind the intelligence of those he is presumed to be instructing, who, longing for teaching of a more advanced character, and being ready to receive it with benefit learn insension to think lightly of those fruths, the solemn meaning and requirements of which are lost sight of in the poor and weak manner in which they are presented,

But there will come a time, in the experience of every thoughtful Youth, when these subjects must be met and thought out for himself—and it will we think, be conceded, that to enlighten the mind, as far as Divine revelation permits, as to the cause of the cul we see around us on every hand although as far as we know, all has been done that will be done, and eighteen hundred years have passed since the Redeemer came—the reason for the struggle between good

and evil, between the service of sin and Satan and the service of God as of the utmost importance to the young Believer, just awakened to a sense of these truths, before he can estimate rightly the supreme blessing of the offer of a Saviour, and be

induced to fly to Him for refuge and salvation.

Repetitions will be noticed, and the persuasions to accept the offers of Divine goodness and a Saviour's love, in early life, and to cherish with prous regard those precious impressions of early religious feeling, will, perhaps, be thought to be repeated almost to tediousness, but it must be remembered that these addresses bear upon a point of such infinite importance to the roung, for whom they were written, they have been left unaftered.

WHEN IS RELIGIOUS LIFE TO REGIN?

The importance of carnest teaching in this day must be felt, when we have constant examples to prove that the young of one sex may be and often are) committing, and still more often wishing for the opportunity to commit, those sins of which the Scriptures say expressly, that they who do such things shall not inherit the kingdom of God; and that the young of the other sex may be and often are; principally intent inton the gratification of vanity, and looking for their chief happiness in the resorts of garety and folly, and yet, prost it I only that they are good-tempered and open, and not actually disobedient to their parents and other superiors, they are considered good hearted young people-which it would be well it all young people were. It is considered and translate to doubt that when age has given them a little note ais ion and self-command they will be all that can be But true charity is wakeful, full of solicitude, not an earthy satisfied and knowing what sin is and the ruin it streads over the tairest promise, is jealous of nuschief, apt to suspect tanger especially to those whose age renders them area a roots of evil themselves.

Are not those the symptoms by which genuine regard manife to itself when it is solicitous about the bodily health of the original of after from the wife or the child? and is not affectionate on original interests of others characterised by the manifestionate marks? And if those who are charged with the office of watching over the young, who naturally and almost existing take their habits of thought and views of religion to them, suffer themselves to be builted asleep or, for fear a being deemed uncharitable and over anxious spare themselves of pains in the duty of their position—shall it be called

uncharitable or unnecessary to endeavour to point out to the veage the importance of that life upon which their eternal interests depend?

THE LESSON NOT LEARNT IN YOUTH

To the considerate mind is there nothing to create anxiety in seeing the engaging cheerfulness and garety incident to youth welcomed, as sufficient indications of goodness, and a hopeful sign for a future life of piety and usefulness, by their parents and friends? The cheerful, lively disposition, the healthy, active body, the attractive exterior, and engaging manners, surrounded by friends, with good prospects for future welldoing shopeful signs these, you will say, for passing fitty or sixty years here, but what signs do they give, not for sixty nor a thousand years, but for Time Everlasting? Surely, the Poor in this World, without friends without hope for the future, with a large share of the miseries of life, born often in an atmosphere of disease and wretchedness, -have a far better chance of passing their fifty or sixty years, here tolerably than those who have not begin to turn to God have of passing a tolerable elernity !

I would not cast one cloud over that cheerful sprit—throw one shadow of sadness over that light-hearted disposition—more than is needful to lead such to seek that home where clouds, and tears, and sadness can never come, but knowing as we all do how soon early innocence is tarnished, and that either good or evil must take up its abode in that ovous, thoughtless heart, and with many an ebb and flow one or the other will finally take up its abode there never mere to depart—should we not avail ourselves of that period which once wasted is not to be recalled when the temper of the mind is soft and ductile that period of docility and good-himoured acquiescence to lead a Youth to a Christian poins, and happy life?

The teachableness of youth is in general much greater than we night at first imagine—their mexperience renders it so necessarily. In spite of much self-confidence, and a quick pride which seeks to hide the need of it, many a less n is, nevertheless, taken home by a Youth never to be again entirely forgotten.

It is rare to find in a Youth a deliberate pride of mind which repels advice and instruction, on matters which nearly concern him, from the conscious strength he feels of having no need of them.

THE LESSON NOT LEARNT IN MANHOOD.

Let us, then, trace for a moment, in conclusion, the after career of those in whom this fair morning of life, this seedtime for a happy future, has been allowed to pass by without solicitude in regard to their eternal interests, or to their spiritual understanling and attainments. As these grow older, they marry and ordinarily settle into decent, respectable people, adopting the usual outward forms of religion, and a sufficiently regular performance of its duties and requirements. With a arx and very imperfect idea of true fiely and holiness, with hearts ren lered more unimpressionable by habit, and by the thousand duties, pleasures, and engagements of life these listen with a calm and almost fistless attention to the excuest truths which once would have gone home with infinite good to their hearts. They may be no more set than ever upon the great work of their Salvation. they may be chiefly bent upon merely worldly pursuits, the care of their families, improving their fortunes enjoying the recreations considered needful and allowable in a life of business, but who can ma press being the truth upon such it is of eternal consequence that tives should feel? So long as they are kind in their conjugal. and parental relations, decent and regular in their mode of lite, who can be so uncharitable so rude—as even to venture a doubt whether that condition can be a safe one which has passed couth without having ever been touched by a Savious slove. without having ever consciously become His and with whom, loving and engaged with earthly things, the short remaining seriod of allotted life is rapidly hastening near a Looking at the depth of misery and sin multitudes are plunged in almost, trom childhood, causes us to consider their state as a opeful one in comparison. They seem not far from the ungdom of heaven

But if there be any in whom good and pious resolutions are long since ripened into good and pious actions and numered good actions have now led to a Christian life how scrall'e would such think it to be only "not far from the bing lom of Heaven." how ill could they bear to go over son, the struggles of earlier days which used to accompany sof exity action, when done in dehance of habits of evil, a chankful will they be to have escaped from that season that they were seeking, but had not yet found when that may of coldness and inwillingness to pray, because they a prived so often in vain, at last gave way before a faith in histead of giving up the attempt, had prayed the more trist and had been successful. Those who are thus within

the Kingdom of Heaven cannot but look back with pity upon those who are only as yet without its gates, much more upon those who have not taken a step towards it, not appear to be doing so.

In their married life there is the same absence of any gross wickedness, and we see much that is anniable; but the desire to turn to God, the sense of Sin and the need of a Saviour the very first tending of the steps towards the Kingdom of God—these we do not see!

Young people are not tempted to be hard, interested, covetous, or insincere. Those in middle life are not so strongly tempted to be thoughtless, or idle, or licentious, they have the restraints of their family connections; the knowledge of what is expected from, and due to, their position, the estimation of society, of which they now well know the value. They are not now so completely negligent in their attention to objects of real value, far from it tamily interest, the pursuit of wealth or ambition, and worldly cares, are now the objects of life and desire.

AND NOW, AT LENGTH, OLD AGE ADVANCES.

And now, at length, old age advances, with a step no longer to be mistaken, one after another the lights of Vanity had are disappearing in silence and in gloom. The bustle of the gay and thoughtless world is soon to fall no more upon our ears, but to be the portion of those who are just commencing, as they once did, its wearisome search after happiness.

Now, if ever, we may expect, that the lesson not taught in youth, nor learnt in middle age, will at last come home, and eternal concerns at length be the main object of earnest attention. Alas! in thing of the kind! There are still appropriate good qualities, the presence of much which calms disquietude and satisfies the requisitions of themselves and those around them, they must now be includent of the frailties and follies of youth, remembering that when young they shared the same.

Aged Persons are now occupied with, and intent upon, the preservation of their Health. How best, and where best to five to prolong the decaying powers of Body, and Mind. Do we not find them as anxious about their Property and World's concerns as ever? Frequently, more so! "Gold! Gold! hugged by the old to the very verge of the churchyard mould!" How can it be otherwise if the hopes for a lifetime have been placed upon this World alone?

Therefore if any man he in Christ he is a new creature, old things are passed away, behold all things are become new

And all thangs are of God who hath reconcided us to himself by Jesus Frist, and hath given to us the ministry of reconcidation.

tan such lives as those described—by any conceivable means be said to be "Becoming a new Creature". Have "o'd things passed away." Have "all things become new." Surely nothing of the kind!

I was answered and said unto him. Verily verily I say unto thee, I was a same be both again, he cannot see the kingdom of tool,

"YE MUST BE BORN AGAIN." John m., 3-8, 15 7000 BEING BORN AGAIN?

is this that dread of sin, that life of holiness and heavenly sizes that advancing from strength to strength, that life of be beet, in which marks the true Christian? Is this all that is it, plied in the doctrine of our Lord, the " being born again," without was hand man can see God, or enter into His kingdom? Is this all that is implied in being "Created anew after God in righte assess and time holiness"? "If any man have not the Spirit of Christ, he is none of His?" Romans viii. o Is this all we have to encourage in us the hope that our names are written in the Book of Life? Youth, with its warmth and arexperience, its follies, and its temptations, being over, we may indeed live many years decent, sober, respectable, in Leven useful members of Society but unless we have known something of a conscious coming to Christ, at some time or other of our lives, a conscious acceptance of Him, in tha resolve to be His and serve Him for ever, unless we have not been merely content to struggle successfully with are marked sin but, undismayed with the prospect, and in b per leto e upon Divine assistance have resolved to overcome ar corr, statul nature and become renewed after God's own trage maless we have experienced the gradual death of an who he with many an elb and flow, at last makes certain the gress unless at some time or other in our lives, we have arown what it was to fly to Christ, as those in extreme petil m sin and nasery, and have been accepted and forgiven "Villera, shall we not find that we have been highling upon the and

BUILDING ON THE SAND. "SAVED" OR DELUDED? WHICH?

It all this seems to us strange, extravagant, and unreal in the sense in which our houses, and land, and families,

and friends are real), surely we should ponder the Truth as expressed in that Book whose Author cannot be, that we may live thus for many years, respectably and creditably, possessing large powers of mind, with deep knowledge of earthly and even some of spiritual things; enjoying the friendship and love of many, and possessing qualities worths of their regard, and which even our enemies cannot fail to respect, and finally our names may be spoken of, in after times, as those who did worthly in their day and generation -and yet we may find, when this Earth with all its concerns shall have closed for ever its mournful and yet glorious history, and shall have passed away, as a thousand worlds may have already passed away, in Infinite space, and in Infinite time, that in all these things in which we were so far superior to the sintul and integrable around us, we served ourselves alone, and not Him who died for us.

We may find that we have had our good things in this life, and shall find that there remains now nothing more, the talents He committed to us, by which we rose superior to multitudes sunk in ignorance, and sin, kept us, indeed, from hurtful and disreputable vices enabled us to live a happy, and "successful," life, but brought forth no fruit to Him—were never employed consciously in His service, in order that the words of loving welcome might be ours, "Thou hast been faithful over a few things, enter thou into the joy of thy Lord."

We may find having no interest in Christ, never having entered by the strait and narrow way into His fold that to sinners such as we are the door of eternal life must be for ever closed. And the agony is neither to be conceived of nor understood. When God and Christ have passed away for ever, and we left to go out into Eternity, unchanged, unholy, unsanctified, and unsaved to ponder upon that loss so vast, so awful, that it will take an Eternity to understand, and an Eternity to deplore!

BE WISE IN TIME

To some older Reader who may perchance, take up a book intended for the Young—the shades of evening are stretching o'er the landscape,—the Sun of your life's Summer is sinking in the West!—You have seen the Comrades of your early days go down,—one after unother,—to the silent tomb! You have seen one loved Relitive after unother—laid out—in the cold, white, marble, Mystery of Death!—And how

many a so-called "Wealthy" and "Successful" man, is going out into Eternity unsaved?

GRASPED THE DUNGHILL, MISSED THE STARRY CROWN.

"In my early life, I, too, had my calls to Piety and Religion—but I slighted them! The faithful God,—the precious Saviour,—came humbly knocking at my door too, in days that long since are over, and are gone! But I wished to be a wealthy and 'successful' man,—I slighted many Convictions! I grasped—for many a year—the treasures of a dying World, but I missed the tide, it was God's will should have borne me to my Heavenly Home! I grasped—for many a long year—the riches and the pleasures of a Phantom, Dving World! I grasped Earth's Dunghill,—I missed the starry Crawn!" Reader! be wise,—before Death comes to thee! Reader! be wise before Eternity!



THE SANREN PIG TREE,

He stake also this parable; A certain was had a fig tree planted in the sameyard, and he came and sought fruit thereon, and found

Then said be unto the dresser of his vineyard. "Behold these three years is the seek by that on this by tree, and had none out it down, at a concernt it the ground?"

An the answering said unto him "Lord, let it alone this year also, and I shall be about it and dung n,"

"And if it bear fruit, will; and if not, thewafter that thou shalt cut

is there not in this solemn Parable a Lesson for us all?



CHAPTER I.

THE INDIAN'S REVENGE.

HERE was a man, named Warrington, who lived on the confines of an American Forest.

His house was made of logs, and pleasantly situated in a small valley, by the side of a little river. It was even miles from the dwelling of any white person, and the mad to the nearest settlement lay through the thick forest.

But although Mr Warrington dwelt in a place so lonely.

be did not feel his solitude

He had a wife and two children; these he loved very much,

and they saved him from feeling that he was alone

Of the children the eldest was a girl, Laura, nine years old—the other, John, a little boy of seven. They were very verty children and, what is better, were very good. Laura old, being rather too fond of wandering in the woods. Not for from Mr. Warrington's house there was an Indian, by time Shaumut. He lived in a small hut made of the branches trees covered with red turf. He was on the whole a good and triendly man, though, like the other Indians, he dwelt in the forest, and lived in a wild and savage manner.

Now it happened that two bad white men who lived at the settle next seven or eight miles from Mr. Warrington's, knowing that he lived alone, determined to rob him of what

they could get.

Accordingly, one night they came into his house, and carried as veral articles of considerable value in the estimation of a settlet. The whole tamily being asleep, and the log but being

ar inscence they escaped in safety

The there's now went towards Shaumut's Hut, taking are to drop one or two of the things as they passed along, it being known as bad characters by the whole settlement, they had hit upon this expedient of getting the Indian to be aspected of the robbery. When the morning came the libers was discovered.

It was then the custom to lay every mislortune upon the indians and every crime that was committed was set down the red man. It was natural, therefore, that Mr. Warrington should impute the robbery to them. After thinking of it is the time, he resolved to go to Shaumut, and see if he could never the truth.

While he was on his way he stumbled on one of the articles

which the rogues had dropped, and as it was in a path which led but to the red man's lint, he did not care to go there alone,

being now convinced that Shaumut had been the thiel

He repaired at once to the white settlement, and told the people what had happened. All agreed that the Indian was the robber, and none were more sure of it than the two white men who had themselves committed the crime.

It was determined that Shaumut should be instantly punished, and four men, armed with gains, returned with Mr. Warrington to his house for the purpose of carrying this scheme into execution.

They waited until it was dark—and then repaired to the scene of action—Shaumat's house, as I said before consisted of sticks covered with sods—It was a kind of but called a

" Wigwam "

In a Wigwam there is no door but the Indians pass in and out through a small hole, by creeping on their hands and knees. It was about ten o'clock, on a summer's evening that Warrington and las companions surrounded the red man's Wigwam. The Indian and his wife and three children were already asleep. Not thinking of danger, they were all reposing on their bear-skin beds, enjoying their rest, which the labours of hunting and fishing, in which their lives were passed, made doubly sweet.

Suddenly the silence of the night was broken by the sound of a musket. Shaumut heard the noise, and creeping out of his wigwam, was met by Mr. Warrington, who charged lum with the theft. Shaumut denied the charge. "Theft," said he, "is the white man's crime, the red man's hand may wield the tomahawk, or pull the bowstring, but his fingers cannot

steal "

But, in spite of his declaration. Warringon and his friends believed the poor Indian was guilty, it was true they could find none of the stolen articles anywhere about his wigwam, but what so easy as to hide or bury them? They, therefore drove him and his family from their home, and then set it on fire. At the same time they told the Indian to leave that place, and never to return to it. Thus the poor red man was forced to see his dwelling-place consumed, his wife and children without a shelter, and his own name branded with crime. But, like all Indians—silent—he said nothing.

He gloomily plunged into the forest, and followed by his family, disappeared from the little Valley where he had so

long dwelt.

Some time had passed away, and the events which I have related were almost forgotten. Shaumut had never re-appeared,

and it was supposed he had gone away to the Far West.

One day that Summer, it was necessary for Mr Warrington and his wife to go to the Settlement which I have already mentioned. They set out early in the morning, with the intention of returning at night.

Having given strict charge to their children to remain at bonie, they felt no anxiety, but went on their long walk with light hearts.

They had not been long gone when the children, feeling dull in the house, proposed to each other to play in the Woods near, for, though their parents had told them to stay at home, they would go but a very little way, and keep the But the day was very pleasant, the wild fruit but in sight ar. I nuts were in abundance, the large butterflies not like those in England, but several inches across the wings, of ovely colours were thitting about the squirrels enting the ruts were teaping from bough to bough, and the birds occashould be to be to the torest with their vones. And thus it was is it the two children wandered on, and spent two or three the insensibly going further from their home. They however determined to return. But though they walked for some time they saw no trace of their home, for they had missed their way! They wandered about for some time, and neither dated tell to each other that they were lost! But at length they looked into each other's faces, and began For some time they remained at the foot of a tree, lamenting their disobedience, and expressing their anxiety to each other, but by-and-by they arose, and, excited by their fears, they walked on as fast as the thick trees and mohes would permit. A recent writer, Mr. Bates, thus to ribes these immense forests of America councils of bipds are of that pensive character which intensities the teeling of solitode, rather than imparts a source of life and cheerfulness in these trackless wilds. Sometimes in the in ist of the stillness a sudden vell or scream will startle one, some defenceless fruit-eating animal is pounced upon a tigerical or stealthy boa-constructor. Morning and evening the howling monkeys make a most harrowing noise, or, fer which it is impossible to keep one's usual spirits. Often in the still hours of mid-day a sudden crash will be heard re-cur ling through the wilderness, as some great bough senture tree talls to the ground. There are besides many sounds which it is impossible to account for, and I found the Indian natives generally as much at a loss in this respect is myself. Sometimes a sound is heard like the clang of an on bur against a hollow tree, or a piercing cry rends the air;

these are not repeated, and the succeeding silence tends to heighten the unpleasant impression they produce on the mind. With the natives it is always the 'Curupia,' or Spirit of the Forest, which produces all sounds they are unable to explain."

It was into the depths of such a forest that poor Laura and John wandered for three days, living on nuts and wild fruit. One night, overcome with fatigue, they sat down, and both of them wept bitter. Seated by the side of a rock, and folded in each other's arms, they fell asleep. So quiet were they, that a bird alighted on Laura's shoulder, early in the morning, and commenced his song, thus awakening her and her brother. For a moment they could not recollect where they were on looking round they saw the thick woods, and remembered their dreary situation.

While hesitating what course to pursue this day, they

heard a crackling in the leaves, as if someone approached, Their first feeling was of joy, for the children believed it was their father coming to their relief, but what was their terror to perceive a huge black Bear approaching them, which, startled by their scream, made a pause at the unusual noise, The children fled through the forest, through the tangled branches of the trees, and the Bear, recovering his surprise, snuffed the air for a few moments, and followed after them through the thick bushes. The children heard his gruff panting, snuffing, and growling, but the branches fore their arms and legs, and they at last came to a stand. The Bear, rendered bold by hunger, opened his arms and settled himself, for a leap, and the death-hug. When, at the same moment a bough or two were moved on one side the barrel of a gun protruded from a tree close by and a shot was fired Bear fell, and after a few struggles, died. At the same time, an Indian came rapidly up to them, and to their dismay proved to be no other than Shaumut. Knowing what had

I must now tell you that the Parents of the children had returned at evening, and found their home vacant. In vain did they call, and search the nearest woods, and call from every little hill in the valley. The night was spent in fruit-less search; but, though men from the settlement assisted the disconsolate parents, days passed, and still the children were not to be found. The Parents were sitting, after another sleepless night, at the door of their hut, when suddenly Shaumurt.

happened between her father and him, Laura, even at her age, telt alarmed at what the red man might do. But we shall see that the Indian's revenge was of a different nature

to that expected

came out of the woods with Laura and John. He stood apart, and witnessed the meeting of the parents with their children. When the first kisses and teats were over, the Indian came up to Mr. Warrington, and said.

"White man, listen' You supposed I had done you wrong. You were mistaken. But still you set my wigwam on tire, and sent me and my family to seek a home beneath the cold shelter of the oak? You drove me from the land of my fathers, by bestowing on me the name of robbet and third. A red man does not complain. Behold a red man's evenge? I met your children in the wilderness. I could have catriod them away, and made vour heart desolate as too have made mine, but I did not do it. I was leaving this place to journey towards the sun, but I have returned to bring your children back. I have brought them far! I restore them to you, and now I say tarewell!"

The red man turned away, and before Mr Warrington could make any reply, the Indian was lost amid the thick branches of the trees.

some time after the two white men who had committed to theft were dis overed by one of the stolen articles, which they had not disposed of with the rest, at a distant settlement all were given up to pistice. Convicted for other offences are of them centessed the their. But, though Mr. Warrington make make efforts. To never learned anything of Shaumut even, but the good Indian had left those parts. never to return

If or largive not not a toom to spisses, no ther will your Heavenly Lather togget your tresposes



Indians Fishing,



Scene in a fropical Forest. A Friendly Monkey

It would have been all over with poor." Bunns, "bad it not been for the lively Party some incorrectly claim to be a distant — rea distant. Relative of Mankin I. He was engaged in performing some norded by a distance of local strength of the Serpent left sare of local Bunns, our good hattered from I the Montes burst out into local screams, and chatter? The startled Rad I timule a spring and dosa, places in a moment while the fron his Minkey chattering some un nielligible remarks. Spring upwards from bough in lifesimest to bough in lifesimest to make tops of lofty trees his usual occupation of cracking judicious Nuts.



They all fewe Jack



Scene in a forest.

NARROW FSCAPE A 'BOA' CATCHING A TARTAR

get a next these war sense. Boat on structor, "only get a time" anchorto a live at the the inf of its fire upon which the torip?" or its that it can break the ribs of any an pad by its death squeeze. In Serpent has aught a litter obey as he Book but the fortunite ret to a container energett measures of his comcades, seem to that in this instance, the Reptue has " Caught a Tartar" in wer was a three man

is sering the effect of the tail held - a sagarious Tartar has, - very Helltin, ceres

to an in the to a de high walls. A gentleman told the Writer the work or set of his win few to early morning he saw a hage Ser. your rity textile ye but sy after his bowls. A folly wall sufficienced are test the wall, it is on its full wrighted itself over the top, and est itself theid over tools, into the Jungle before he

- to ! get out with his " is core I xpress " Rifle !



A lone's Pul-



"Yah" there goes Old Skindint ""

CHAPTER II

CHARITY

N the southern part of France is a large city called here there once lived a man named Marseilles Guizon he was always busy, and seemed very anxious to amoss money, both by his industry and his frigality He was poorly clad and lastood was of the simplest and cheapest kind, he lived alone and lemed himselfall the luxuries and many of the comforts of life. He was honest and faithful, never attempting to detraud others, and always exact in performing his promises—yet the people of Marseilles thought he was a miser, and they held him in great contempt he passed along the streets, the ii h looked on lum with scor i, while the poor hissed and hostel at him. Even the boys would cry out, " There goes old Skintlint " But the old man bore all this insult with gentleness and patience. Day by day he went to his labour, and day by day as he passed through the streets he was saluted with sneers and taunts. Thus time passed on, and poor old Guizon was now more than eighty years of age. But he still continued the same persevering industry, still lived in the same saving, simple manner as Though he was now bent almost double, and his hair was thin and white as snow though his knees tottered as he went along the street, still the rude jokes of the crowd would tellow him, "Yah! there goes the old Skinflint!" But at length the old man died; and it was found that he had heaped together, in gold and silver, a sum equal to forty thousand pounds. On looking over his papers, his will was found, in which were the following words. "I was once poor, and I observed that the poor people of Marseilles suffered extremely for the want of pure fresh water. Having no family, I have devoted my life to the saving of a sum of money sufficient to build an aqueduct to supply the poor of the city of Marseilles with pure water, so that the poorest may have a full supply."

Let us be very careful how we judge from appearances, and act uncharitably in ridiculing or denouncing those who live differently from what we do, and who seem to us to be

narrow-minded and selfish

For years this good old man had borne the scoffs and taunts of the senseless mob. Fixed upon one noble purpose, he led a life of penury and self-demal, and died at last friendless, inspaced and alone. But his noble object was accomplished, and when he was gone, many a wreath of flowers, and many a treat were dropped upon the old man's grave.

We may find in judging, and condemning one who does not live as we do, that we have been condemning one far

1. there and far nobler than ourselves



Saturday Night Feeding the Squirrel



Gelert.

CHAPTER III.

ANGER.

Na Village at the foot of Snowdon, the well-known mountain in North Wales, there is a tradition that Liewellyn, son-in-law to King John, had a residence in that neighbourhood. The king, it is said, had presented him with one of the finest wolthounds in England, of the Highland or Scotch breed, named "Gelert" Liewellyn one day on going out to hunt called all his dogs together; but his favourite wolfhound was missing, and nowhere to be found. He blew his horn as a signal for the chase, and still Gelert came not. Liewellyn was much disconcerted at the heedlessness of his favourite, but at length pursued the chase without him.

For want of Gelert the sport was limited; and tired and disappointed Elewellyn returned home at an early hour, when the first object that presented itself to him was Gelert, who bounded with his usual transport to meet his master, having his hips besineared with blood. I lewellyn gazed with surprise at the unusual appearance of his dog. On going into the apartment where Le had left his son and heir asleep, he found the bed-clothes and things surrounding the cradle all in contusion, and stained with blood; the cradle being overturned.

ANGER 31

In the sudden fit of rage he hastily concluded that the dog must have killed his boy, and, giving vent to it, without a moment's reflection he plunged his sword to the hilt through Gelert's side. The noble animal fell at his feet, uttering dying moans, and endeavouring to lick his master's hand, his cries at the same moment awakening the child, who was safely sleeping beneath a mingled heap of clothes, while close by lay a huge Wolf, covered with gore, which the faithful and gallant Hound had followed into the chamber and destroyed. Liewellyn, smitten with sorrow and remorse for his rash and frantic deed, which had deprived him of an animal he could never expect to replace did all that was left to commemorate his ndehty, and unhappy fate. The place to this day is called "Beth-t-clert," or "the Grave of the Hound."



A Welsh "Coracle" (Basket Boat)

It is axid that in similar but in larger. Winker Boats, the Ancient British in old times actually got across to Ireiand in favourable weather.



A too successful Archer



fae trath is I am tired of licking

CHAPTER IV.

DISCONTENT.

HE to:lowing table by Miss lane laylor was meant to encourage those who are apt to look too much at the labours and difficulties in advance, instead of remembering that the present lay's work is easy to perform.

and it is with the present alone that we have to do

An Old Clock that had stood fifty years in a Farmer's kitchen without giving its owner any cuise of complaint, early one Summer's morning before the fanaly was stirring. suddenly stopped ! I pon this, the tril plate (if we may cre lit the table changed countenance with alarm the weights hung speechass the hands tell it impossible to indicate the right time. Each member felt very much disposed to lay the blane on the others. At length the dial plate instituted a formal enquiry throughout the works as to the cause of the stagnation when Hands, Wheels, Chains and Weights, protested their innocence, and the Clapper was especially loud in its denial but now a faint tick was heard from below from the Pendulum, who thus spoke "I contess myself to be the sele cause of the present stoppage, and am willing, for the general satisfaction to assign my reasons. The truth is, that I am tired of ticking."

Upon this the Old Clock became so enraged that it was upon the point of striking! "Lazy thing!"

exclaimed the dial-plate, holding up both its hands.

"Very good!" replied the Pendulum. "It is vastly easy for you Mrs. Dial, who have always, as everyone knows, set yourself up above me-it is easy for you, I say, to accuse other people of laziness." You, who have had nothing to do but to state people in the face, and to amuse yourself with all that goes on in the kitchen." Think, I beg of you, how you would like to be shut up for life in this dark closet, and swing backwards and forwards, year after year, as I do."

"As to that," said the Dial, "Is there not a window in

your house on purpose for you to look through?"

For all that "resumed the Pendulum," It is very dark here—and although there is a window, I dare not, as you all know, stop even for an instant to look out, besides, I am really weary of my way of life, and, if you please I will fill you bow I took this disgust at my employment. This morning I happened to be calculating how many times I should have to tick in the course of the next twenty-tour hears. Ferhaps some of you, above there, can give me the exact sum?"

The number hand, being QUICK AT FIGURES, instantly replied,

Eighty six thousand, four hundred times "

Exactly so "replied the Pendulum, "well, I appeal to you all it the thought of this was not enough to fatigue one? In when I began to multiply the stroke of one day by those Months and Years, can any one wonder that I felt distouraged at the prospect. So after a good deal of reasoning,

and lositation, thinks I to myself "Th stop""

The Dial on this replied " Dear Mr Pendulum I am that estonished that such a useful, industrious person as sent of should have been overcome by this sudden sugstren. Heading the important position you do, you should ement for that we are really dependent upon your fulfilling are outles of your post, as it rests with you whether we obtain and ment the attachment and confidence of Mankind, or are trought into disgrace. The consciousness of how much See is a son your exertions, how little we can do without to serves your deepest consideration. It is true, you have one a great deal of work in your time. So have we all, and or likely to do, but although this may fatigue us to think of the question is whether it will fatigue us to no it. Would you as so do me the favour to give about half-a-dozen strokes to all strate my argument?" " Certainix sael the Londonnian who, to do him justice, was always susceptible to good and straightforward movements, and who had hitherto been remarkable for his uniform and well-regulated conduct.) And he ticked six times at his usual pace, "Now," resumed the Dial, "may I be allowed to enquire if that exertion was at all fatiguing or disagreeable to you?"

"Not in the least,' replied the Pendulum, "it is not of

six strokes that I complain, nor sixty, but of MILLIONS "

"Very good," replied the Dial, "but let me ask you to remember, what I think you have forgotten, that although you may THINK of a million strokes in an instant, you are required to execute but ONE, and that however often you may hereafter have to swing, a moment will always be given you to swing in."

"Well, this consideration staggers me, I confess" said the Pendulum

"Then may we not hope," resumed the dial-plate "that we shall all return at once to our work. For though we may stand still, we must remember that time goes on the same."

Upon this the Weights, who had never themselves been accused of light conduct, used all their influence, throwing their weight into the scale. The Pendulum gave way, and began to wag once more, when, with one accord the wheels began to turn, the hands to move, and the pendulum to do it justice, ticked as loudly as ever, while a beam of the rising sun that streamed through the hole in the shutter of the kitchen window, shining brightly upon the dial-plate, it brightened up as if nothing had been the matter.

When the farmer came down to breakfast that morning, upon looking at the Clock he declared with surprise that 'His watch must have gained nearly half-an-hour in the

night!"



Neddy Bray in a take position

"1805." The old type of Sailor.



'Here I am my lads' A Jack Lar of the right sort, who is as much at here in a cap field of wind as eme of Mother Cary's chickens. Got as one at last latter having been twelve months in the good ship 'Spit tire' Sq. tire' Yes' she lid, and red-but balls sometimes, or else, I spipose of Leighard might by this time have belonged to Mon'seer, the freme man'

The end Type of Seaman with the 'Pigtail' - the days of Wooden Three Peckers' - the Pressgong' - Flogging, Nelson - Grog - and



The System himing up against the Breeze

1907, Contrast to the old Times of the "Three Deckers"



"Notes Hones" Miss Weston's, and others,



Formerly a swarm of Harpes porticed upon poor Jack, and carried him off, and las Prize Money, -in a Whirlwind of Dissipation, till all wis gone.



Jack Willis

CHAPTER V.

JACK WILLIS, THE SAILOR BOY: OR, A SAILOR'S GRATITUDE.

T was a raw, bleak, Winter's night, in the old "coaching" days before Railways and Third-class Dining Cars." The rain was falling fast, -while the wind blew in violent gusts when the Portsmonth Night Mail Coach stopped at the principal Inn of a town on its way to London. The cold and weary passengers alighted for a few minutes to empty the comforts of the blazing fire and the well-spread table. "Will you give a poor fellow a night's shelter in your hay loft." -asked a young sailor, addressing one of the ostlers.

"It's a rough night, and I can't go on further, having been robbed of my money at Portsmouth" "We can't have roung fellows like you sleeping in our hay lofts," answered the man surfile—"you had better make your way off, and not provide about here!" "Well," replied the sunburnt, honesthooking Sailor Boy.—"perhaps you may one day be sent airrift without a penny to keep your head above water. I had money enough, hard-earned, too, if the rogue had not robbed me of it, as to honesty, I hope I know better than to take what is not my own, even though I hadn't a shoe to my foot!"

"I wouldn't trust you further than I could see you," growled the surly oxtler, and the others laughed in chorus. Poor Jack Willis was turning away, cold and hungry, when he was tapped on the shoulder by one of the stable lads. "If you were to go down the road," said the boy, "I to the first little shop you come to, Widow Smith, would. I dare say, let you sleep in her wood-house. She's a good old body, and is always ready to help anyone in distress, you should have my bed," added the good-natured lad, ""only they might not like it. I have a brother at sea no older than you are." "Thank you! thank you!" said the young sailor, shaking the boy's hand, "I'll go and try!"

These few words caused a cheering feeling in the breast of the young sailor, for they told him that there were still hearts in which kindness dwelt

John Willis, on coming ashore after a long cruise, had been robbed of all his wages and prize money, not an uncommon occurrence in those days, when every scaport swarmed with "crimps," -"land-sharks," and all sorts of naughty people, who pounced upon poor Jack the moment he set foot ashore. There were no "Salors' Homes" in those days Jack Willis had only enough left to pay his coach-fare to this town, and would be compelled to beg his way for the rest of the journey to London.

He knew, however, that the prevalence of imposture renders it difficult for those really in temporary need, to get help, as their truthfulness is apt to be questioned.

Tack followed the direction given, but he found the little shop closed. He felt that it was an unreasonable hour, but the storm raged without, "blowing great guns," as the sailor terms it, with the prospect of a wild night, and the favourable account he had received of the owner encouraged him to tap gently at the door. His summons was answered by the worthy dame, who was sitting by her fire with her big Bible, before having her supper and going to rest, with her favourite, fine, cat asleep on the hearth-rug. She listened compassionately to the youth's tale, the lad's honest countenance told her that he was no impostor, and she bade him enter, and share her frugal meal. The young tar-his troubles soon forgotten -was quickly seated by the fire, drying his wet clothes During the meal he entertained his benevolent hostess with a recital of various scenes in foreign parts, and the more than one narrow escare he had had, and the good dame prously directed his mind to the good Providence who

had preserved him to the present hour, and to the Saviour who had died to redeem him; for widow Smith was a good, Christian woman, and soon learned that her young visitor had lost his Mother years before. The repast over, after reading together a chapter from the Bible, while the cat purred drowsily the while, the widow, with the sailor's assistance, placed some clean straw in one corner of her shed joining her cottage, and, well covered with a warm blanket or two. the wearied traveller, with a thankful heart, stretched himself upon it, while the storm raged outside, and slept as soundly as if on a bed of down. Before continuing his journey in the morning he looked in to thank the good woman for the shelter the had given him. He found, however, a warm breakfast swaiting him. Having partaken of it, and having, with disculty been persuaded to accept a trifle from the widow's render store "to help him on his way" the lad gave her ... hearty kiss, called her his "Mother," and with a heartfelt benishe tion he departed.

len years passed, and the little incident recorded hading escaped the memory of all save one of the parties concerned. Ien years had wrought many changes in the town and its inhabitants, but they had glided gently over the head of Wolow Smith, although it is true her hair had become ore silvery, and her form was slightly bent. She still contained her labours of love, and though her means were very mited she was looked upon with respect and love, as a friend in lineighbour to those who were sick or in want. But one torning a large letter was put into the widow's hands by the lastinan. It was from a solicitor, begging her attendance at his other on the following Wednesday—when she would hear Smarthing to her advantage—which his chent wished to

communicate to her personally."

Much consultation and gossiping ensued amongst her their nhours. One thought that it must be a hoax to play the gost of I dame a trick but the solicitor proved on inquiry to be highly respectable, and of long standing. The only object on urged was that it was highly imprudent for a woman of her years to trust herself alone in such a place as London. It did appear a formidable undertaking to one who had never strayed ten indes from her home.

The widow's credulity had often been imposed upon—as whose has not? but she could not think that anyone would

intentionally desire to injure her

She had great confidence, too, in the protecting power of test. He had been with her through a life of no little sorrow and care, and she could trust Him now.

Therefore, in spite of the doubts of many of her friendly neighbours, she started by a coach which passed through for London, and reached the office at the time appointed. On her arrival she was ushered into a private apartment, where two respectable looking men rose to receive her. The Widow's surprise was increased when one of them, a fine looking man with a black beard, accosted her with the familiar words "How are you, Mother? It's long since we met! Don't you remember me?" he continued, in answer to her half-frightened inquiring look. "I am Jack Willis, the satlor-boy, you housed one rough night many years ago, when he had neither money or triends. I've been many a voyage since then, but I said I'd never forget it, and I never will! I have prospered—thank God!—and am now Captain of a Merchantman. We leave this week for a two years' cruise to China. I mayn't see you again, but I learnt that you were still alive, and will be. I hope, for many long years to come! This gentleman turning to the Solicitor has sufficient in my name to settle this annuity upon you for the rest of your life (handing her a parchment), as a proof of my gratitude for your kindness to me when a poor boy, and especially for your good advice which I often thought of, - and which first led me to think of religion, and, I hope in God's mercy, has led me to trust in Christ for my salvation." The Widow -overcome at this unexpected proof of God's good providence, thus caring for her in her old age burst into tears

Widow Smith returned to her home thankful to God for His blessing on her humble efforts to benefit another in body and soul, and delighted that she had now the means, for the test of her life, of increased usefulness amongst the poor.

And she never after listened to a tale of suffering without

thinking of Jack Willis, the Sailor.



Ancient Battering Rams,



CHAPTER VI

I WILL DO IT AGAIN '

In as you would be book by

His order of contains a content rate top real life. Here
I wan such our terms to treat with the most thank
to treat to annual terms and treatment are well than to
the after treatment and treatment. I term out that
the after treatment and treatment to the first
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The series will be the first of a series of the series of

neighbour looked at him, shook him by the hand, and calling himself an "unneighbourly, churlish fellow," he went off, and paid the charges himself!

And, let me tell you, young reader, if you wish to increase in favour, both with God and Man, if you wish your playmates to be blithe and kind to you, be so to your companions Kindness begets kindness, as selfishness begets selfishness, duing good to others is the best way of doing good to ourselves?

" He that loveth not knoweth not God, for God is love " -1 John iv ...



AN AUTUMN SATURDAY RAMBLE

The Boys asking for a drink the good-natured woman gave them some milk and toll them (they would help her Tom in the orchard to gather their apples that afternoon they should have a beg worth remembering Off went their packets, and to work! What fun it was What baskets of rosy cheekel apples did they carry in and lay out in the apple room!

Tive o'c ock came, and with it the joily Farmer; his wife came out to praise the Boys her apples and her I om and to amounce Fea. Where a meal it was. New had legge and such ham? Such butter, and sweet bread? Then the Preserves and the Pistry! Apple turnovers fresh from the even! Then reasted apples and the good woman's special toward, wine to finish which ill most tiste.

The Boys could sing sweetly, being in the boir, so off went Harry with his pathetic Ballid and sain; so well that the soft hearted woman

had to one the corner of her apron-

Then they all three sang a comic song with a chorus and the jolly Farmer laughed till the tours can down his cheeks. At lest fearing lisk woul, come on the good woman filed their pockets with applea and then all went across the two helds and so to way down the lane, bet we they could part with them.



CHAPTER VII.

TRUTH

OME years ago, when certain rules in respect to traveling on Suiday were in force, in America, a man was roling on horseback near Worcester, in Massachusetts. It was on a Sunday, and the traveller was soon stopped by a town others, whose business it was to see to the carrying cert of certain laws relating to the observance of the Sabbath, and he was asked his reason for riding on the Lord's day

My father hes dead at Sutton," said the other, " and I

"Certainly not," said the officer, "under these circumstances" and accordingly he allowed the man to proceed.

About two days after, as the traveller was returning the same way, he happened to meet the same officer on the road. They recognised each other, and the following conversation was seed.

"You passed here last Sunday morning, I think, sir."

Yes," replied the traveller, " I did "

And I think you mentioned that you were hastening to tien I your tather's funeral, -were you in time?"

"No" said the traveller," I did not say I was going to my tather's funeral. I said he lay dead in Sutton, and so is induction but he has been dead for fifteen years."

44 TRUTH.

Thus you perceive that the actual truth may be spoken, but in words designed to deceive another—they conveyed an intentional falsehood to the town officer. It is not so much whether an actual he be told, which is the guilty part in the eye of God, as the intention thus to deceive, to make another believe something which is not true, it is in vain to attempt to steel between prevarication and falsehood!

It is not only the ill-disguised contempt of our fellows which will ever follow discovery in a falsehood we need tear, so much as the injury inflicted on the mind, an injury not visible to the eye of man, but as plain to the eve of God as a stain or disease would be to us. But although invisible, we can discover the effects in a feeling of shame (however we may attempt to hide it by pride) which comes over the mind—we feel we are not as we once were, and begin to find it easier to tell a falsehood again, instead of speaking the truth boldly out at once. By repeated falsehoods all moral dignity and noble feeling in the soul are finally lost. It is said that lying, once thoroughly confirmed, can never be overcome.

An action, even without a word being spoken, may constitute a falsehood; as when a groom holding out an empty measure deceives his horse in thinking he has some oats in it, and the horse allows himself to be caught in consequence.

"And all hars shall have their part in the lake which burneth with fire and brimstone, which is the second death." = Rev. xxi. 8-27 Also, Rev. xxii. (the last in the Bible) 13.

The Ethiopian in the Charlot, and Philip



Ancient Chariot.

"Understandest thou what thou readest?"

And he said, "How can I, except some man should guide me?" And he desired Philip that he would come up and sit with him —Act; vin, it

CHAPTER VIII.

"ENVY."

NE day as I was passing through a principal street in town, a car was passing by, the horse going pretty fast. Two boys were running behind, trying to jump up unperceived by the driver, that they might have a One of them succeeded in doing so; the other boy, whose name I do not know, but will call him "Envy" (for to showed a cruel and envious temper), was about to do the same, when the driver happened to whip on the horse. The borse sprang forward, and left him behind.

"Envy" was angry because the other boy had succeeded in getting up, and he had not, so he called out to the driver, Whip behind! Whip behind!" as loudly as he could.

The driver heard him, swung his heavy whip round, and happened to strike the poor boy across the face. The blow made a great cut on his face. He tell from his seat, upon the road and was much hurt. The other lad only laughed at his suffering, and stood on the pavement till I came up, saving. You got it that time,—and I am glad of it!" What peasure had. Envy "obtained from it? Why was he glad of it? Why did he cry out." Whip behind?" It was not be used be wanted to do the driver a service,—for he would have got on himself it he could have done so, but because has mean envious disposition. Had he got up too, he uple not have called to the driver. "Whip behind!" he will have been glad to have enjoyed the ride quietly, but a could not bear to see the other boy enjoying a pleasure be could not share.

Ity to conquer this disposition, let every one of your examinates feel and know that you have no wish to deprive the of any blessing because you cannot get it, that you can only pleasure in his enjoying it, and would do your part to it to it that you have no desire to get, or to keep, any of thing by dispriving him of it and that if he succeed better in his studies or his enterprises than you do you have inclination to cry. Whip behind!" and you will find, the affection and goodwill of others, a rich reward.

"COVETOUSNESS," MAD STRUGGLE AFTER WEALTH IN 1907.

But formication and all uncleanness, or consumers, let it not be

once named among you, as becometh saints.

For this ye know, that no whoremenger, nor unclean person nor cotation with, who is an idolater bath any inheritance in the kingdom of Christ and of God. -Eph. v. 3, 4.



What is it thou wouldst have to be happy?"

CHAPTER IX.

GOLD. THE CAVE OF DIAMONDS, AND THE LOSS OF THE STEAMSHIP "LONDON"

A FICTION ILLUSTRATED BY A FACT.

Thou shalt have none other Gods before Me."

YOUTH, named Alexis, a young nobleman of Russol, was comparatively poor compared with many of the other Nobles with whom he associated, and was continually considering how he might become rich. Although he had enough to live upon in comfort he was ever longing for great wealth. He often dreamed of getting rich, of hading treasures and gems, and how he would enjoy, and spend an immense fortune were it his. You could not speak to this youth of riches but his cheek paled with envy He could not bear to hear of the success and wealth of others he longed so much for himself, although already possessed of sufficient to satisfy all his actual wants. As usual unhappy, and discontented he was one day passing the silver mines possessed by the Government, in which occasionally valuable gems were also at times found. The youth left the workpeople. and ascended to the summit of the full beneath which the

times are worked. Reaching the summit he lay down to rest, thinking what he would do if all the Mines below him could be his. While pondering upon these subjects, he was startled by the sudden appearance of a person in singular attire, having a long rod of peculiar kind in his hand, who, after making him several low bows in the Eastern fashion, said, "What is it thou wouldest have to make thee happy?"

To this the youth, having recovered from the surprise at the sucken appearance of the stranger, replied—'I have one desired for wealth—riches give me only wealth and I should be happy. I am poor compared with many whom I see around me, and I see no means of bettering my position. I ask only for riches, with them I can obtain all that my

beart desires"

Whilst the youth spoke, the figure before him seemed to smile on one side of the face, and to frown on the other; hat he answered blandly, "Your wish shall be gratified; what you have longed for so earnestly shall be yours. I am compelled, however, to remind you that you have already more than sufficient for your actual wants, far more than is processed by thousands, who live, nevertheless, happily and There is, I am also required to inform you, ontented sanger where we are about to proceed. Whether you choose be accept my guidance or not must be for you to decide freely ar yourself I promise to lead you to riches, immense, vast, alculable, but I engage to do more; for whatever follows I will not be responsible. If your wealth utterly disappoints you when obtained, and leads to your runn, do not blame Of the riches I can lead you to there can, however, he s loobt, these are a handful of gems from the place I speak I he figure here exhibited to the delighted youth a Timber of precious stones, of various colours, and immense a and value. Alexas did not hesitate for a moment, he dantly and eagerly arose and followed the figure who comparing he had do itled, commenced at once to descend tagintain and entered a cave apparently formed by nature It seemed at first to be a dark and gloomy place, the rock . I, tearful roat as of a mighty waterfall falling aim I ravines ... from in the recesses of the maintain, was heard

THE CAVE OF DIAMONDS.

As they advanced, however, the scene gradually changed, the however disappeared, and they entered at length after the maximum intricate and winding passages, a chamber such seemed glittering with thousands of lamps. Nothing

could exceed the splendour of the scene, for not only was the floor of the cavern strewn with precious stones of immense value, and every colour, but diamonds of priceless worth glittered from the roof and walls! As the youth strode among the stones he disturbed heaps of emeralds, rubies, and sapphires, and every now and then a diamond of a size and lustre which alone would realise a fortune!

The youth was entranced! At length his fondest dreams were realised! Wealth incalculable immense lay at his teet, and the farther he advanced the larger the stones appeared to grow! A sound as of music caught his ear, proceeding from the end of the cave, and on looking round for the cause, he saw a rivalet stealing gently with a soft murmin through the apartment, and on approaching the edges, he discovered that it tippled over a bed of precious stones, every kind of jewel of exquisite purity and colour flashed at the bottom in glittering heaps!

"This is indeed enchanting" said the youth aloud "well and truly has my guide fulfilled his promise!" While thus speaking he looked around for his guide, but discovered for the first time that he was alone. The guide had disappeare I! The youth waited for a time, but the mysterious stranger who had led him into the cavern did not return At length he began to feel even weary of gazing upon his treasures, and looked around for a spot to be upon, but no place appeared for the floor was covered with precious stones so pointed and sharp, like crystals, that they cut his flesh when he attempted to be down upon them.

Soon too, he became hungry. There were emeralds, and sapphires, and diagonds, but neither rest not food to be obtained in the cavern, he therefore began to search for his way out of the cave, first filling all his pockets with the very largest and rarest gems he could find. But to his alarm and terror the more he sought for the passage by which he had entered the cavern, the more distant it appeared

LOST!

the p ssage followed another, and seemed to be leading him to an immense labyrinth. He now understood what the guide had told him about the langer of seeking his immense we dth. He had it is true, obtained it, but found that after obtaining it there was no return! Oh! how he longest to return to his former condition. Then he had at least food and all ordinary comforts. In a short time his alarm increased to trenzy, he became trantic. He threw up his arms, fore



"And ran frantically from place to place "

os hair and can frantically from place to place, making the avern ring with his frightful screams. "Take back your rewels," he cried, "only give me back rest and bread!" tove me back rest and bread!" repeated a fearful echo, repeating the words several times until at last it died away fai in distant caverns, far in the recesses of the mountain. It seemed to be mocking him! Repeating his cries, he continued to run from place to place. It is said by the workmen in the Government mines in Russia, who tell this Tale, that the at work they hear strange noises and cries, and their experstition is that the mines are still haunted by the spirit, the covetous adventurer, still continuing his cries day and night, unable to obtain rest.

The most splendid Fortune is not, in reality, equal to the mamon, ordinary, comforts we all receive from our Creator We never value them fully until they are all lost. What All a possession of thousands of pounds, for instance, without with or vigour, and all those great, but common, blessings God bestows upon us? The young man would have given all the proceless gems in the cave to escape to the fresh green here, to the sun and bright happy daylight to the ordinary emforts, food, and sleep, he had so often despised and repined How many, desperate in their resolve after wealth, have like Alexis, sacrificed all innocent simple pleasures and to a ments, until money has become the tyrant of their lives Has live for the pursuit of it alone. God's creatures minister all their support year after year, but they never wait to enjoy trees or to thank the Giver ' God's creation is around them they hardly care to regard the wonders of Creation, they reter in an time lost which is not bringing in the money upon who is the it hearts are fixed ' The years of life (not too many)

given us to prepare for another life—for an Eternity—in which wealth is unknown, and before whose endless existence twenty or forty years' affluence in this life is less than nothing are spent by thousands as if they were preparing apparently to pass an Eternity on earth. Years pass by God is neglected priceless opportunities of conversion to God of making peace with Him. go by, one after another. Youth goes by untouched by Jesus' love; how can it be otherwise, when a vouth's heart is already fixed upon this world, and upon money, and has decided that they shall have his time, labour, talents, and life? Manhood comes, the tyrant wealth and coverousness, has become more importunate and exacting than ever!

And now at length old-age approaches—the lights of Vanity Fair grow dim—yet still the tyrant gold is insatiable, and the aged person,—who, in half a dozen years, is to go out into Eternity to meet his God, whom he has spent a lifetime in neglecting—is still to be seen at work in the Cave of Diamonds—still collecting his deeds and securities, his shares and property around him, not one atom of which will—in a few short years.

be his.

For what is a man advantaged of he gain the whole world, and lose sumself, or be cast away i=I when ix, 25



A fachardy climate indicated a cure in a sec, father it is shought be copped. The star your way them Galletins

THE LAST SIGHT OF WIGRAM'S STEAMSHIP, THE "LONDON"

BAY OF BISCAY (ABOUT 2 P.M.), 111H | ANUARY, 1866.



I saw the brave young Malshipman (Mr. Angel) still at his post at the pumps."

An illustration of this love of gold was seen on board the ill fated 'London'. Mr Wilson, one of the nineteen survivors of the steamship "London" (owned by Messrs, Wigram, and on her way to Melbourne) which foundered in the Bay of Biscay, in 1800, in an admirable account in "Cornhill," June, 1900, says

"On Saturday morning, 30th December, 1865, I left Fenburch Street Station, for Tilbury, to join, as passenger, the axional Screw SS 'London,' to sail, that day, for Melmarne"

she was a new Ship, this being only her third voyage ving been to Melbourne and back. It,428 tons, 267 feet me 200 HP, very heavily sparred the old "well shape" wik not a flush deck like the grand old "Great Brittin," at unsuein steamers. "I had selected the 'London,' saying, an spend a month longer in England, and still be in Mel-

bourne as soon as if I had started a month earlier by sailing ship." Here follows the account of the stormy run down channel to Plymouth. It was Tuesday, 2nd January, 1866, at 10.0 a m, before they got near the Isle of Wight. "The weather still boisterous, and glass threatening, Captain Martin and Pilot decided to anchor at 40 p.m. opposite Ryde, and thankful we were, for it blew fearfully that night. All Wednesday in channel. Thursday, 4th, the heaviest weather we had experienced as yet. By this time we could see that we were on a heavily laden vessel, very low in the water, not at all buoyant." About 90 a.m. of this Thursday, waiting for a Pilot off Plymouth, -two or three fishermen attempted to board them to pilot them in. One was drowned in the attempt. The boat of the " London" they tried to lower got stuck, would not lower just when needed ' "The after cast quite a gloom over the ship. Many said it was a bad omen for us 'If I could afford it I would leave her at Plymouth,' said one; 'I'll take odds she never gets to Melbourne,' said another, when we were discussing the length of our coming voyage, after one had bet a dinner that we had one at the 'Albion,' Bourke Street, by 11th March, 'Do you remember what I said at Gravesend that she looked like a cothn' ' I recall these remarks distinctly, two did leave at Plymouth, one a gentleman who expressed to me his great dislike to being shut up in the small state room for two months.

this being his first voyage, when he left he did not tell as of his intention.

Another, one of my state room companions was thinking seriously of leaving the ship, was quite undecided all day, all he needed was a little encouragement to have done so. I know of three more who would willingly have left at Plymouth, but were ashained to do so for fear of being considered cowards

I can recall many forebodings of evil to come.

Friday, 5th January, was fine, boats came alongside, with stock meat, coal, &c. Fifty tons of coal in sacks were piled on deck." Fancy, dear Reader, the modern splendid Australian P & O and Orient Line Steamers, 7,000 tons, and 7,000 H P, against the "London's" 200 H P), carrying coal on their decks "Many passengers joined us this afternoon almost every class of society was represented on board We had Clergymen, Actors, Magistrates, Bankers, Lawyers, Merchants, Tradesmen, Labourers, and all ages, mothers with children and nurses, accomplished young ladies, newly-married couples; wealthy families returning after a

visit to England, many saying it was for the last time, longing to get back to their beautiful climate and sunshine, 'had not seen the sun, in London, for a Month'.' Also many going out for the first time, to seek their fortunes, full of hope. My attention this alternoon was drawn to a lady and gentleman walking on the poop, they were Mr and Mrs. G. V. Brooke.



Gustavus Vaughan Brooke, the Actor.

Pur latter was to have joined him in Australia a few months are. We had 50 saloon, 52 second, 52 third class passengers, 50 aptain officers, and crew), and I have no doubt, a few at ways. I knew of three at least, whose names were not

or the list. Say there were 6, giving a total of 258

Our first day, Saturday oth, was fine, Ship even now rolling series bly, the coal on deck rolled down, and came very killing a little boy; a good many passengers, on deck, taking acquaintances, but this was the last day we saw much arch other. Next day the weather was too rough for the look. I did not see a lady there again until the last day!" Then came heavy weather in the Bay of terrible repute, the Bay of Biscay, the over-laden, crank, wet, remore, scooped the seas into her well-deck, the scuppers were too small and got choked with the coal. "Large lumps

would also roll about the decks to the great danger of the men—for two nights I could hear them rolling about over my head the was in the second class, midships. The hatchways were not properly made the water came down. We were carrying up water in buckets all the night out of our state-rooms to save our clothes, &c., being spoilt, no sooner did we get clear than down came another supply. Then came heavier weather. On Tuesday, the 9th, the jib-boom and topmasts broke off, and hung down by the iron rigging, a wreck. Towards the latter part of the day the wind increased,

the ship labouring very much, every prospect of a wild night. Many now began to express fears at the captain continuing to force the heavily laden ship against a head sea. One I remember, John Hickman, from Ballarat, had his wife and four children on board. He had formerly been fourteen years at sea. On the afternoon of this day / Juesday, I saw him coming down from deck. "Well! Hickman," I said, "how do matters look on deck?" "I have been a good deal at sea," he said, "have been in a good many ships, and know something about them, but I never yet saw one behave as this does! She frightens me. I don't know what to make of her!" Then came a Gale "At 70 pm one of the boats was carried away. lifted out of the davits by a sea-Our hatches were closed but, the covering not fitting the combings, the seas floated up the lids, and by 90 p.m. all was terror in our cabin, ladies chinging to you, many reading, Mr Munroc, who had also formerly been and praying at sea, came down about midnight. "I have been on the poop," he said, " for hours, the sight up there is terrible, she won't rise a bit, seas mounting right over her " Wednesday 10th, Before daylight the 'London' was put round to return to Plymouth."

The worst thing that could have been done—with a "poop" or "following" sea and a coining storm—with a deeply laden steamer; keeping her gently screwing against it was the only safe plan.

"Most of this day, up to 30 pm, the crew were getting in the wreck of the boom, for what purpose, I never understood, on deck it was a source of great danger, instead of towing it astern, so as not to foul the crew, and letting it go admit. As it was it was at length lished alongside the engine skylight,"

Note An amazing indiscretion. The Writer went on to the "London" at Sundridge Pier, Melhourne, in September, 1805, -seeing some acquaintances off, on her previous run to hingland, he particularly noticed the well-deck amidships, and the teeble, slight, skylight over the engine room. A box sent out to him by friends in England went down with her fancy slinging a boom the size of a man's body alongside a teeble engine skylight, in a ship rolling like the "London" and "

It was no gentle undulating motion, she would roll till son were in doubt if she was coming up again, then up she would come with a jerk! I often stood, that night, watching the port hole of our state room, when she made those awful writes! The water would remain dark and still against the cases for half a-minute or so. I would say, 'Will she come again?' That Wednesday was dull and gloomy, heavy ross seas the ship labouring, darkness came on early, the find in-record, the sky looked wild, everything bespoke a terrible taght; I thought of our hatchway, and said to Minute. 'Here is another bad night coming on, and nothing the said, 'I know it. I have told Mr. Harris, the first prese, about it, and all the satisfaction I got was "Let it go with."

Note This Mr. Harris had gone out in a boat with a view of speaking another ship, or some other purpose, during the saze out in 1805. Fig. or night coming on, the "London" word han, and proceeded on to Melbourne, arriving 10th the st 1805. I woor three weeks after. Mr. Harris appeared Melbourne picked up by an out coming vessel! It sounds were increased but the Writer was in Melbourne at the time, and well remembers the severe remarks, and newspaper compents upon the after

Marroe got some canvas and tacks, "Can you do it?" I sked, as he was hummering. "Only partially, I could as cet half enough pump tacks—all is alike on board, all at 15000, nothing can be found that is required."

Then ame the storm." "By 900 pm, two teet of water in the cabin was carrying every moveable article with it because of women men with pale faces, one girl nearly out. The steam, from the water getting on the hot hinery, found its way into their cabin till they could not one a bother hive feet apart. It was sufficienting. "The sation in our cabin was then really awful." The darkness the fismal sound of the water coming in. I never shall that to convey an idea of it. About to 0 p.m. I spoke the Prises, in our cabin. He said, "They are as had aft, they been carrying water out of the saloon all evening."

I said it was very wrong when they had had previous warning. and it might easily have been prevented by securing the hatches properly by the ship's carpenter. He said, "Oh! there is no danger in it,—the water runs aft to the engine pumps, and is pumped up." " But it all tends to keep her down in the water," I said. A few minutes after, their fires were out, the pumps stopped, and the water still there! While we were talking, some sailors rushed by towards the sail room. The boom on deck had broken loose, -carried away the engine skylight, -the hres were out, and the "London" was scooping the sea down an opening several feet square at every roll. Mattresses, &c., were piled over it, and sails placed on top; but the water lifted them up. Eighty of us, then passed buckets of water up but two came in to one taken out About 2 o a.m., Captain Martin came to us, saying, "Men, put down those buckets, and come and try to secure the engine hatchway; it is the only chance to save the ship!"

The starboard passage way was so blocked by luggage and freight, that the sails had to be taken forward, and down the port side, where the stores were also piled up within three teet of the deck and the sails had to be got over them, a dark passage 60 feet in length—it was here that the truly painful delay took place. I think some of the cases had to be first removed. I mention this, to show how every space was choked with goods, preventing the proper working of the ship. First came the second officer singing out, "" Hurry that sail along, what's stopping you." Then the Captain,

"What is detaining that sail?" Then a voice from deck. More sails, for God's sake else she'll go down!" A very large sail was placed, at length, over all, fifty men at work at it, and with great difficulty, nailed down. I saw Mr. Harris, the carpenter, and men, driving nails, in a foot of water. The ship—a helpless log—lay over on her side, the shreds of the split sails were blown out at right angles by the storm. The wind through the iron rigging produced a dread-rul sound, seas every now and then broke over us. I noticed the stern ports to the starboard were knocked in, and the water rushing in; later on, the others also gave way. I went into the saloon fully convinced that the slap must sink. I never expected her to float till daylight—to this day I am amazed that she floated so long as she did!

I found the passengers from all parts of the ship in the saloon no distinction now the poorest, with their families were there, of four or five in groups. I saw the Rev. Draper, with many round him, reading the Bible and praying incessantly.





to. Praper's last words. "Those who have not been converted, be a - x, fig in a few minutes we shall be in Eternity."

Note. It is believed that this good Monster was the Rev. B. H. Apper a few wrote a small Book about 184+ on the Parables, and was the right (1868) Pastor of a Melbourne Chapel.

Now and then, one would ask, "Oh! Mr. Draper, pray not me!" Others were sitting apart reading their Bibles the hours passed, till daylight came in.

As I left the Saloon, I took the last look I ever had of it the sight is indehbly stamped on my memory! On deck, the morning passed, things got worse and worse she telt there as it going right under! Going alt, I passed the lighter, there was no one there at that time but the Captain was having a look at the engine room. We looked down wither, and a frightful place it was! The water black, with washing about and breaking up the iron floorings, plat wast pool of water it seemed to be. We went up the cuddy



The First Atsem.



The binal Phone

steps. I saw a soulor feeling about for a sovereign he had stropped in about one foot of water. He was as eager for it as a street Arab would be if the boy had dropped a sixpence in the street! I was alarmed to see that a great deal more water was coming down. The water in the engine-room had increased considerably, it was now within two or three feet of the deck on which I was standing. I got on to the peop as quick as possible, knowing now that the end was near ! " The others knew it too. The stancase of the poop was crowded with people, apparently bewildered. I noticed a sailor keep ing grand over the only boat which was being prepared. On was from Fenchurch Street to Libury, the week before his sailer had got in at Stephey and sat by me from which to mist due we had spoken once or twice on board. He lavred me to have a try with them in this boat, 'But take war chance and jump when she is in the water. No one could help seeing that there was a great change the last quarter of an hour.

More people were on the de-k-walking about like per one waiting it a railway station wanted; a world was sort. I saw to V. Brooke, the actor who had been working with us in his shift sherres learning against the sulcon door is deep the agtit. All hopes of the heats, after the swamping of the non-partition had apparently a new 15 was only a few I the sapers who knew what even the done with a long at or take were going to have a tria in her for their fives. It in always here an upa is uplant or that to the white faction Marin, at he have the other tents get reads proper t competitude thereis and then to the course There is source visit a severy it if you have " The part imp some one at least to the fire also a souther weather to age I car partitle great to for a site I force with diese the set terms of the night of the the spread of fore floor? freether office I never to be entered was well forther Marrie were to be and the term of the first person of the first state of the person of the pe " , sagget you want to the form of matter were it to be got year or ad the se A women (; try ate, " in white I have an elder the second section of the second section of the second section of the second se absent. I have no elees been the perferral ball offs aried ware as a se to the second of the try miner's plant or constitut I be a supported on a superior of the superior The state of the s the fire seems to will go by the server of the greater The state of the second second second wer to have the Present a King Carry to Carry.



King, the Bostswain

Martin was asked by King, 'If he would go with them 'He declined, saying he' would go down with the Ship,' but said, 'God speed you safe to land!' adding that the course was 'E.N.E. minety miles to Brest'. It was now about two o'clock in the atternoon of Thursday, the 11th of January, 1806.

Note: Captain Martin's former vessel was the Sailing Ship. 'Suitolk' many a soyage had be made in her, a Sailing Ship be understood well.'

He died like a true British Othcer! It is as if he had said, "You go -in your position it is right and, roper. God speed you to land —but I the Captain? If had? I, their Captain leave all these women, and children? No! No Figure there may have been, cream-stack of I could not well courted—but I hope they will say in Excland that at least I did my duty and st vid? I hope the list!"

All honour to our noble English Officers! It remains one of the Barning Training Ship—so nearly a terrible fatalits,—and the good aptain urging the Boys on as they passed by him into a place of safety.

regardless of himself his one thought being to save their lives. One

No. No. My lad "exclaimed the true English Captain, — that 6 mot the way at Ser." I must see them all safe." Pass on Boys. Pass or ". The Captain's lad at Sea."

No. 1 No. 1 My lad 1. 1 the Captain cried Pass on 1 Not care for no. 1 When Duty calls, the Captain's last t Yes. 1 That y the way at Sea 1.0

King must have misunderstood him as we must then have been 120 nules off. We were 140 miles off when picked up the next morning. King then jumped into the boat about a dozen being in her, and they lowered immediately. As soon as I saw that she was safe in the water I stepped on to the tizen chains, and when the boat rose on the sea, I made a cautious leap right into her stern. I had only five feet to tump by waiting for a sea to lift the boat. There was no attempt to prevent anyone jumping, all on board might have im, ed they evidently considered our chance in such a sea to be hopeless. The boat was nearly sucked under the stern I and two others got out oars, and kept her off. Now that the sulors saw that the boat was safe they wanted to take in a few of the women, and sung out to bring a lady or two. On young, a girl of sixteen very pretty offered to go, but iter, she saw the fearful sea below and the boat likely to be a ashed at every beave against the huge iron wall of the ship, he said Oh! I can't do that ' There was no time for delay, and Marane seeing the boat shoving off, leaped in himself, VI this took place in a minute or two. Even after we had election of the vessel setting at the stern. The second time we got her off, and were per ling away at the port side, running before the wind retorn of us in a fine boat, but constructed only to carry the ve. I was told

The sun just then shone out for a time, which made the scene "e worse for me. I saw the brave young midshipman. Mr. I still at his post at the pumps which he rever left till es went down. Just as we left the ship a lady in a frantic size was neard to cry. A thousand guineas if you will take "m.". It was too late if our lives had depended on it second to never have made the ship again, we had to run early the gife just where the wind chose to drive us. As we intend up a great wave we could see the "London" her bows real, and of the water, so that we could see the red paint on the livith in her stern very low, and by the pitch or rake of

her masts she seemed to be at an angle of 45°. Just then a heavy sea was seen to break over her deck and to wash the people about! They had just before been waving handkerchiels, &c., to us. We ran down another wave and when we mounted up the next, nothing was to be seen of the 'London!' Of the 258 on board, only the 19 in our boat were saved.'



"When we were lifted on the wave a second time and toun! that the ship was gone, it cast a gloom over all. We continued looking in the direction where we last saw the ship to see if any could be seen clinging to a spar, or anything, but nothing whatever was to be seen. King now sang out, 'Boys, the " London" is gone. If we don't mind we'll soon follow her, say no more about her, but attend to the boat,' which was certainly a wise remark. We were thrown together mostly by chance almost unknown to each other, our party consisting of three engineers, a fireman, a carpenter one young undshipman, eight scamen, a steward, a boy and three passeagers (not from the saloon). We had no officers, or captain, but we had the only thing to save us at that time, we had cool, skilful, excellent boatmen, had we not we should not have lived half an nour. We were twenty hours in that boat I had no idea of what one could go through. No one could

ever have made me believe that a boat could have stood what ours did! I think some of the men must have been born and teared in a boat! Our arrangements were soon made; those who understood rowing were to work in spells, those who did not were to hale. I was one of the latter; two or three were to keep a constant look-out, one to be constantly watching behind us to see when a wave was coming that had a crest on it, and warn the helmsman. Those were the waves we treaded, and here was where the skill and judgment was dislayed. The chief study was to let the seas meet us square to the stern, otherwise she would have filled at once. As the sea would pass, invariably giving us a dash as it passed, nother would be seen coming in another direction, perhaps n our quarter. These were the cross seas, and the ones most skely to sink us. Then would be heard, 'Look out King, teres one,' when if the tudder would not bring her round time or was at the moment out of the water, the helinsman sould be heard singing out. Pull on the starboard, and back in the port, quick ' 'a minute after, 'Pull, pull all ' 'that was get out of the way of a sea about to break. Then 'Back, Lall 'Night was coming on I dreaded to think of it The sky looked wild wind still strong and cold sea still ety heavy. It was what you might call a troubled sea, to of us wet, cold and hungry, nearly worn-out by the con-Jan's anxiety, exertion, and fatigue of the two previous days. I onsidered it about one chance in a hundred that ever we saw "a morning." How were we to see at night those crested has that we feared so much? I was puzzled that the sailors It not speak of this great difficulty to my mind. Presently ight closed in, and the mystery was solved by the phosthereseent tops of the waves, which shining in the dark, sl wed pretts well the way they were coming. At first the wars occasionally appeared, by them we guessed up to about thre we were going south. I said to King, 'We shall not with the Spanish much less the French coast at this course, se stail go write of Cape Finisterre.' He said, 'I can't help it, we past go where we are compelled, the wind may change,' and so it did I had certain stars for guides, and by them I could that we were coming gradually round, and, by midnight, we going nearly East. We knew that any course that had as an it would bring us to land. Smith a scaman, who had wen steering, was relieved by King, who continued till 30 in be moreing when Damels telieved him for three hours. It as most trying work, the tiller being missing like everything that was wanted, so they had to work the midder by or i almost always with one hand in the water. Great

64

watchfulness was needed, and all through the night. King was continually singing out directions to the oarsmen, then Bale her out, keep her dry, who is bailing now? In this way he was constantly talking and encouraging us to keep awake, for we were drowsy from fatigue; I had only had four hours' sleep since Sunday night, and others no doubt had had no more and this was Thursday. At times, while baling, I would be half-asleep, but still dipping out the water. King asked, 'Who had the time'; my watch was going, but it was too dark to see the hands. We thought it must be getting towards daylight. I felt the hands and found it was only eleven o'clock It was only the Moon rising So the long dreary night wore slowly on. We thought the daylight would never come About Midnight the weather became more squally, heavy black clouds came down upon us, and at times we seemed to be running into a black wall. It was difficult to discern the figure of the man sitting close to you. It was the night remembered in London for the heaviest snow-storm of the season,-when the telegraph wires were broken down in many parts of England. and vessels were being wrecked by scores in Torbay. About this time and a time that will never be forgotten by any in the boat, we experienced the most narrow escape of any during the whole of our voyage. a large sea was seen close behind us, and on the very point of breaking, and it was impossible to get out of its way in time. On it came, eight or ten feet higher than our stern, and the next moment if appeared that we should all be enguited. Someone quietly remarked, 'It's all over with us now.' I myself thought the end had come at last; over came the great wave, burying the after barl of the boat completely. She trembled, and up she came! The sea had passed on leaving us in all but a sinking state The water in the boat was about a foot-and-a-half deep, a bucket would dip in it! Immediately King sang out, ' Don't move! Bale out quick! We are safe yet!! At once the bucket and balers were at work in a few minutes she was lightened, and on we went again.

It was a providential thing that we had not another person in the boat, for I do believe that the weight of one more would have taken us down. A small Vessel with two masts passed close to them that night—they saw her lights, and they. All bellowed together as loud as we could. They evidently heard us, and putting about, ran about, looking for us, we trying to guide them by our shouts. Then came a squall, and they lost the run of us. We could only see her occasionally through the gloom, when we rose on a wave; at last she was

out of sight. It affected the spirits of us all, when all hope of this vessel was gone! At last daylight came in, hail and Then the sun would come out for a few moments, we scanned the horizon, but could see nothing. Some time after again the cry was raised 'Ship in sight'. We could just see her off the part quarter. Presently we sighted another, more in our track on the starboard bow, but at a great distance Hope revived we were in the track of Vessels and rejoiced to inet some still floating. On we went for half-an-hour, with acceptant synshine, then a squall, and rain, the sea still rough, the same constant attention required. Those on the look-out reported the Vessel first seen was not getting any nearer to some proposed to King, who was now steering, to put about to run for her King strongly objected, saying that the best would certainly swamp in going round, and then we had a long way to row almost dead to win lward before reaching her, we would never teach her. It was now, say, 9.0 a m., but lay the 12th January. The men were getting irritable, there was not that friendly feeling which existed at first, would answer each other sharply, of course this was owing on twenty hours' exposure and thirst, which we were all feelang territly. Words ran high as to the advisability of juitting and to run for the vessel. One who was holding the signal of 1str so a shirt on an oar) said to King at the helm, 'It you are through her about, I'll put this oar through her bottom! I was beginning to feel frightened. Of course, every allowance most be made for the man under the trying circumstances, I se not entertain any ill-teeling towards him whatever for threat. He might not see the danger, as an experienced water in did of going about, thought, no doubt, that we were same out last chance. Immediately someone proposed at we should run for the distant sail on the starboard bow, not so mu I, with the hope of reaching her, as to prevent the be at theme: put about I seconded the proposition, urging that event we missed her, we should be nearing land, that it was not trace than forty miles off so we then thought,, and by tering on that course we would sight land before night; that it was early day, and most likely we would sight other looks that we were in their track was proved. The propo-The oars sere double manned, the course of the boat slightly altered win everything was going pleasantly, and all now seemed so, atished with the new arrangement, all they wanted was to be going towards some vessel. The sun at that time was Mark and our little craft sped along bravely, she quite may hed the most sanguine everybody expressed the greatest

affection for her. Still great caution was required; the vessel not being directly in our track, we had to make good a few points to the wind, and that is where the difficulty was, Whenever an opportunity offered we would steer to windward of the vessel; we knew we could make leeway at any time. Whenever a crested wave came, round would have to come the boat, and we would turn tail and run with it till it had passed, then try again. The only man allowed to stand up, the look-out, reported that we were nearing her, soon we could see her hull, and when within half-a-mile we were rejoiced to see that they had sighted us, and were bearing away to run for us. Just at this moment was seen a terrific squad coming down as if to annihilate us at the very moment succour was at hand. We had, of course, to turn and run, and were being carried past the ship. Fearing losing her, many sung out to King to put about, others not to, he said, She will fill the moment we do so , and don't you see they are running with us?' So they were, shouting in Italian, probably telling us, in the wildest excitement, to run on,- and they would follow. After the gale had a little passed, we put partly about, but in doing so had a narrow miss of swamping. as she shipped a heavy sea. A few minutes more and we ran up to her stern, a line was thrown to us with remarkable accuracy, by the skipper's son, an admirable cast, -it was caught, a rope followed. She had come round to the wind, a Barque of some 400 tons, rolling very much, and we thumping against her side by the mainchains. All order was now broken. each caught hold of anything he could, and scrambled up, lugged in by the friendly men on board. I caught hold of two tempting bolts; down went our boat leaving me hanging on with others near me, up came the boat again, and we were soon all over the rail, except one who had been hurt, a tope was got over, and he was sately drawn up. We were kindly received. The Captain, a fine, jolly, burly old fellow, with a most benevolent countenance, and his crew, were getting out dry clothes, and serving out Geneva, when I got att. It was now about to a m, and we were soon having warm tea, &c, in the Captain's cabin, fowls were killed to make us a goest stew. She was laden with wheat in bulk, from the Mediterranean for Cork, had experienced heavy weather,had thrown some of her cargo overboard, -but was at this time safe, dry, and snug We could not understand each other, but the Captain, by a map, explained that he would try to run into and land us at Falmouth In the afternoon, we lay down and had a troubled sleep. I went through the horrors of slupwreck; and for many nights, and I may say for weeks after,

I would see the 'London,' -with her stern under water.her foretops gone. At night we most of us lay on the wheat covered with warm sails, and felt very comfortable, though our limbs were so stiff many could hardly crawl about. The weather continued rough, it blew hercely that night, so passed that day, also the next. Then came Monday; we were in the Channel, and that morning we sighted the Scillys or Land's End. That night we had a gale, dead ashore; the (it tain and crew on deck all night, apparently very anxious, and constantly singing out, and directing. But the Barque he'd her own, and about three or four 'daybreak), on Tuesday, roth January, 1866 was put about to run slowly to land; the tag rose, Falmouth Harbour fair before us! Three cheers for our good t aptain " A gold chronometer, with a suitable the ription, was afterwards presented to good Captain Gion Batta Cavassa, by the Board of Itade.

Note The Reader will note the providential falling in the "Marianopolis," just as they were getting worn out with thirst, cold and hunger. It took a well-tound barque for diese and nights to land them. Instead of 90, they were it miles off Brest. It blew a gale two nights while on the barque. The wind changed, was against the barque all the star fax so that, it they had got through another night, it would have been merely carried back again into the Bix of Biscay. They would never have survived another sit in the boat, and had they missed that barque the fate the London would never have been known.

The three passengers, alone saved, not one from the as saloon, were Mr Wilson of Ballarat (the narrator) Mr Munroe and Mr Mead, the other survivors belonged to the vessel Mr Wilson returned home the following 4, is in the "Great Britain," Mr Mead attempted to a meany him -but, on entering the ship, fainted, the t seems coming up too vividly and he gave up his intenand On her voyage out, in April the "Great Britain" had " as to " off the Cape, in the worst storm and heaviest . Capitain Gray said, he had ever been in during his are viryages. The late Mr. Bevan, of Hereford, whose the er was lost in the "London," going out to settle the 21 - s attairs, being allowed, on the third day of this gale the property with a reperound him, says, "That it was the contrast sight he could have imagined."

THE "GREAT BRITAIN."

Striking the ground in Dundrum Bay,—as soon as she was launched,—the "Great Britain," for some twenty years after weathered the storms on her fine runs to Australia. Her captain,—Gray, respected by all,—eventually committed suicide,—through home troubles, it was said. The "Great Britain" has now disappeared, together with her contemporaries the "Red Jacket,"—"Marco Polo,"—"White Star,"—"Swiftsure,"—"Suttolk "(Captain Martin's former ship), "Lightning," &c., &c., tamihar names in old days of 'The Diggings," and for fifteen years after, till the Suer Canal,—and modern steamers,—rendered the long sea route, via the Cape, almost obsolete

No one, however, who has ever made the sovage out by the Cape, and the Retarn round Cape Horn through herbergs and Logs, in all weathers will fail to do justice to the following great performances of our chi Sailing Ships. For the 'Great Britain, 'i reity had an 'aavihar' steam power of an HP, useful for screwing out of the "Describes" or calms, about the Louater. She of course like this ill fated "Royal Charter,' depended upon her some, for far Passages. Indeed it was the total I frances upon the morrally in the 'Royal Charter,' 27th tons 200 HLP to be embased at Mooling on the major of the Royal Charter gale." Inseday of the Oct. 1887, and distinct for prices at you a method to price at you and the coast when it was blowing their come as they passed Holyboral, a North wide dead asked with danger all the way to Enversage! A row HP feet le engine was relief up to Capitala Laylor had made the run then a Record, in 65 days that the had rin her to Cork in 68 years a fixed from the ever three did the ent and home Voyage in too days. Everything was to give way to peach the had rin her to fork in 64 years and the first in the carried in "thus with two persons on board in a vessel which had carried in "thus with two persons on board in a vessel which had carried in "thus with two persons on board in a vessel which had carried in "thus with two persons on board in a vessel which had carried in "thus with two persons on board in a vessel which had carried in "thus with two persons on board in a vessel which had carried in "thus with two persons on board in a vessel which had carried in "thus with two persons on board in a vessel which had carried in "thus with two persons on board in a vessel which had carried in "thus with two persons on board in a vessel which had carried in "thus with two persons on board in a vessel which had carried in the carried in "thus with two

"THE ROYAL CHARTER" WRECK,

(Letter to Paper)

Sir Seeing a search is proposed the year (1907) for the treasure lost in the Royal of orter, ",7th October 1829 will you all w some naw a epicor in the Press to be corrected? I used to see the consignments of you, shapped in Assirabia in the early sixtus.

It was rever points in 'from but in square wooden boxes. The treasure room of the "Royal Charter was based of from modships, where she treke in two. So far from the vesses being still there she was been do to pieces in thing was to be seen but relied up from places, etc. Again, the divers 47 years ago never "recovered" the frequency of the fire certe. They from brothing out some page of lead, etc. The only gold over found were a few. Australian sovereigns found by two boxs.

sister ship to an enigrant vissel previously list on the Irish coast, with recrib be loss of life after which rush vessels were always toused out as the visits of life after which rush vessels were always toused out as the visits of lister below. She had however, been lengthened to feet the pass and previously with a feeble zoo. H.P. engine to take her through the sain, belts near the equator etc.

replain Taxlor who perished with all his officers—was noted for carrying on. He had this voyage aided by splendid winds, run her to took in the last splendid been offered him if he ever dold the list and her entered him if he ever dold the list and her extensive missed a large even with off the Horn and the second officer had a presentation of his promptines in making the ship on that occasion the vermiliation to the resulted form the ought never to have passed the list had a harricane soon after known for years after as the first of the last could be a first that the last countries of the last could be a first that the last countries of the last count

The "Great Fastern" was nearly lost that night, although in the bar of there is an Harmoni had his mackintosh turn by the wind to exceed of great length with a see II P engine to her z yio tons are in the way. They were of course embased (off Moelfra); where it the way. They were of course embased (off Moelfra); he is, it is leaved then tailed the mosts were cot down but the soon above the kills from it was the gallant coloured within J. Rodgers, and the line athere by a narracle by which many were saved the sit in the line athere by only 14 were saved vize three saloon, and class, by of the crew my officers or weenen. Had sho not in the incident would have been rescued in the morning by day-

If we next have been some feed on in the iron room for numbers to each! Legers returning to English! had been allowed to have the each of the will have with the rest. The wooden boxes would have to in the taken up to coars ago and the sovereigns and gold dust made and. Nothing will ever be found.

tott it stells har 'si of Openentump, it'll agers, 'who had been a probably the 'si of Openentump, it'll agers, 'who had been a probably that were taken off a tug off Barlsay, fave 14.

It is not about were taken off a tug off Barlsay, fave 14.

It is not about were taken off a tug off Barlsay, fave 14.

It is not as great and complete a Bragedy was the 'Domeson at 'olded with wealthy speatter, returning to Australia. When the tary surviver was the own up into a cave in the Rocas, in a later was reas red by a rope let down from the clink bases.

It is a tree was reas red by a rope let down from the clink bases.

It is an appagance zong and somerodicle though it may seem, the termine cleffs of Sy lines. Heads, 'A heavy gale was bliswing afternoon and rector masters in Tax Gap." for the contrast.

If you in Display, 'a nor teak vessed was dashed to preced.

If you in Display, 'a nor teak vessed was dashed to preced.

If you in Expect himself into a cave. A dog the day following the interpretations above he was frawn up.

Notes in Minity Beach in 1864 was told, by the official there, and each of the post to one to Mail Bo, on the Beach. It had till then to the transfer of the Fire grant Ship, seen before dusk,—was the lost ship, and latter versely had stood out,—weathered the autol gale—and

- r . 131 of two after.

During that might be assured the writer, that he positively saw the spray go clean over "the Heads" and Sydney Lighthouse. He acknowledged it seemed incredible, but he saw it.

A LESSON FROM THE "ROYAL CHARTER"

A worths survivor affects a lesson how a Christian life prepares us to meet the most terrible scenes. "I was asleep in no borth, when I was arraned by ones." I think we are lost." I had once dressed, and after a few morthships. It was awful to see numbers being crushed to present the chasm. Noticing that these in the water were being crushed to pieces by the larger pieces of the wrick sign he let himself into the sea and took hold of a how. He was until legism another man took hold of it. I told him it could not support both. I therefore gave it him and took another price of word, life crossel being dusbed against the rocks covered with sea weed, was thrown up on the shore dished back into the sea, was retished and eaved by a rope thrown to him unburt! This cheque of considerable value, was in a waterpress beit so his loss was small. He do me, not being able to swim to have a might tribated to God's Provi lence, and been saved!

copy of a Way Bill. "The celebrated Auxiliary Steam Clippet Great Britain, 2200 tons on HP with water tight compart cents (?) Livet John Gray R N R comparable; is appended to leave the River Mercey for Melbourne on Horsely the 4th 14 May 1867. This far famest Sh p has again made another run out to Multiourne in 68 days. The nine previous possages to Melbourne were raide in 62, 63 65, 65 65 13 7 and 57 days. On the occasion, 36 days 17 hours out back to Queenstown in 57, performing the whole voyage of 25 600 miles in 4 months 24 days. It as along a detention of 21 in Melbourne—a feat never before accomplished."

To conclude our Tragedy,—the Writer regrets to add, that—while on a "Jubilee Year" tour to Australia, in 1887,—he was informed that King,—the Boatswain of the "London," eventually kept a public-house, out in Australia,—and had also committed suicide some two years before

Let us hope that the information was incorrect, for it does seem a sad end after having been so marvellously saved twenty years before.

CONCLUSION.

It is in such scenes, when in presence of death that the real character is shown. The humble, pious Believers, with all hope lost, quietly praying with the good minister. Mr Draper, in the saloon, some, utterly reckless, breaking up cases of wine, to die, as they had lived, without thought or hope. The sailor groping for the sovereign, knowing well as a seaman, that the Ship was already settling down at the time, and that in a few minutes they would be in Eternity. The elderly person strapping up his thousand pounds in the ratheay ring, and coming on to the deck with it, when in a

quarter of an hour he would have to appear before his God! It proves how, when the mind has been set, for a lifetime, on we lith and money has trusted to gold—loved it chosen it, in the place of God—that the approach of death itself cannot release its hold upon the soul!

Dear Youth, who may read this Book, with all life before you, choose a life of piety, the approval of God -the love, and the service of the Saviour, in place of a life devoted to gain! That solemn hour the hour before your Death -will as surely come to you and me as it came to those who perished that Winter's afternoon on the "London," Instead of the frantic cry, " A thousand guineas if you will take me in '" Instead of grasping, like the elderly person, your gold, to the last moment of allotted life, you will then long accustomed to trust to God, and to believe in a Saviour's love be able cheerfully to resign your soul to His faithful and true! goodness, well knowing that having long tried to serve Him in health and youth He will never forsake you in our hour of need! You could then unite with the good Mr Draper in the Saloon of the sinking "London" in his cry, Those who have not been converted, be so now, for, in a ex minutes, we shall be in Eternity! Captain Martin says that there is now no hope for as, but the Great Captain that we may all get safely to Heaven " Words which and strike cold and unmeaning to the irreligious ear, but was a would be telt and understood by you.

God is not a hard Master, requiring us to relinquish this used it, pleasures, and its gains, and offering nothing to is in return. God knows what are the good things to be stoned in this life, for He created them all, and He assures that all the relies pleasures, and happiness to be obtained in Earth are less than nothing to what He has prepared. His taithful followers. For He tells us that, "Eve hath the term, nor car heard neither hath it entered into the heart than to conceive the things that God hath prepared for them.

hat eve Hange !!

Has many a Young Business Man his whole heart, soul, and are devoted to Money has indeed, as the years of priceporturity have rolled by, succeeded, like Alexis, in the ing before he hed great Wealth and Position -but in sight is ruined for His service, and for ever untitted Heaven, and for Eternity -the Last Day only will discover?

How many when life and opportunity have passed, as have to say "I grasped for many a long year the Riches to lying World, but I missed the tide at was God's will should

have borne me to my Heavenly Home!" "I grasped for many a year the riches of a phantom, passing World,-I

grasped Earth's dunghill, I missed the starry crown "

Like Alexis, they found that the Cave of Diamonds once entered the tyrant gold submitted to loved and followed an escape is seldom possible. The experience of Mankind does but re-echo the Saviour's words "For where your treasure is, there will your heart be also!"

"Thou shalt not make unto the self any graven in age neither shall ve make unto you Gods for oil then shall not how down threalf to there. ner serve them for I the I and thy God am a jealous God. Thou shalt have none other Gods before Me '

"But cost assess which is of later let it not be once mentioned among you as becometh saints for this ye know that no coverious than who is an idulator - both any interstance in the kingdom of christ, and of God ' Pohesians v., verses 1 and 5

WHAT THE "CLIPPER" SAILING SHIP COULD DO RACING FOR TEA AND GOLD

The first of the "chipper" ships were employed for the accept mark, running between New York and you I sanction. So besides the was the trade that it parl to soil them lack again in ballist. Then the trade with this a because a matter of such supreme importance that the Americans built up a fine less ness by sending their clappers with period of thous from I need and then ranning them either to New York or I as I with with tea. In fact so import not had thes teasure my trade become in the few years immediately preceding the opening of the Siezicanal, and the revolution in the slonging trade attend not thereon, that the vessels engaged in it carrie to be generall, anoma as "tex empers" as such too they will continue to be remembered in the stern of the es of the "fattes" and "sexters" The eager less the feverishinterest which was awakened concerning first California on Cthora totralia in the early "rithes threast the opening of the colliners had the effect of importing a won 'erful impet is to the inline of speedy ships. In 1800 it is recorded the Messra Scott launched from their card at Orec ook a shipscalled "Lea for the Islam" the advanted which marked the beginning if the recovery at once of our prestice is stape to distributions and as leafers in the occur carry og trade. The earlier clipper staps were built of wood baroughest many of the latter ones of wood "Lord of the isles " however wasent rely built of at dirancembined men, and it is generally any ited also was the highest ideal of an iron sailing ship as con erved one turned but by the monthers of this world fanous trib through it its line scareer. "For hot the tales," like some and of our most noted reans you'th was a survey from the very first simply because her to shifting I a fing, and equipping left practically n to be barred, and she created what is now called a seasation " by accomplishing for test trip from this country to bydney in the really remarks' b top fer so small a shap that tons register of sevents days Another of her historic passages was a run from Stanglish to London in eighty seven days. On they trip she carried to a torse of tea, and at our stretch of the passage she averaged to knots for his couse items days—truly splendid work. In the farmers race home to London from

Loo-chow for in 1866, with the season's teal she beat han isomely a pair of the greatest of the American clippers, both of which were almost twice her size.

It is cursous to read that a famous Boston ship the "Flying Cloud " on her record voyage in one tour and twenty hours covered the extracollimity distance of \$1. kn its, a triven speed of over seventeen knots per hear. A very little research makes it plain that not only was that mazing speed frequently approached by the best of the cuppers. but et em several occasions it was exceeded. In 1842 "Sovereign of the averaged , or unless for eleven consecutive days and the tor form - re lier best travelling from nexts to uron in any four and twenty that he was the sailer She but that he work, wester on a voyage from Oaten to New York in the following year. so is she ran 14 in les on March 16 and 411 two days later. In the or the I is errord merchant of that name covered at a knots in twenty. that bours the latitude being 4; log 11 min S. longitude accieg 13 min. The splen it i vessel must have been at the very top of her form at "his carticular time, normer have had everything of that tarely the territory for record making which is only some heated once or n a lifet me tox on the fellowing lay she got up to the almost inhethe fat for a time of twenty some knots per hour. On a voyage to The bit is the time in male at kinds in twenty four hours to the increment with Laving averaged righteen knots for twentythe steem to be a very an eggregate of 4 to knows from incides to intidday. " ' in there it these American coppers "Red Jackst" (built in 1803 workly at Maine by George Themas), burnt off the Horn, once legard the ds in a passage from New York to England in the dead of winter a ter carter year

It was covered to a brutted that "Sovereign of the Seas" was the best of the many as a fertil reasely which Donald McKay built, and in the season of the state of his she made some quite an aring passages. As a season the Atlantic has just been referred to, it may be added to great map has a ran to her credit from New York to Liverpool of the passage of the factor of the factor



The Captum's call o staty ! "John Maynard!" "Ave! Are! sir!"



" Can you hold on the minutes longer? Land close ahead?" "Axe" aye? Sir By to d's help I will!"

CHAPTER X.

JOHN MAYNARD, THE PHOT, THE BRAVE YOUNG AMERICAN.

N this World in which we see very little else than selfishness, constant and very often unscrupulous grasping after wealth, everyone caring for himself alone, and generally thoughtiess of all else besides there are yet occasionally to be met with instances of heroic self forget-tulness, and pure, unselfish benevolence, and thoughts for the safety of others, which shine forth in a fallen world, like stars and the prevailing gloom around.

Such deeds serve us as beacons pointing us to a nobler life. An instance of true heroism of this kind may be found in the following account of John Maynard, the pilot

The American steamers which ply upon the great lakes of America are very different to any we see in this country; they are two or three storeys high hugh floating hotels, in fact propelled by massive engines worked by beams, similar to the "Beam Engines" or "Cornish Engines" engloved in England for pumping mines and waterworks. Densely crowded as these steamers are during the summer months often carrying four or five hundred passengersthe chief danger is from fire, for the great lakes of America are so extensive that the land is constantly lost to view. and as these steamers carry tew boats the only hope when a fire occurs is to try to make the nearest land, and to run the ship aground. John Maynard was an honest, hardy thing pilot who plied his occupation on the lake steamers. He was an upright brave young man a good husband, and sheady a tend tather of two bright little ones. His wife le ed lam best, for she best knew how he possessed a heart as over g and tender as it was brave and manly. Hundreds, had stood by when one of the sudden storms came on to who hathe takes are subject, bud remarked John Maynard's strady hand and wary eye, and felt that let the danger be wat it mucht, all that man could do for the safety of the that John Maynard would do! Hundreds when the Sorin was at its height could tell how the Pilot bore himself it these hours of fear and danger. But one summer day there harder work for John Maynard to perform. The time the when it was shown what he could really do! When, faving been faithful to his duty during his life, John Maynard to show that,-when Duty called, with God's aid he could remain faithful to death!

For one hot summer's day one of these huge steamers, why crowded, was ploughing its way down Lake line; passengers were lying asleep under the awnings or sitting for the shade of the balcomes. No one dreamt of danger, the sea was perfectly calm, the faint breeze was not such and to televe the heat, and the well-known Pilot—John Mayrard, was at the wheel

Assert noon however, a slight smoke was observed by the its using from the aft hold,—it was but the slightest film, til the Pilot's quick and experienced eye detected it in a second! "Simpson," he said quietly, to one of the deck and the Godown aft and see what that smoke is!" at the size time sending another man to call the Captain

The Pilot was not the man to alarm the bystanders, knowing well the panie the least suspicion of fire would create amongst the passengers. The man shortly returned; he had been with the Captain below and hurriedly whispered "Good Heavens, Pilot, the Captain fears that the ship's on fire."

A few minutes more, and disguise was no longer possible, for a burst of smoke came up from below, and in a minute more the alarm of "Fire!" spread from deck to deck, and from tabin to cabin, and some five hundred frantic passengers in a paroxysm of terror at the awful death before them hastened upon the fore decks.

THE CAPTAIN'S CALL

But loud above all the confusion the stentorian voice of the Captain was heard shouting, through his speaking trumpet, to the man at the wheel. "John Maynard!" The Captain knew that everything now depended upon the Pilot, no one else knew the bearing of the Coast as he didl. "Ave ave ! su ' come John's steady voice from the wheel-house. " Head her to land, how far away ." "Five miles, sit, east by south east" "What is the shortest time we can do it in ?" "Hall in hour, sir, at this rate." Then came the Captain's word to the Engineers. " Put on every ounce of steam she will bear!" In the meantime, every man weman, and even child who could lift a pail, worked for dear life to keep down the flones which soon began to appear from below the woodwark always shight and dry in these vessels, was now like finder from the heat of an American midsummer, and worse than all animost the cargo between decks were some casks of resmand far, shipped from the back woods. No soonet did the me teach the far than the whole ship aft of the lore leck was enveloped in a thick smoke lit up with long thapping thames of red fire. Driven on to the bows, the whole mutitude of passengers crowled in after despair. But the large engine beams are going up and down quicker now the huge steamer is thong through the water ard, firm at his post, enveloped in the wroke and graving the spokes with both hands there still stands John Maynard the Pilot at the " [complete

The flames living some twenty nametes have spread on the titler chains were black with the heat—the wheelboose even was in the At this initial moment however, the wind vectod slightly bleners, as let the dense smoke, and disclosing the livid close about. But the Captain knew well and I bin Mayand the PI of knew it better than he del that the last chained the PI of knew it better than he del that the last chained the PI of knew it better than he del that the last chained the living in the Steamer, asked of a sking the last would swing found with the vector in his last severe the women and children commend in the book. So saving his triumfer the Captain's your are but he can be in we above the posse and smoke, shout-

me for the last time, to the man at the wheel, "John Maynard!" and timek, and choked, came from the smoke and fire the Pilot's voice, "Aye, aye! sir!" "Can you hold on fire minutes longer! I and close ahead!" And for the last time in this world came from the burning wheel, the answer,

"Ass, are sur By God's help I will!

"tood bless you John!" roated back the Captain. He knew that the man had given up his hie to save theirs, and the reigh hardy Captain turned isside. He had braved many a dinger in his time unmoved, but he gave way now! He did to the care that any should see the tears that rail down his cooks.

And many a weman as she held her little ones to her Freest in peated the words. "May God bless John Maynard "" An from the hundreds of beings crowding the deck rose the cirmur. "God bless that brave fellow at the wheel? I - v ung Pilot had a home, too, and wite and children, with the loved with as pure a love as the richest merchant n . tremblug on the bow. To spring from the deck into the war and have the vessel to her tate would have been the work of a moment, mere child's play to him a to I and powerful swimmer, but five hun fred Men, Women, a 'the Claifren were entirely dependent upon him now He ad never yet shrunk from his duty, with God's and he thold on and save them all! And with a prayer for who wife and little ones, whom he knew he should never vy ant more, firm at his post, his hair scorched from his with one hand scorched black by the fire, steadying the war, with his foot and grasping the burning spokes, there , tood in his last death agony, the heroic Pilot, John It against the wheel!

SAVED!

An inute after the huge steamer struck with a crash upon the leads in strulow water, and the whole multitude were swarmed, down the rope's they had prepared, and handing down the maint thildren, prusing God, and trembling with joy a trainer escaped so dreadful a death.

that as they touched the shore with their feet, the Wheeltons and the burning deck, fell with a great crash into the ion the below, carrying with them the blackened corpse of

war john Maynard, the Pilot!

THE CAPTAIN'S CALL.

There comes a time in the life of every Youth when God's call to duty comes to him as clearly as did the Captain's voice when he called upon "John Mayrard!" It is a gentle voice,

it is true, disregarded by thousands of Youths, but stifle it as you may, by the follies and sintul pleasures around us on every hand, it is a Yoke, nevertheless, that will be heard. Strange if it were not so, for it is the Yoke of Almighty God! "Forsake that sintul, prayerless, and careless life! It can never lead to happiness, to Heaven, or to Me! Commence now in Youth a life of piety and prayer seek My favour and a Saviour's love while time and opportunity and youth are

thme, and I will be with thee in thy hour of need 1.1

In the life of every Youth there comes a time when he does hear God's call, does sometimes think of commencing a Christian course, does sometimes think that he will conmence that Journey to the Better Land, take some steps towards his Heavenly Home ! Such feelings are God's "call " to you for such desires never come into the heart of any youth of themselves ! By nature we are opposed to God, and care little for His favour, or for the bright Home above! But such feelings do come to every youth, because the Saviour comes and stands knocking at his door. Long years loes Christ stand at the door of some hearts! He stands there in the lang rage of the Scriptures, till "His head is wet with the dew, and His locks with the drops of the night " His veice of entreaty-the Saviour's call to forsake sin-to lead a life of piety and grayer, is heard by every youth. There must be something solemn in Eternity, if God. Hunself in the person of the Saviouri, must needs come thus, and plead with every Youth at the commencement of his life! It is because God knows that your affections are strongest in youth, that you are more likely to turn to Him now, than at any other period of your life!

The hour will come when there will come another, and a terrible one knocking at your door? There will come One whose dread summons was never yet displeyed? He brooks no delay? When Death knocks, the hardest door must open, and open at once to him? Now, in youth, and health, with Death far distant, is the time to listen to Go?'s call, and to secure a Saviour's love? And when God's call comes to you, asking you to commence a life of duty and love to Him, let your reply be that of John Maynard. "By God's help I will!"

[&]quot;Be wise to day! "Its malness to defer Protractington is the thefold firme! Year after year it steads till all or fle!! An! to the mercies of a moment! as es. The vast concerns of an Eternal scene."

CHAPTER XI.

SWALL BEGINNINGS, AND HOW TO GET ON "
POOR BOYS, AND HOW THEY BECAME RICH.
No. 1 "Never Despair"
WILLIAM HUTTON, OF BIRMINGHAM.

ILLIAM HUTTON was a remarkable instance of a very poor boy attaining to wealth, not from any happy chance of fortune, but from his own persevering inclustry, his brave struggles with the difficulties he met with, as a boy, and his lifetime of self-demal and strict

PAR THORNSON

At the age of seven the little boy was put to work at a Silk Mill the youngest of 300 hands employed there. Not being a rest tall enough to reach the loom, a pair of high pattens were made for him to stand on to enable the little tellow to

jett em his alletted tasks

Type to time passed Laws in reference to the labour of young then in factories. The first Act was, however, only passed forty years ago up to which time the life led by young then in the large Mills of Lancashire Dunder and other large, was something frightful a slavery worse, or some time ts, considering our climate, and the terrible confinetiated and bad air in the Mills, than that of slave children with 1 often Plantations of America. Up, in the depth of the 1 often Plantations of America. Up, in the depth of the 1 often be at the Mill at Six o clock with no regulations if any kind then as to the hours worked aimidst the everlastic which of machinery children of six and seven were a tick has long as the grown up men and women while the earl strap of the overseer was ever at hand to quicken the field and

Carstmas" says Hutton speaking of his recollection to a child of the Silk Milk.—"was attended by a heavy fall of silk and a severe frost. I did not wake the next morning appeared to be daylight. I rose in tears for fear of the silk and asked a man whom I met what hour it was a tellowed it was about six." I hastened on in agony for the othering late at the Mill, and from the bottom of Full silk not two bundless yards. I fell down nine times! I wish no highly hour, that the reflection on the white snow had deceived me, believing the clock struck two!"

His hard servitude at the Silk Mill terminated after seven years, when he was fourteen years old. He was then placed at Nottingham, under his uncle, a Stockinger, and here he continued until an unhappy quarrel with his uncle its origin being a mere trifle caused the boy to run away from Nottingham, whither bound he knew not. He had only two shillings in his pocket. At ten at night he reached Derby, carrying what little stock of clothes he had, and a few provisions, in a bag. The next day in the precincts of Lichheld, he says " I saw at nightfall a barn a little off the road, in which I hoped to get a night's rest. I hid my bag in a hedge whilst I went I could not have been gone a quarter of to look at the barn an hour, when returning from the barn (which I found closed fast; to my amazement my bag was gone! To this day I cannot imagine who took it! Terror seized me! I went about the fields lamenting, and told all I met of my loss. I was too much distressed to find relief in tears, they would not flow I found seeming pity from all, but relief from none, and at eleven o'clock found myself alone in the streets of Lichtield. It is not easy to fancy a more distressed position. I had nothing left. a stranger to the place, no employment, not hope of getting any, no food to eat, or place of rest. All the little property I had in the world had been taken from meeven hope died within me. I was but a boy of fourteen at the time. I slept that night on a rude bench outside a butcher's shop." He walked with blistered feet and a heavy heart to Walsall, and from thence to Birmingham, where he asked for employment at three different stocking makers, but was refused at all.

Yet see what a difference a few years of industry and perseverance effected for this poor boy. In fourteen years from this date. William Hutton had married the daughter of Francis Grace from whose premises he had been turned away, and a few years after the entire property was left him and his

excellent wife by the old man's will!

"It was about seven o clock" he says—"in the evening when I first reached Birmingham. I remember that I sat down to rest upon the old cross which used to be in Philip Street, Bull Ring probably the poorest boy in Birmingham in that great Parish of which 27 years after I was appointed Overseer. I sat down, silent, and oppressed with grief, under the very roof where years after I sat as Commissioner of the Court."

For the first few days in Birmingham he says he lived cliefly on cherries (which were plentiful that year, selling at a penny a pound) and a little bread. Unable to subsist stance was led to become a bookbinder. He occasionally purchased shabby old books for a trifle from a man who kept has bookbinding apparatus in his shop, and by repeated visits to this shop, and by close and constant watching the man at

work. Hutton mastered the secrets of the trade

"The first book I bound" he says "was a very small one I showed it to the bookseller. He seemed surprised I could see ic ilousy in his eye. But he recovered in a moment, by he had no doubt that I should break down, and lose what 1 to I had saved. He offered me an old press for two shillings. weach no man could use, and which was laid by for the fire I looked attentively at the press, bought it, paid the two shillegs and got a receipt. I then asked for a hammer and pin, with himself die with a smile, and more than half a sneer I trove out the garter pin,' which being worn and galled, presented the press from working, and turned another square, which perfectly cured the press. He now said in anger. "If I had known, you should not have had it ' However, I could see that he consoled himself with the thought that I should was to thing of my beginning in business, and that the press - bi one back to him. That press proved the best I had be five-ar d-twenty years after "

As an instance of Hutton's frugality and perseverance, when the content of business as a young man, he found that a journey floring was needful and always a wonderful pedestrian, he test vert to walk there and back (224 miles) and gives us the total of his expenses. "I was out nearly mine days, that is, there in going three in London, and three in returning. I went is 84 on the road each way, and a little over 38 in 16 in Out of eleven shillings journey money. I brought is k 44." This gives an idea of the prices of provisions in table days.

From this point he rose rapidly in the world. In 1700 be put based a carriage and pair of horses, and built a coachbusic which, with his usual exactness in money matters of Hutton's whole life and soul was now evidently bent upon money. Out 635 guineas

A long list of how he purchased and sold lands how he married cather to save expense, than from love follows.

Having felt what a dread thing poverty was, his life was the fire rolly what might be expected from one who evidently better passessed not professed to possess, any practical Resignation. The poor boy had raised himself to prosperity, but to had done it himself = God appears never to have been in his thought from boyhood to old age! He neither appears

to have sought Him in adversity, not cared for Him in Prosperity. He seems to have decided that as everything had been against him in youth, his success was due to his own industry and frugality alone, and that he had no one therefore to thank for it but himself. There is a loneliness, coldness, and hardness, about such a life, which no intelligent reader

of his memoirs can fail to mark

William Hutton was one of the sufferers in the Birmingham Riots, which took place against the Unitarians Hutton was one of this body, and attended the dinner July, 1761, at Dee's Hotel (then just built) in commemoration of the French Revolution - It was a great mistake of Dr. Priestley The people became excited, and collected and the Unitarians. outside Dee's Hotel (of later years, "Chatrian's Old Royal Restaurant.") From hissing and howling, they proceeded to throw stones, and the windows of the hotel were broken in Then began the terrible Birnungham riots, which, owing to the miserable inefficiency of the old watchinen, the only police of that day), lasted three whole days. Two chapels, Dr. Priestley's house, and other houses known to belong to Unitarians, were destroyed by the mob, and amongst them, William Hutton's place of business in High Street. Fifty wagons, he states, would not have sufficed to carry off his stock of goods, which was burnt in his warehouses. Indeed his wealth may be estimated from the fact that he placed his loss at 18,000 Although he afterwards received 45,000 by way of compensation, he had to show his private books, and the large pronts thus exhibited caused others to set up in the same trade At the same time the rioters destroyed Baskerville House, the residence of Mr. Samuel Ryland a lovely place in those days quite in the country -now converted into Winneld's Bedstead Manufactory, Cambridge Street, Birmingham. the front still retaining a portion of the original edifice. For 25 years. Mr. Ryland left it in runs to serve as an example to the Birmingham people. Miss Ryland gave Birmingham its excellent "Cannon Hill Park" in 1889. The grandfather of the present writer knew Hutton well, they being much together, hving close to each other at one time in High Street. and used to describe the crashing of the things on the night of the riot, as the rioters, who were sacking Hutton's premises. threw them out of the window into the street below.

Hutton describes the first night of the riots. "The 14th of July" he says, "has always been a memorable one for me It was on the 14th of July I first entered Birmingham as a pour runaway apprentice boy, without home or friends, and it was on that very night, the 14th of July, "fifty years after, "that

I stood leaning against a milestone on the Sutton Coldfield Road, after the rioters had sacked my premises, once more for a time at least, without food or home." This, of course, was, however, but a temporary gloom, for he soon retired from tasiness, evidently a wealthy man. His vigour and health were such that at 77 years of age, Hutton always a wonderful polystrian undertook a walking tour of 600 miles to visit the Old Roman Wall which crosses the North of England During this tour he crossed England twice in one week, conjpeting the box miles from leaving Birmingham, having walked 17 and often 26, nules a day, Sundays excepted, for six weeks. A pretty good performance for an old gentleman 77 years old ! Hutton was only twice in London, the first time he walked there and back as a poor youth, at a cost of IIs., to buy 45 worth of materials to begin trade with! The last time, 57 years after he went up to close a purchase of property which he le of purchased for (12,000 William Hutton was a remarkall instance of a very poor boy succeeding in life, so far, at rest as wealth and this world is concerned, and as it was cattrely the result of his own persevering industry, savings as I brave struggles with the difficulties he met with in boyhas his life seems a likely one to interest, and encourage the youth who may read this book, to see if he, too, cannot meet with success in life, but no one can read his life without perceiving that having gone thus far, we must stop It is int satie to disguise the conviction which must come over the reader of Hutton's biography that his life's object as it is with many a one was to make and to save, money and he succeeded. But when we consider that not one farthing's worth of property has ever been taken out of this world that the feeds scouttes, shares, and bank notes of a wealthy man carnot be crammed into his coffin and, moreover, that each a is has life given to us to prepare for not forty, or perhaps, nity years of affluence on earth, but to attain to that life of pacty, love and holmess, which can alone prepare us for the existence in the Eternity to come it dees seem a deplorable tail it in life to lay up, during a long life, infinitely more that, we shall ever need, or be able to enjoy, and in doing so to acgled God's service, and our own salvation

While therefore, urging the example of William Hutton to an ourage the poorest boy not to despond, and "never to despair," every intelligent youth who reads this book is extreated to consider what can avail the greatest industry, each by and success in life, if at the close we find we have less Heaven, the love of God, and our interest in Christ?

Every youth should strive to rise in the world, but it should

be with God's blessing, approval, and aid, sought by daily

mater

Wealth, success, and worldly prosperity without God, leads to the hardest, coldest, and most lonely of lives, and, whatever the amount of riches we leave behind us for others to enjoy) we shall find, when we go out alone to meet our God, that such a life leads in the end to a hading so trevocable—that no human language can describe it.

For what shall a man be not intaged though he gain the whole word and lose his own soul " (Linke ix \$\rightarrow \rightarrow \

"No man can serve two Masters! Ye cannot serve both God and Mammon!" (Matt. vi. 24)

Where your treasure is there will your keast be also (Matt. vi. 21). The Master saids uttered deeper words than the



G 417 G 111 G 3d f Sparned by the young -But b igged by the old :-to the very verge of the chards and model --Price of many a crime unfold



Transfermation Scene. The Gust

CHAPTER XII.

SMALL BEGINNINGS, AND HOW TO GET ON "
POOR BOYS AND HOW THEY BECAME GREAT.

No 2 "Never Despair." ALDERMAN KELLY, OF LONDON

FARMER'S BOY, AFTERWARDS LORD MAYOR OF LONDON.

well worth inquiring into. Some of our greatest men began life in so humble a way, in positions so apparent a hopeless as regards fortune, that their lives should prove mentive to every youth who reads this book to make a mentive to every youth who reads this book to make a mentive to every youth who reads this book to make a mentive to every youth who reads this book to make a mentive to every youth who reads this book to make a mentive to every youth who reads this book to make a mentive to every youth who reads this book to make a mention is and with God's aid, and in submission to His will, to be the architect of his own fortune.

In 10 iding the lives of successful men, a youth in poor 2 mestances compares despondingly his own prospects with these around him, and saddy concludes that the success of their depended upon fortunate circumstances and chances, which he can never hope will occur to him. Such a youth said however, remember that if he possesses a spark of letermination and perseverance in his breast, and God gives that he with for many years to come, there is nothing whatever in his case to prevent his doing what many a poorer boy has seen before him.

The secret is not in looking for immediate results, but to be winling to live for a few years a life of resolute, steady a, a ation, in whatever position one may be placed, not be sing too tar ahead, but letting the duty of each day be a partitioned, and not letting a day go past without someting gained, some citorts at self-government. One other secret may be named. Without for a moment linting at the of a miser—hoarding every penny you can obtain a ring yourself every pleasure refusing to bestow charity and those in greater need than yourself—still whatever your me may be, something should be laid by. In spite of the secretal tide of prosperity England has enjoyed the past weaky years, how many of the working classes appear to save a or nothing. They have not the habit of saving a habit sals to be acquired by effort and self-denial. The working

classes in France and other countries, with half the wages of our English workpeople, are nevertheless wealther. They save what our English workmen squander. Few nations work more constantly, with fewer holidays, than the English, yet our working classes seem little the better for it, the millions they obtain in wages pass away from them almost as soon as obtained to satisfy the pleasures of the moment.

If a youth, therefore, desires to find himself, in a few years' time, on the way to prosperity, let him commence at once the habit of saving. Remember that the habit need not interfere with innocent pleasures; the cheapest pleasures

are not unfrequently after all the best

Alderman Kelly, of London, began life as a very poor boy, on a very poor farm—engaged in the commonest drudgery of the rough farm labour. Notwithstanding this depressing and apparently hopeless position, the boy felt within him the ambition every thoughtful youth possesses for something better. Whilst engaged in tending cattle, or at work in the fields, the thought would often come to the boy." Surely I must have been born for something higher and better than a life like this!"

He met, however, with many disappointments. One of his school-fellows had obtained a situation in an office in London, and the boy had hopes that a similar one might be found for him. The influence he hoped would have been used in his behalf, however, failed, and the opportunity for a change of life passed by, and nothing more was heard of it These repeated disappointments began to tell upon his health, and poor Kelly sank into despondency, especially upon hearing that his parents had decided to apprentice him to a small shopkeeper a chandler at an obscure, neighbouring village. The engagement had been entered into, and his father was to accompany him. The day arrived, but they had hardly started when the poor boy overcome by his feelings burst His father, guessing the cause, after some thought, said kindly -" Well, Tom! If having to go to Oxtead makes you so unhappy, you shall not go there ! "

To the boy's delight, the engagement was abandoned, and they returned home, greatly to the surprise of his mother I pon what little things do our future lives turn. Had Kelly gone to this situation, he would probably have lived a lite of obscurity in a country village, ending probably in an old age of penury. At length, a situation was found him as office boy in a brewery at Lambeth. A few shirts and necessary articles of apparel in a small bag, with 35 or 48, was the whole property with which its future Lord Mayor, and Commissioner

of the Central Court of Justice in England, entered London. In after life he used to describe the loneliness and wretchedness of his first tew days, after leaving his home and parents, and entering I ondon on a gloomy, foggy Autumn day.

In two years the brewery proved a failure, but through the influence of the proprietors, a situation was obtained for the boy in the other of the well-known publisher, Mr. Hogg.

The arrangement was, that he was to board and lodge on the premises, and to receive ten pounds a year for wages like business premises of Mr. Hogg, in Paternoster Row, were even then very extensive. Kelly's duty was to make up pancels for retail purchasers, write out invoices, and to attend to the wants of casual visitors.

When the duties of the day were over the boy applied benself diligently to improve himself by studying history,

geography, &c.

These were the old days of rigid business habits—of long boats—and hard work—For fifteen years the boy never had a holiday! It was thought necessary for the security of the premises that someone should sleep on the spot, and this duty tell to the youth Kelly.

He slept on a small bed made up under one of the counters in the slop. One can hardly conceive a life more depressing to min i or body but the inflexible resolve never to give up, and to persevere, which served him so well through life, never the trial him."

He found one friend in the person of the old housekeeper Mrs. Best. She proved from the first a faithful friend. It was in the company of this humble but worthy wo man that mest of his leisure time was spent, she being never tired at listening while the boy read aloud from various books. In return, as an instance of her consideration, she never the law to be the mental work.

and we I the boy to perform any menial work

Unfortunately Keliy's consistent conduct excited the release of one of the young men employed by the firm in the convery department. For reasons of his own, which were afterwards explained he endeavoured to obtain the boy's cause of from the establishment by every means in his power. It is the realousy and unreasonable dislike of a worthless fellow worker in, which often discourages and injures many a well-meaning worthy youth.

Kelly's worthy friend the housekeeper, spoke on every a ason in the boy's favour, but one day overheard the following conversation between this man-under whom the boy was placed and Mr. Hogg "Well!" asked Mr. Hogg 'and how is the new lad getting on?" "Oh!"

replied the man, "I wished to speak to you about him I can't make anything of him. I don't think he is at all the boy for us!" "Why?" asked Mr. Hogg. "Oh! he is so very slow," replied the man, adding something which the housekeeper could not hear. "Oh! Well! give him time"—replied Mr. Hogg. "let him have a fair trial." "I like him," added Mr. Hogg.—"he's a biddable boy!" It was evident that the youth's attentive docide conduct had already

caught the eye of his employer

One day, as Kelly was passing a cheesemonger's shop, the boy's quick eye detected in the window some sheets of printed paper, which he instantly recognised as part of a work then in process of being printed by his employer. Quietly entering the shop, and making a triffing purchase, he saw in a corner a large stock of similar sheets. Kelly immediately obtained a private interview with Mr. Hogg, who accompanied him to the shop. The shopkeeper willingly placed the matter in the hands of the police, who soon discovered that the dishonest young man above alluded to, who was so anxious to obtain Kelly's removal, had been in the habit of selling considerable quantities of paper belonging to the firm, representing it to be the damaged paper of a printer which he had purchased "This was my first appearance in a court of justice," says Kelly "I felt very sad at having to be witness against if c young man I had worked with, and I remember the extreme fear I had lest I should state when on my oath, anything even a single word -incorrectly, remembering the necessity of having a conscience void of offence before God, before whom I had taken the solemn obligation of an oath. Little did I then think, when trembling, as a boy, in the witness box, that at a future day I should be raised to the dignity of First Commissioner of the Central Criminal Court, with sword of Justice over my head, and the Mace at my feet, and should occupy the very judgment seat at which, as a boy. I had looked with such awe!" The theft being clearly proved, the man was convicted, and sentenced to seven months imprisonment.

Although having lived so hard a life while his wages were but ten pounds a year, the boy gave nearly half of it to aid his parents, who were in poor circumstances.

As his salary slowly increased—with that unselfish affection for his parents which many of the most successful men have shown—he constantly helped his Father to stock his farm and improve his land—and—what the boy cared for more than all to lighten his poor Mother's toil.

There were griefs which he could not ward off. One after

another he lost four of his vounger brothers and sisters, the

expenses of their funerals being detrayed by him

It was not until he was thirty-rine years of age that Thomas Kelly began business for himself. He had only a very small apital to start with, but trained for long years to a life of seal denial and patient resolution, he by degrees entered into the extensive undertakings, printing and publishing some processes standard books, circulating them in numbers a new idea at that time, and employing agents to sell them.

The reward of patient toil and industry was obtained, for from this time Thomas Kelly's course was one of brilliant species. his trade transactions came to be estimated by matrices his trade transactions came to be estimated by matrices of thousands of pounds, and as it has been in the saids of instances an early life and youth of toil steady and quiet application, was crowned by an old age of honour fortune. Thomas Kelly or Alderman Kelly, as he was stally called became Lord Mayor of London. Full of the last of the

One incident will close our record of this good man dutiful in his boyl ood patient and industrious in his youth prosperous and useful in his manhood. Throughout his life he made an annual visit to the grave of his parents, and it was fining these visits that a warm irrendship was formed between Visit and Kelly and the Clergyman of the Parish, who from the rist life been struck with the thial piety displayed in these wirth visits. It was to this friendship thus formed that we swe the a immable life of Alderman Kelly.

In this account of one of the many instances of a poor boy of our time and country becoming rich and great every youth "to reads it must acknowledge that Thomas Kelly's start in the was certainly not more hopeful than his can be. Here, at least, we have no happy chance, no sudden turn of fortune which the youth who reads this can compare despondingly met his own prospects, and saddy conclude that nothing of the kind can occur to lam. In the life of this boy we have softning of the kind, he began life under the most hopeless aspects as regards fame or fortune. A poor working boy a small farm, then a shop boy, sleeping for years under a unter, with i to a year chalf of which went to his parents), were years without a holiday not setting up in business ... that's nine years of age, then only in a small way. Surely at a life may encourage every boy who reads it to try to . ong lish what, in spite of all that was against him, Thomas beaty succeeded in doing

The secret of this boy's success, as it is with thousands of successful men, was his conscientious, steady application, his faithful performance of duty towards his employers, his parents, and all who had a claim upon him, and his great desire, as he himself says, "to live a life not or great ambition, but one yord of offence both to God and man." It was this, far rather than the mere pursuit of wealth, which influenced him through life.

Without God's blessing riches, when they come can impart no true, really lasting happiness. A docile, industrious, obscient Boyhood, blossoms naturally into an industrious Youth, and a useful honourable and successful Manhood

Let every Youth who reads this Book, instead of desponding follow the steps of this good Youth (as follow them you can), by setting before you God's favour as the great object above all else to be gained, and in doing so you will one day find as Thomas Kelly did, that you have gained honour, influence, success and all else with it

"They that honour Me, I will honour but they that despise Me shall be lightly extended."



Hogasth's skit upon the "Presenters" of Painters of his day. Notice the obliging old lady at the top window.



CHAPTER XIII.

" POOR BOYS AND HOW THEY BECAME FAMOUS." No. 3. -A TRAGEDY.

THOMAS CHATTERION, OF BRISTOL.

E have," says a recent writer -" biographies of successful-self-made, men, 'ad nauscam,' till we are sick of them. Smiles, Tupper, and the religious magazines are crammed with them. Men who seem to have combined 'getting on' and 'making money' with perfect piety in a manner perfectly startling, until we are compelled to doubt whether in these modern times, they have not discovered a golden path in which it is possible if to serve both God and Mammon.' Will no one give us a few beacons and warnings? Surely they cannot all succeed, else where are our eyes? How about the great army of the unsuccessful - the victous- the fallen? To one who rises above his original station in life how many fall below it? Might not the histories of wasted, misspent lives be instructive? How is it that we never hear of them? Success may teach us some lessons, but it is from ladure that we learn wisdom."

> "We are much bound to them that do succeed But in a nacre pathetic sense are bound to those who fail!"

Having given two instances of successful boys, let us take the histories of two who were unsuccessful not only in this

life, but in the deepest and saddest sense of all !

In the great British Museum in London may be seen several letters written in a boyish hand, together with a number of poems written in the old." Black Letter." Saxon English of 500 years ago on old parchiment, or rather parchiment supposed to have been blackened over a candle so as closely to resemble it. These papers thus carefully preserved by our nation, in the British Museum, were the work of a boy of sixteen—that wonderful boy, Thomas Chatterton, who died by his own hand when not quite 18 years old, being at the time reduced to starvation in London, where he had gone to seek his fortune.

Let us imagine ourselves at Bristol (Chatterton's birth place)—at about eight o'clock in the evening of the 24th of April, 1771. The old-fashioned coach of that day is just starting for London. Chatterton is in high spurits at leaving Bristol, and going to London—he is wrapped up for his

pourney a noble-looking youth, possessing a countenance described as very intelligent, and remarkably brilliant eyes. His widowed mother, and a few young men. Thomas's companions have come to see Tom off. The guard blows his hearn, the coachinan cracks his whip, and the old-fashioned coach of that day sets off to London through the dark carrying with it one of the most wonderful boys England has ever produced, who has thus taken leave—as it proved, for ever of his widowed mother and his birthplace, to seek his fortune

in Lorelon

Thomas Chatterton was a very poor boy; he had been brought up at the Blue (out Charity School at Bristol. He had lest his tather very early in life. At the school he was noted for his cleverness. He wrote poetry when only 12 years will. He was kind and good-natured to his contrades, but was easily provoked. He was a very proud boy, with much analogous evidently feeling the poverty of his lot very keenly. He weall when quite a boy, give way to sudden bursts of weeping at very slight apparent grounds. One of those oighty office, sensitive minds, no doubt, so little suited to a first tenury unsuited to submission, it not incapable of it and therefore always exposed to the endeavours of those who subsider it their duty to keep a charity boy! in his place.

Chatterton soon became, however noted and admirel, not or v in Bustol but even in London (where some of his wittens) had been published; for his wonderful acquaint-

after with the literature of 500 years ago

Having access to the Old Church at Bristol. St. Mary's the best had discovered in an old chest a number of old Black-time. Little Deeds of no value, but which the boy spent hours in healthering and pointering over, till he had become master of the 21 wirds. &c. of the period, which require a glossary.

or in tionary to become intelligible to us

It appears that having this prepared himself the boy when the himself vears of age gave way to the temptation of concessing some exquisite poetry of his own which, for fire, and imagination, has rarely if ever, been equalled and writing them in the old Black-letter style and words on at linear which he blackened over a candle to appear a said. He then gave out that he had discovered several equals written by a monk named Rowley, who lives two many appears again. The Savans were greatly astonished they had been veen heat lot such a writer open was it likely that they had been then box thatterton, yet here were produced the most

beautiful poems, to all appearance genume! So ably indeed did Chatterton employ the old expressions, and the words of that period, that many refused to consider him as the author, and what was called the "Rowley Controversy" continued for years after the boy was dead and gone. The great Statesman and Literary man of that day Horace Walpole was completely deceived by the poems Chatterton forwarded for his inspection. He at first received them as from a brother Savan, taking Chatterton for a gentleman of profound erudition and learning (in which he was not far wrong) but when the poor boy made the mistake of confiding to Walpole his age and condition, the latter seems to have refused any further correspondence. "I am but sixteen," -writes Chatterton to the great Statesman " and the son of a poor Widow. I am very unhappy because I am apprenticed to a Lawyer, when I feel that I am capable of, and should succeed in, literary pursuits."

Walpole has been blamed, even after this confession of the boy's, for not giving some assistance to so wonderful a genus (of whom the nation might, in time, have become proud)—although he might have now guessed the state of the case, and telt annoyed at having been imposed upon

The lawyer mentioned in Chatterton's letter, to whom the boy was bound apprentice, was named Lambert. He seems to have been a coarse, unfeeling character, the last person in the world to appreciate genius, and to whom Chatterton was but a poor boy, bound legally to him as apprentice. He never understood the boy probably never cared to he only intended to show the proud boy that he intended to be his master. No wonder, from the way they treated him, that the boy was, as they said, "sullen" There was no question that the boy was proud and above his station. Lainhert endeavoured to humble him; made him sleep with the servants' boy told the servants to watch that he did not leave the office, forbade the boy from going out of an evening in fact, though he entirely failed to humble him, he succeeded in making the boy so wretched that he resolved to put an end to his life! Before doing so, however, he wrote a letter intended to be delivered after his death) to a Bristol gentleman a Mr Clavfield, a good, worthy man, who seems to have been kind to the fatherless boy, and the only person whom Chatterton seems to have regarded as his friend was delivered accidentally too soon, the worthy gentleman hastened to see Chatterton, and a long interview took place. He took the boy to task for his want of submission to his lot for keeping bad company for his bad principles - for Chatterton always, from a boy, seems to have despised and disliked religion, and the company of religious folk) but the worthy gentleman, while he blamed, showed nevertheless is hiteal concern and attachment to the boy, that Chatterton was greatly affected by his kindness, and shed tears

The letter he wrote to Mr Clayheld, the following day,

may be seen in the British Museum .-

Dear Mr Clayfield. I do not know how that letter came to be given to you but as to my reasons for wishing to die, I beg to assure you that I keep no worse company than myself. I never drink, and without variity—I may say that I have too much sense to care about gross iniquities. Not it is my colder my unconquerable native pride, which drives me to distraction! I cannot bear a life of servitude to have no with of my own. I will try to learn humility, but it must not be under Mr Lambert.

"I am, your much obliged, unhappy,

Servant, T.C."

The result was Thomas's removal from the lawyer's office, and to his delight, his wish to gain his way by writing was consented to

We have seen him start on his journey

several of the London periodicals had already published or me of Chatterton's writings, which the boy had sent them from Bristol and, at first, he found work enough to support I mselt. His industry was wonderful, and unceasing, he core almost through the night in his small garret, and called in turn on all the London publishers. Many things, however, is I out against him, his best friend, a gentleman of influence, Tel suidenly, the London season was over, everybody It town Still with his usual indomitable pipele, the boy I the time sent over to Bristol grand letters as to his prosacts slisguising the truth poor fellow, that the proud heart was admost broken, boasting of his little successes, and even reling home presents to his mother, to prove how well he was ting on when the fact was he was living on stale loaves of which he obtained cheaper, and which lasted longer an new ones. Let us pass over the remainder of the scene kly 'Smely there can be no sight in God's world more if than that of a brave, inclustrious youth, proud, it is has but proud with the consciousness of undoubted falents to because, breaking his heart in that wilderness. London actions a father or friend to assist him "

Things got worse and worse, the boy's clothes began to be used a and worn out . In terrible thing to a proud youth

like himself, who had to go about amongst respectable shops, and leading publishers, to seek a sale for his writings.

The publishers became tired at his constantly calling upon There were then in London, as now, thousands hving in luxury whose worst musfortune would be to wake an hour before their usual time, or to be prevented by a shower from some favourite amusement, who would give as much for a bouquet to take with them to their guinea seat at the opera as would have supported this poor boy for a week !

At length, after it is believed he had nothing to eat for two whole days—he was refused any further credit at the baker's shop until he had paid what he owed. Too proud to beg all hope extinguished, his mind was now made up, he was but a boy not yet 18 years old alone, with no one to advise him, and alas; worse than all, no behef in God, or religion to support him. He lay in bed longer than usual en the morning of the 23rd of August, and, when up, sat for some time brooding by the kitchen hre

His landlady (Mrs. Angell) who has been greatly blamed for not having before this guessed the true state the boy was in and letting others know of it till it was too late for any however willing to aid him seems now to have become alarmed. She asked him, "What is the matter?". "Nothing " "he replied pettishly, " why do you ask ? " and then went out with a bundle of papers, no doubt to try the publishers once more, on a last weary round, on that long Summer's day

At eight the poor boy returned, looking very tired and dejected. He had been retused at all the publishers', and it afterwar is proved, had purchised at a chemist's a bottle of poison. Atsenic, of all things in the world to choose! The person of all others athough probably he was unaware of its causing intense pain before it kills. He complained to Mrs. Angell that "Mr. , the publisher, was treating him very badly keeping his papers and refusing to pay him for them." Mrs. Angell seems now to have guessed the state of things to some extent at least- and asked the boy whether he had not better go back to his friends and Mother at Bristol? He asked her she said, with tears in his eyes not to mention that subject again, as he never should go back to that " hateful Bristol " He then, she says, kissed her a thing he had never done before and went up to his lonely garret, treading heavily, she says, or rather giving a kind of stamp on each step as he went up. Little things not noticed at the time, and remembered afterwards, when a tragedy has taken place! Why did the tears come into his eyes when the landlady spoke of returning to his friends?

No doubt he was thinking of his widowed mother, whom he should see no more, but rather than go back to Bristol, rather than have to contess his sad failure, after all his grand letters, and endure the scoffs of the Bristol folk, and the life of servitude which would have to be begun again, the rash, despairing boy resolved rather to die

It is said that the last insult that the sinner offers to Christ. after a life of opposition, is his determined resolve not to believe in His generosity, and willingness after all to forgive, and save to the uttermost, even his enemies. Chatterton was not a Thristian youth indeed he had prided himself in not being In a letter to a young companion he writes, "I am no Christian," and his writing and principles make it only too probable that what he said was true. Still the Saviour tells us that not a sparrow falls to the ground without our Creator's notice. He marks the minutest occurrences; and we are told not to tear, for we " are of more value than many sparrows!" It then, dear reader, you and I cannot but feel compassion cold and selfish as we all are) at this history, can we imagine that Almighty God- infinite in goodness and mercy, was entirely indifferent to the sufferings and death of a boy and he the most wonderful boy too, in some respects, our country has ever produced. We cannot think so, and it has always been to me the most important lesson to be learnt from the ale of this unfortunate boy, that, in God's providence, a friend was at the very time close at hand. The head of St. John's College Oxford Dr. Fry-had been struck with some of Chatterton's ancient "Rowley's "poems, and having conceived in earnest desire to see and learn something of the writer was ust setting out at the very time the boy destroyed himself Had thatterton but consented to live a little longer all would have been well. Chatterton's life shows that no centus or talents can supply the place of faith and belief in A thristian youth would have had sufficient belief in Almighty God to ask Him who has all things to bestowout of His endless resources, at least to give him his necessities god would certainly have opened for him a way- (as it is certain that he does in countless instances, when asked) w naturally, so quietly, that one seldem notices the fact that he have actually got what we desired of Him

But Chatterton believed nothing in religion, and in despair tool, and of all things, that sad night destroyed himself! Hours passed the dawn came,—you may be sure, not too sen to that dark garret, surrounded by close courts, amidst 1- Lendon smoke. The sun rises in the clear blue summer's the noise and bustle of London begin once more, uncon-

scious that one more unfortunate had closed his career in agony and despair! The familiar sights and sounds of London come on with the returning day, and the boy seems not to have been missed till the following afternoon, when the door was broken open, and the boy—beautiful, even in leath—was found lying, half-dressed, on his bed—various papers strewed on the floor—and the bottle of arsenic fallen from his hand! His face was distorted with pain, and pieces of the arsenic were found between his teeth!

On a paper was written: "I leave my soul to my Maker my body to my Mother and Sister, and my curse to Bristol, if Mr C ——," —the rest of the paper is torn off, apparently upon second thoughts. Was there going to be a last message of love to the good Mr Clayfield, who had befriended the possesouth on a previous occasion, and who, alas! was not present this time, to soothe the distracted, rash boy, once more, with kind words—from his resolve? Who can tell?

He was seventeen years and mue months old.

However poor and depressing may be your present prospects, temember that the Creator has all things to bestow. The World is Mine, and the tulness thereof, and the cattle upon a thousand hills!"—and that He urges you to put Him to the test, and to ask Him, your Heavenly Father, for all that you need. "The darkest day live till to morrow, will have passed away!"—Try this, and when you visit Bristol go to the room still shown in St. Mary's Charch, where the boy first discovered the old deeds—and do not torget the lesson of pride rashness, and despair, taught us by the life of that wonderful boy. Thomas Chatterton

ADDENDUM.

As this Book is written with in anxious desire to be perfectly truthful and honest, it is only fair to state that the 'Rowley Controversy' is by no means over, and probably never will be. There were many who still look on the character of Chatter ton in an entirely different light, as a mere inspostor. That he was no "Gennis" at all, needs a clever, dishonest other boy who had actually found some genuine ancient poems, not his own at all. That his first statement, how he had convered them was the real truth but when he found the Bristol folk. Acknows to claim to Gennis for their city,—ready to accept him so the Author, he favoured the beception.

The first gentleman a man of letters, to whom the box brought the Poem, always stated that he showed the greatest ignerance of the old Saxon, had not even got the name of the Mona. Rowles, 'correctly, and that he pointed out to the youth many abound errors he had made

That some of Chair rion's poems subsequently written in London, were mere plagrarisms—taken from others—is admitted, but who would be severe upon a poor youth starying at the time for want of food.

The Irke con some years ago had some articles on the subject and the explence of contemporary witnesses, given before their death certainly throws grave suspicion upon the affair As the writer has never read a line of the alleged Poem, not, indeed, any Chatterton's works, he is even less capal le, probably, than the Reader thorning any opinion as to whether the youth was a Genius or merely a lever impostor.



A Youth of Eighty Years ago (182) Period),

We then door day 1.07 must not think that there were not gifted a stable as lands in former days. In spite of field cellar and Oull as the Pile of Books for reference, on the floor, proves that this young about an exidently a means business? "



to the first traing their tent to east a lea with sufficient to me, it greats from those to Drink of their benefit themets

CHAPTER XIV.

" POOR BOYS, AND HOW THEY BECAME FAMOUS!"

No. s.—Another Tragedy and a Contrast.

THE BOY ACTORS: - EDMUND KEAN AND MASTER BETTY. THE TRAGEDY.

N selecting anecdotes of the early life of Youths who atterwards became great and famous, it would be foolish only to choose those whose after-life proved truly successful, and whose characters became all that could be desired. There is another side to life's picturesa deeper lesson. God knows to be learnt from the career of many a poor boy who began life with high hopes, great talents, and perseverance, only to make slupwreck of them And that lesson is this, that the greatest success, the most splendid talents, the most princely wealth, cannot supply the place of God's approval and blessing, that a youth may succeed in all else, but without love to his God, all will prove, in the end, to be a mockery and a delusion !

Such an instance has been given in the life of that wonderful boy, Thomas Chatterton, and another is to be found in the life of the greatest tragedian this country probably has ever produced Edmund Kean. The whole life of Edmund Kean, the Tragedian, was one great tragedy itself, and it ill becomes you who have been cared for by kind parents during the years of childhood—kept from great temptations (unless you wilfully sought after them) with fair hopes in prospect before you of a respectable life at all becomes you. I say, to condemn too strongly the life of an unfortunate boy a boy of desperate perseverance, of wonderful genius, but a tendency to dissipation, which rendered all his splendid success and greatness a sham and a delusion. It ill becomes us to condemn too strongly one who never knew a Mother's love or a Father's care. In short, the story of Edmund's boyhood is too terrible. too full of poverty and desperate struggles, with everything to depress him and worst of all, in too close contact with all that is bad, base, and unfeeling in human nature, to permit us to sit in judgment upon him. The illegitimate son of a gentleman, Edmund never knew his father, whilst the wretched soman who, when it suited her interest, claimed to be his mother was as worthless a specimen of her sex as ever lived to bring disgrace upon a son. To Edmund she was ever an

mnatural parent, taking care to appropriate the boy's bard earned savings for herself. Indeed the conduct of this wirtched person—her treatment of Edmund—was so unnatural, that it is to be doubted whether the boy was really her son at

she deserted him one November night; and he was found Wa poor man and his wife -a little child lying in a doorway. m Landon, cold, starving, and forsaken, and taken home by them. He was a beautiful child, with graceful limbs and yer lid black eyes, so much so, that he was chosen in a mance at Drury Lane Theatre to lie as Cupid at the net of Sylvia, in a great performance before the King. His the ber hearing of it soon came forward -now that there was ar, trang to be gained by him, and demanded her property. the placed the boy in the hands of a posture master, to be fortured into acrobatic impossibilities for the Pantonimes. but the child was too young, and too delicate for the work. his limbs were distorted, so that they had to be placed in from supports. Their symmetry was, by this means, restored, but his shortness of stature was caused by his wretched, as remous mother (2) persisting that the boy should continue his work at the theatre, while the iron supports were attached In those days of darkness there were few means of who ation for any but the upper classes. Sunday Schools and schools for the Children of the Poor were then almost unknoun'

Thus the boy Kean would have been totally ignorant had not some good worthy people, attracted by his beauty and intelligence, subscribed together to send him to a little school

in ! hapel street, Soho

But the treatment of his so-called mother was such that the little boy, now only eight years old, ran away from London. and with a small bundle and a stick, set out to walk to Portsmouth and tiny little fellow though he was, succeeded shipping himself as cabin boy for Madeira. Even thus early were shown indications of his character. Who can think. without pity, of a lonely child, unused to pity, resolving to swame with wonderful power of deception, deafness and as ness, during a voyage of two months, so perfectly as to beeve the captain and crew, and possessing the strength of will which enabled a child, nine years old, so to control his 'ear as to remain to all appearance, deaf to the tremendous perse of a tempest in which their vessel was nearly lost > On feraning to Portsmouth, the astonishment of the men who carried the little fellow from the ship may be imagined, on the to suddenly executing with extraordinary vigour, a "College hornpipe," before he disappeared in the back streets of Portsmouth, leaving the sailors perfectly stupehed at the sudden transformation of the deaf and lame boy. The boy's varied powers acquired during the next few years are thus described by Charles Young other a boy two years older than Kean, whom Edmund Kean's acting first inspired with a taste for the stage. Charles' father lived in London in rather high style, and Master Charles coming down stairs, fully dressed for dinner, saw one day a slatternly woman sitting in their hall with a boy (Edinund Kean) standing by her side fantastically dressed, with the most penetrating and blackest eyes he had ever seen. To Charles' surprise the butler was desired to show the boy in, and, instead of displeasure, he was received with smiles After dinner, which was sent out to the visitors, the host took the boy's hand, and requested him to favour the company with a specimen of his powers. With wonderful self-possession, the young boy at once complied stepped forward knitted his brows, hunched up one shoulder, and, with immitable voice, spouted forth Gloucester's opening sohloguy in Richard the Third The wonderful Boy then recited selections from our leading poets, sang several songs amusing and pathetic, and, for fully an hour, displayed such versatility and talent, as to elicit vociferous applause, and a substantial evidence of the pleasure he had given the audience, by a shower of crown pieces, &c., which had to be collected m a napkin.

After he had retired, the host replied to the eager questions put to him, by assuring the guests that "he knew nothing more of the boy, than that his name was Edmund Kean, and that the woman who had charge of him was said to be his mother, but was understood to treat him very badly. It was not the first time the boy had entertained them " " She took all from me," was Edmund's cry, when speaking of his hard. youthful times. But now came a brief vision of brighter days. for a worthy, good-natured old lady, of comfortable means a Mrs Clarke, became interested in the boy Kean. These were the boy's happy days, the only ones in boyhood he emoved for this good lady treated him as her son. In her house for the first time he enjoyed decent society; the neglected boy was cared for. Good Mrs Clarke caused him to be instructed in various branches of literature, he taught himself to play on the piano, and to compose music and little plays His manners became gentle his better nature developed At parties, the boy gave recitations, and diligently studied the works of Shake-speare, and it was now that the boy began to conceive some notion of his own wonderful powers, together

with the ambition to testore true nature and purity to the sige which, at this time had sunk to a very low ebb. D Egyille, the celebrated dancer of that day, taught the boy Angelo, the tencer-tnoted for having introduced the down guard" in broad sword and single-stick play) how successors are still in London, and instruct the boys I' more than one of our great schools taught the boy to lince and Kean became noted for his skill and grace as a medsman Incledon the exquisite singer, found an able and at the boy nature having gifted him with car, taste, and Had this care and comfort but lasted, Edmund Kean's " might have proved as happy and successful as that of his antemporary, Master Betty -but Edmund's pride and temper were his enemies through life. The following, however, warms us as to the effect one unkind speech may have upon sensitive and proud boy. A few visitors at Mrs. Clarke's had planned to be present at a certain performance, when, on Edmund's name being, as usual, included, a gentleman of a proof overbearing disposition present, whom the boy had, in some way, offended said. "What! does he sit in the box. with is? without however, it must injustice to him be said being aware that the boy heard the remark "Certainly!"

being a few words as to the poor boy's early life and good pallities. Unfortunately the boy overheard the gentleman's seniark and with his unhappy temper waited to hear no more. The sneet implied was too much for the proud, sensitive boy only fourteen years old, he could not be expected to have perfect control over his naturally irritable disposition, but this cannot excuse his conduct. He abruptly left the house this kin i benefactress, and it was not till three weeks after that the boy was discovered asleep on a dust heap near Mrs. Tarkes house ragged and footsore. He had, it appeared, tamped all the way to Bristol to ship himself as cabin boy to have a

The boy who was to become the greatest tragedian of our days -became a boy tumbler at Bartholomew Far; climbing a ladder balanced on a man's chin, and performing

startling acrobatic feats

Hearing that his reputed mother had been seen at Portsmouth in spite of her cruelty, the boy seems to have loved the unworthy woman-he set oft on foot to find her. His mother was not at Portsmouth. He had no money left for his subsistence, he would not beg, he was always too proud for that, so at fourteen years of age, with nothing but his handsome face to recommend him the boy hired, on credit, a large room in one of the Portsmouth Inns, and gave an entertainment. The performance consisted of selections from Hamlet, Richard III., &c., interspersed with some remarkable aerobatic teats, and some exquisite singing, and the boy achieved such a success that he had to repeat the entertainment the following night, and after paying all expenses, found himself in possession of (3). From the first the boy set at nought the traditions of the great actors. Kemble and Cooke, by his entirely new and subtle conception of the character of "Shylock" the Jew, in the Merchant of Venuce, and especially that of King Richard III.

John Richardson's well known travelling theatre—to feet by to feet, with an ore nextra of ten and the usual "gong" and stentration "creer" was at Windsor and the Boy Kean performed as acrobat outside. The King sent him ten guiness and this nation led to his mother, and brother Henry getting a per nation place at the Theatre—Kean last performed at Richardson's in 1508 at Battersea Fair—Richardson died November 1846 (79) leaving 220,000, with large sums to his troupe—Two of them had 21,000 each

loining Richardson's company—who soon saw that he had secured an extraordinary genius. Edmund by special command gave recitations before the King. Then follows a mysterious lapse in Edmund's life (which has never been explained) up to his eighteenth year. It is said that the boy was sent to Eton School, whether at His Majesty's expense, or some other patron's, is not known. At eighteen years old, however, the youth was found playing in Scotland, in Moss's company, and thus early married a Miss Chambers a young lady of respectable family. Then for four or five years followed a life of terrible privation and suffering with constant disappointment But Edmund Kean was resolved to tern His resolution, courage, intense study, and application, never relaxed. It is said that he " mastered every subtlety of human expression every intonation and gesture, of human feeling " He never lost faith in the coming time when he should be looked upon as a Master of his art. An instance of his sound

judgment may be given. When playing in Biriningham at a guinea a week, he refused an engagement in London, offered by the great Kemble, on the ground that his powers were not yet come to full maturity and therefore not yet prepared for the critical eye of a London audience. The privations of the young couple were now terrible, unable to leave his wife in birmingham, they had to walk 200 miles to Swansea, to keep an engagement Kean had closed with. This journey took a fortnight, occasional recitations being given at gentlemen's houses on their way. It was at this time that their first child

Howard was born. But everything seemed to go against Kean had acquired, even in his boyhood, like the actor, Brooke 40 years after, the habit of drinking, at that time so general even amongst the upper classes. A series of terrible salures, and cruel attacks in the papers, followed, but worst of all the death of his beloved little Howard took place

Nothing engages one's sympathies for Edmund Kean more than the love, and grief, shewn by the young father of one and twenty, for his child. Like his father, he was a beautiful and intelligent boy Even at three years old, he had showed a passionate fondness for his father, and, with the boy's little hand in his while he was with them, Kean could forget the present masery and disappointment of his life, in planning a bright future for his boy, when his success came. And Kean's see is so weardy waited, and so nobly striven for, Jid come

last as things were at their worst, on the 22nd lanuary, 1812 when the young man driven wild by the loss of his bet and continued disappointment, had gone out from their subjugs in Coul Street with utter despair in his heart, and, as to afterwards confessed, with thoughts of ending his sorrows is each a friend met him, with congratulations on the armoun count he had just seen on the walls. Kean, to his sent surprese found that he was announced to appear at the There Royal, Drucy Lane, on the Wednesday following, A Slation with the Merchant of Venuce Unknown to Kean, war at Dr. Drury of the Drury Lane Committee, had after · · · z rostest at length persuaded his coadjutors, who were C' . ' Vepposed to Kein to give the young actor this trial

I, the list everything went against Edmund Kean He had no one to her ill his advent, no expectation awakened as a the case of William Henry Betty, the poor struggling tel many enemies and very few triends, when on the # to finnary 1812 he realised the fixed object of his life and

as I alon by storm "

I was a meserable winter's night! The show lay in wet le le as hean plodded through it to the theatre. The other acrors received him with coldness, so did the manager." What perform Shylock the Jew, without wig or Jew's beard, it is absurd, all of them declared. But Kean knew better! With his wonderful powers, he needed no disguise to enable him to move men's hearts by displaying human feelings to the life.

The story of that wonderful achievement, of that magnificent success is the best known incident of the stage history of this Country! As night have been expected, on such a night the Theatre was nearly empty. A gentleman present said there were only about hity persons in the Pit, but one of the best critics in London happened to be there, and wrote an article in the paper next day such as he had never done before!

Again, and again one of the members of the Committee came to peep through the curtain, startled out of his self-possession by the thunders of applianse? "I never could have imagined," he said, "unless I had heard it, that so few people could have made so much neise?" He had been greatly opposed to allowing Kean a trial. The poor young actor left the Theorie that night, hardly heeding the obsequious congratulations. After the long years of disappointment, the reception overpowered him."

He knew the Committee knew, that latter that night, a golden success, a princely fortune, would be realised! Almost frenzied with delight. Kean rushed, through the wet and sludge to their humble lodgings. His young wife ran to meet him! no words were needed his looks told all! "Marv!" he exclaimed. "It is come at last! You will now ride in your carriage." The poor tellow's voice trembled, his joy passed away. Oh! that little Howard had lived to see it. but he is better where he is!"

And dear youths, who read this account Edmund Kean was right? Little Howard was better where he was? Far happiner than seeing what his father, whom this little fellow loved so well, shecame?

I will pass over Kean's remaining life deplorable, heart-rending, hopeless as it was t

The wonderful success which followed, coming so suddenly after a life of every privation, might, without God's grace, have furned a far better character than Edmund Kean's?

To attempt to describe the nights that followed at Drury Lane would be impossible! How to months followed the same fearful rushes! The same whirlwinds of applause! Dr Doran, a celebrated writer, describes them "Rushes so fear-

ful authences so packed; applause so dealening; acting so faultless, enjoyment so exquisite. I never remember 1"

And you, dear readers, who totally disapprove of the Theatre, do not you think that the representation of the magnificent writings of our Shakespeare, is harmless intellectual compared to the wretched, shameless, performances of the Theatres, and Modern "Music Halls" of our day? The indecent ballet dancers imported from Paris, described in a recent trial, by the Lord Chancellor as "designedly and purposely indecent,"

the unutterably vulgar, senseless, so-called "Comic" songs, low comedies, vulgar over-rated mountebanks like "Dan leno' making (200 a week from those who are fools enough to hear them, which have, in the past ten years, been the tage in this country chaving vulgarity for their basis, and sin and indecency for their claim to interest; must not, surely, be considered an advance upon the days of John Kemble, Mrs Sid lons, and Edmund Kean!

The poor neglected boy, was now an actor of ever-increasing just alarity wealth and fame. Jewels of rare value were resented to him note after note for £100 did the Drury lane Committee add to his salary, as ' some slight acknowbelignment for his wonderful efforts and talent." No wonder! the managers made a fortune out of it, and it is believed that, in in first to last, Edmund Kean must have received before his at least 1100 000. The great, the learned, the rich, sentenced hum an honoured guest at their tables, while the tion on crowds, each night he acted, paid a sincere tribute to has aonderful genius

ALL LOST.

At 1 yet all this magnificent success proved a delusion and Because it came to a young man destitute or grous technics who knew nothing of the wise restraints and juts on those who live in His fear. That besetting sin 1 Kean included in from his youth, became, as every esetting sin you do indulge in, will become confirmed in 💯 ren aming life of Edmund Kean - He drank incessantly t were that vice of drunkenness I urge it as a writer addressgroung men with all the earnestness of which I am capable) these vices, drunkenness and lust, everything must go. before them truth, honour gratitude, the love of a mother, of a cept every noble attribute given to us by Almighty God, must sink !

DRUNKENNESS AND IMMORALITY.

Parse vices, which a boy begins at first so fimidly but that, soon become his Masters, have no mercy! They strike at everything which is most precious to mankind. Our prospects of a successful life here—the love of God, our interest in Christ, our Heavenly home, a happy immortality,—all must be lost to please that insatiable tyrant Satan—and what does sin give in exchange? To every youth whose mind is capable of nobler, better things, I appeal. Those habits which might by a vigorous effort of the will, and by earnest prayer to God, be, at first, easily given up, become like links of iron at last! As this book will find its way into our workshops, one word here to youths employed in them upon bad

companions

There are young men evon know them as well as I do who seem unable to open their mouths without letting out some vile expression. In their best moods they give you a oath! Their highest idea of wit is indecency. Yet such always expect you to be amused at what they say! Everybody must always sinde at their vile and coarse allusions! This is the test for a Christian youth! He lets it be seen that no encouragement shall come from him! Let others deny their saviour if they choose to do so, he will not! There is surely little to laugh at in the sight of one who has lost almost everything! Who has lost all capacity for simple, innocent pleasures, whom pure pleasures, and honourable pursuits, can please no more! Whom nothing, now, can please which has not on it

something of the Serpent's Slime!

Yet, these, dear reader, are the companions who sneer at your religion, and at all who do not imitate them in what they call a " gay " life -a life of pleasure ! A gay life! Surely it is a bitter sarcasm! if the life some of the young men and women lead in our large towns is a life of pleasure, give us a life of pain! When a young man is said to be "gay," we all understand what is meant, but it must be in bitter mockery and derision. For when a youth has lost everything that made him lovely in the sight of God or man. when health, and innocence, and purity, have been sacrificed and have departed, when his mind is polluted, unfitted for this world, and far more unfitted for the next; what in the world is there to make him particularly "gay"? He only sneers at you who retain as thank God many a youth who will read this book does retains, your innocence and piety towards God, because he is conscious that he has lost irretrievably that innocence and purity himself. Such laugh and sneet at goodness in others, because they feel (and feel it, at times, far more bitterly than any words can express; that they cannot hope to attain to that goodness themselves. We, young men, naturally do not like to appear behind those of

our own age in anything, and there is no reason why we should be, in every manly, honest, pursuit or amusement, but, lear youth, do not be laughed out of all that renders you leasing in God's sight, merely to "keep in" with, and please, companions whose characters, in the sight of God, and man, are utterly worthless! It you have already yielded to the bad examples of others if bad habits have been begun thave and months, and years have gone past without prayer, but me urge you, with all affection, not to add another sin to those that are past, thinking that one more can make but little exteriors at may make all the difference in the world!

EACH SO LIKE THE LAST

In many a one who thought so, with whom God's Holy Spirit has striven, and a Saviour pleaded, in early lifesi at that time how many a sin, how many a wave from the great ocean of sin and misery has come to land here? Each * like the last, and yet each a solemn evidence that an immortal seed as fassing away." Passing away for ever from God and that 'I would urge you, with all affection, to bring those sas of yours to God to be forgiven, and blotted out, while the and strength are yours. But despise God and Religionermst yourself as thousands of young men in our large towns to in hilge those sins of which God says that they that do h things shall never enter into the Kingdom of Heaven and the day will come when like Edmund Kean, who died a hopeless disease, his splended fortune and talents squanserved and every gift of nature and of God abused, you will look around and ask, "What urged me to this madness, to is duce in to sacrifice At1 things, and for what in exchange?"

The remaining life of Edmund Kean would only excite its est but my object is accomplished if it serves as one more example to show that a youth with every talent—dauntless resultion, genus, and wealth but destitute of religion, is

testitute of all things !

said a boyhood! so bitter, and weary a struggle for a large! So splended and bewildering a success, so said a safe of genius and splended fortune, and so said a fate can large be found, as in the life of Edmund Kean, the actor!

CHAPTER XV.

POOR BOYS AND HOW THEY BECAME FAMOUS.

THE BOY ACTOR. -" MASTER BETTY."

The Contrast.

With As the present of the boy, or the contemporary because are entirely deflerent, the reader must prease picture it to his own thing. No fine the war very handsome when a boy.



WHITTAM HENRY WEST BETTY, OR "MASTER BETTY,"
OR, "THE INFAST ROSCIUS."

HAT a contrast to the life of the untortunate boy, Kean, is the history of his contemporary, "Master Betty," the boy actor, who, like Kean, created such a sensation in this country at the commencement of the last entury

William Henry Betty who, at the age of twelve, gained the name he is usually remembered by "The Infant Roscius"—was the only son of a gentleman, who, with his young wife, had gone over to Ireland from Shrewsbury, at which town their boy had been born on the 13th of September, 1790 His mother was a lady well endowed in mind, tastes, and accom-

plishments, she was fond of reading the best poets, of repeatuse them aloud, and reciting them from memory. The boy's tastes were in sympathy with his mother's, and he was never wore delighted than when he sat listening to her reading, or reciting passages to her. One day, his father, whose intellecsal tastes responded to his wife's, repeated to them the speech of Cardinal Wolsey, beginning "Farewell, a long farewell to all my greatness." In doing this he suited "the tion to the word." William Henry had never seen this before, and asked the meaning of it. "It is what is called "ing the part of the person who is supposed to be speaking." exclaimed his father. The boy appeared much struck with the idea thought over it tried it by himself and spoke, and acted, the Cardinal's soliloguy before his mother with each pathos and effect, that she was completely overcome with surprise and admiration. Not the faintest idea of the stage had yet entered the minds of the family. The eager young lad was happy learning passages, and reciting speeches, trom ' Douglas, ' Zara,' and "Thomson's Seasons He seems at this time, not to have learnt anything further from shapespeare. Perhaps his parents objected to it for the less reputation spread beyond home to other branches of these expressed the utmost disgust, worthy, people themselves, inspired with the usual prejudice and horror for the stage-small blame to them, either, they warned the parents that " it they did not take care their boy seul! become a play-actor!" His parents were alarmed; the formestic recitals were suppressed, and William was se ked on to school. But the boy's genius was irrepressible. It Belfast, Mrs. Siddons (the greatest tragic Actress this mitry has probably produced, who, with her brother John kerable had been acting to empty benches in London - torved a triumph

And voting Moster Betty entered a Theatre, for the first in a to see Sheridan's Pizarro, with Sarah Siddons as E'vira. No wonder the boy was completely overcome a reresplended acting! There are those still alive who member Sarah Siddons her majestic march, her awrill her incomparable delivery. He had seen the first tress of the age, he went home in a trance, he felt that was born for the Stage; and when he woke from his dream, was to announce to his parents that "He should certainly in he was not allowed to be an Actor!" in a voice so where that those who heard him never forgot the expression. He was their only son—his parents did not want to see him and at length gave way, so lar as to take him to the

Belfast Manager (Mr. Atkins), before whom he recited several pieces. Mr. Atkins called into council the prompter, Mr. Hough (who afterwards became the boy's tutor, and to whose admirable training he owed much). Hough was warm in his approval, to the boy's great delight. "You are my guardian angel!" exclaimed the enthusiastic lad. Mr. Atkins had great faith in Hough's verdict, and, when the boy had left, said, that, for his part, "He had never expected to see another Garrick, but he had seen another Garrick in Master Betty!"

He would not, however, go further than to engage the boy for four mights. They selected the tragedy of Zara, and on the 10th August, 1803, William Henry appeared for the first time in public as "Osman." Belfast was, as it still is, an intellectual town; the audience was the least likely to be carried away by a mere novelty; they listened, became interested, then deeply stirred, and at length enthusiastic at the boy's acting. There must have been genius to make anything of the stupid, dry, dull, long-winded plot, in Aaron Hill's adaptation, in the English "Zara," of the French ' Zaire," by Voltaire. No human being could live out five acts of such stuff, had not genius upheld the stuff itself." Mrs Cibber in 1730, Spranger Barry in 1751, and Garrick in 1776, had made the dry bones in this play live, since then there had been no "Osman" of any note, until this twelve years' old "Osman" enthralled the audience at Belfast in 1803. The boy had never before been on the stage had only once before seen a play acted, had only received a few hintfrom the prompter Hough. He had had no experience of the passions he had to represent, and yet the boy seemed to be the very part he represented! Many were the doubters, in Belfast but they went to the Theatre, and were convinced. The following day the whole town was talking of the almost absolute perfection with which the boy represented the character of "Osman" He played "Rolla," in "Douglas," and "Romeo," on the remaining three nights, and from that time forth his career was certain. Thus, while William Henry Betty, at twelve years of age, laid the foundation of a splendid fortune for all connected with him, the other poor boy actor Edmund Kean), then fifteen years of age, had to sing in taverns, sleep beside haystacks, attend fairs, in a word, had to pass a life of wretchedness. Yet Edmund Kean seemed through all to feel that his day of triumph would come When urged by the Manager of a Theatre to act a part with "Master Betty," he refused, and with his usual wild temper fled into the fields. "He plays to crowded houses, while I am unnoticed," he said passionately. "I will not play with him; I know that I have more talent than he has!" And

Edmund Kean spoke the truth; he no doubt had.

At Dublin the Old Crow Street Theatre witnessed a fearful crush to see Master Betty, as "Norval," in Douglas, on 20th November, 1803. The Dublin audience was by no means an easy one to please Douglas, too, is a tragedy that must be attentively listened to be enjoyed. The University students in the gallery, who generally made it rattle with their wit even they were silent that night. The graceful boy's splendid representation of the youth "Norval" excited the itmost enthusiasm. On another night, he took the part which so admirably suited him in every respect, namely, that i the young "Prince Arthur," in King John;—in fact, he turly "drowned the house in tears with it"

Douglas was written by the Rev. Mr. Home. The old gentleman was still alive. Forty-eight years before, Mr. Home and seen his first play acted in Edinburgh, and the Theatre was halt-tull of ministers of the Kirk, who got into a sea of traibles for going to see a play—however minocent a one—

entten by a clergyman.

William Henry Betty was at Edinburgh on the 21st May, 1504, and the friendly Manager urged old Mr. Home to witness has own play represented. He went, and the old gentleman was completely overcome; he had reserved for him a place behind the partially opened stage door. The boy's conception of the part of the youth " Norval " was, the author declared, recisely as he had himself conceived it. He was so overcome that when the hurricane of appliause summoned the boy to agreest before the audience, old Mr. Home tottered forward also and embraced the young actor, to the delight of all resent. Mr. Home always maintained that the boy far surpassed any of the actors who had attempted the play of which he was the author. It was here that Betty for the uset time played "Selim," the slave youth, in Barbarossa, with great effect Four days afterwards covered with kisses from Sottish ladies, and laden with approval and counsel trom "Lords of Session," Master Betty stood before a Birmmeham audience.

At the death of Master Betty (in August, 1874), "an old atress" wrote to the papers an account of the boy's first pearance at Birmingham. Birmingham has long been a test amongst professionals as a difficult town to make an impression upon, and one which requires no slight talent to can over but one remarkable for its never deserting a favourite patoriner when once he has gained favour. The writer relates attompanying her mother to see the boy on his arrival:—

" At Master Betty's first rehearsal there was a great assembly in the Green Room at the Birmingham Theatre. As usual, his age had been understated; he was then 13, and tall for his years. To my sight—the handsome boy was a complete vision of beauty, even in the broad daylight, without the night's appliances; he had remarkably luxuriant hair, and brilliantly expressive, full, blue eyes. The boy bowed to us in an elegant manner as Mr. Macready presented him and went round the room shaking hands, separately, with us all, in a winning, easy manner, perfectly free from either bashfulness or boldness. Mr Hough, the tutor, was a very clever man the boy's constant guide. My mother saw one of his marked books, with lines to guide the proper inflection of the voice, and instruction as to action .- 'Here raise your voicebring the right foot out here,' &c. &c. We listened with delight to his speech at that rehearsal, but it was four nights before he had grown upon the town; then the same rage set in as at other places. He was a merry, light-hearted boy, fond of playing with Master William Macready, who had just come home for his holidays. They used to fly their kites, and whip their tops together. Sometimes Mr. Hough would put in his 'veto' 'Wait a moment William, I shall have done directly, and we'll have a game at trap! 'No, sir; you play 'Douglas' to-night, no trap this afternoon, if you please, no disputing, sir l else I shall call your father! To-morrow the game of trap, by all means Goodday, Master Macready.' Exit Master Betty, disconvilately, with his tutor. He had a kind, generous disposition. As an example, a scene shifter, named Henry, met with a fall, breaking his leg Master Betty, though dressed as 'Osman,' immediately rushed to his assistance, and evinced the greatest sympathy. The poor fellow was taken to his lodgings in his chair, and so solicitous was the boy that he should be cared for, that, in his Turkish dress, he walked a considerable distance beside Henry's chair, through the streets of Sheffield, in broad sunlight of a summer's evening. His engagements were now very profitable on some occasions as much as froo for each performance, and he sometimes acted twice in the day The Lord Chancellor became the legal guardian of the 'Intant' allowing him to make a will, and his first act was to settle (4,000 on his mother. At fifteen, he quitted the stage and went, we heard, to Cambridge, where he studied for the church He resumed his old profession: but the result was not satisfactory. As he grew older, Mr. Betty did not improve in appearance or acting. He had no fire, or genius, as he grew older, like Edmund Kean, but his after life proved that he had more solid qualities than these, a heart full of good

impulses"

During these provincial tours, London was becoming impatient to see the boy, overtures came from Drury Lane and Covent Garden Theatres, and an engagement at both Theatres was made. Nothing could exceed the expectancy with which the boy was waited for Saturday, the 1st of December 1804, being the day for his appearance first in Lor, Ion. He was now thirteen years and three months old, By ten oblock in the morning the colonnades in Covent Garden were already filled. Before evening the line of people stretched in impenetrable columns beyond Bow Street into Drury Lanc. As the hour for opening drew near there were shrieks, and Lenting, and, when opened, the house was entirely filled in a in moments. Notwithstanding, vast masses struggled to make their way in, until a force of soldiers, drawn up at the doors saved the crowd within from being overwhelmed. Gentleii in who had paid box prices had to leap over into the pit, toking places which had been secured weeks before, and held their ground, by main force against the police and doorkeepers!

It was like a surging sea! People overcome by the heat had to be dragged from the pit into the boxes, and thence note the lobbits. As some react, the curtain had to be raised a fact, thus allowing a current of in to blow over the pit Ar had that kennole came on to speak the prologue, but the perfect would not hear it, the first act of the old play, had in six, was therefore got quickly through, and then came

the expected moment

We Boarden, who was present, describes the scene. At length to sed as a young slave, in white linen pantalocus, a 65 short jacket trimmed with sable, and a turban cap, at the command of the tyrant, on came the desire of all eyes, Mister W. h.m Henry West Betty - I had secured an excellent water had a good glass, never stirred till the end of the and saw him perfectly. The first thing which struck a was that it was evidently a love for the profession that a to sted the box. He was, I could see, doing what he loved to be and put has whole heart into it. It was amazing t here energy beauty, were the boy's own, but the uniterar true was that of a mature brain. This boy could convey and on the stage, 1 yet seemed to think all he said. Modest and self-possessed, was not at all moved out of his assumed part by the tempest at were one who h greeted him. His undertones could be heard the very back of the galleries. From first to last he electri-53 the audience. It was his genus which won applause, rather than his youth and grace. The pathos, joy, and exultation of the part (once so favourite a one with young across) overcame the audience so much, that they could not lower their minds to listen to the farce, which was consequently withdrawn."

A complete "furore" now set in The pecuniary result was marvellous! At Drury Lane for 28 nights the prodigious sum of £17,000 was taken. William Henry receiving nearly the whole time 4100 a night. At Covent Garden it is known he must have attracted more money. Thus was exhibited the extraordinary phenomenon of a boy of thirteen bringing some 440,000 to the treasures of the two great London Theatres within three months! The boy's two benefits gave him alone 42 540. His most successful characters were young "Norval" and "Sehm" both of whom were youths It really amounted to the character of a youth presented by a Boy with singular intelligence, grace, and talent, a very rare spectacle indeed. He played in London from December. 1804, to April 1805, in a wide range of characters, supported by the first actors of the day. That the "madness" short lived though it was, which prevailed about him did not turn his brain, is much to the boy's credit. Princes of the blood called upon him; Nobles had the boy to linner the Lord Chancellor invited him; and the King presented him to the Oneen and Princesses, in a room behind the Royal Box Ladies took him drives in the Park When he fell ill the tity rushed to read the bulletins with tremulous cagerness. D'Artois afterwards Charles the Fourth) witnessed his performance, in French, of Zaphna, at Lady Percival's was presented with silver cups from grateful managers and with Garrick relies: Cambridge University gave "Roscius" as the subject for the prize that year, and the House of Commons adjourned, at the request of Pitt, to witness the boy's acting! But flattered and caressed he was not to be spoiled! He studied new parts diligently, whilst his boyish spirits in the Green Room, his kindly disposition, and the respect he paid to older artists, made him a general favourite amongst the professionals. The thief critic adverse to him was Sarah Siddons, she did not like public attention being withdrawn from herself.

Lord Henley and Fox gave their opinion that his acting equalled that of Garrick. Samuel Rogers (who heard Fox say so) temarks: "Fox would not have asserted it it he had not thought so. I was greatly surprised at the remark. Fox dol not say as much to Master Betty, but he sat with him, read to him,—and gave him some excellent counsel."

After the next season (1805) there was a sensible falling off in the attraction, and in the third year it was seen that a tall youth of 16 could no longer be considered a "pivenile phenomenon." In July, 1808, he retired from the stage, and entered tambridge University. When theatrical matters were mentioned he preserved perfect silence, as though the subject was disagreeable to him. This was evidently due

to the influence of his parents.

He was noted for his skill in fencing, in the hunting field, and in archery. At his father's death he returned to the stage, turning, no doubt, wistfully, to the splendid triumphs or his boyhood, and maintained his position as a clever and interesting actor, for twelve years, until August, 1824, when be finally retired. Twelve years before this, the other boy three year- his senior), Edmund Kean, took London by storm, with his wonderful "Shylock," and incomparable "Richard 111 The genrus of Mr. Betty left him in his youth. Edinund hear drowned his in wine and rioting before his manhood was matured. Seventy-four years have now clapsed since Kean, dying in 1833,- was carried to his grave in Richmond thurchyard. In September, 1874, all that was mortal of the highly-gifted boy, his contemporary, -now a venerable and and h loved old man, "four-score years and upwards"was burne to his last resting-place in the Cemetery at Highgate buty years had passed since he had last been seen in public; the World had forgotten the boy who created such a sensation amongst our Forefathers. Most of the present generation we never heard of him, while the old men still surviving, who remember the days of his triumph, thought that he had long ago passed away. Putting a recent photograph by the wie of his poyish portrait in 1805, the old, soft, gentle air can be recognised, and the outlines of the face of the boy who created such admiration ninety years ago.

CONCLUSION.

That the Stage may be the vehicle of untold injury to young and innocent minds, if the plays acted are of a deprayed and times character, and that the Theatre is about the last place a good Christian man would care to see his son attend,

all will at once allow.

But every candid mind will admit that there is a broad disin their between modern "sensational". Plays and the "resentations of noble character to be found in those of makespace. It was from such that the parts for Master Betty were selected, and that his acting of them softened and clevated the feelings of vast andiences cannot be demed. It drew them for the time out of themselves

It is not, however, with a view to detend, in the slightest, play acting, that the lives of these two gitted boys have been brought together, but their careers teach the young reader a lesson at the commencement of his. Many a youth who reads this book has, in him, the germs of ambition. It is the marked feature of boys in our day and country, thousands of English boys long to attract notice to gain fortune and distinction. Both these boys succeeded in doing so. The sympathies of the reader will be chiefly with the box Kean. he had no kind parents, no home no start in life, and the heroic perseverance of this poor boy, beginning life with everything against him poverty neglect unkindness must command the respect and goodwill of every generous He deserved to succeed and it is to be observed that God's Providence was true to him it only he had been true to God and to himself. He did achieve a success, which, had he not runed all by his vices, would have entirely eclipsed that of his contemporary, his genius was far greater and more lasting, he raised the tone of the English Stage, representing the splendid ideas of Shakespeare in a way they had never been presented before. He would have acquired a princely fortune, for even in the few years before his premature death it is known that Edmund Kean must have received from first to last, in twenty-one years, upwards of \$100,000 and, like Mr. Betty he might have lived to an honoured, peaceful, and good old age. Why, then, did this boy of indomitable perseverance and wonderful powers make shipwieck of all, and, in darkness, and gloom, sink into a drunkard's grave in his early manhood, forty years before Mr. Betty's death? Fortune came to both boys alike but found an entire contrast in their characters, it found in William Henry Betty, the light-hearted, modest boy, with kin lly. generous disposition and impulses, and, what was far better as life went on a heart far from indifferent to the claims of Religion It found in Edmund Kean, not merely a passionate, envious, reckless disposition, bent upon himself and his ambition alone that all would willingly forgive, considering his terrible deprivations and sad boyhood but, when success, in God's good providence, had come to him his utter rejection of Religion, life of debauchery, and wilful neglect of all that leads to a noble and better life, was his rum !

Both have now passed away! Out of the four milhons now hving in London, how tew are left who remember the years 1804, 1805! Sir Moses Montehore, living to be 103

years old till his death in 1887 and Monsieur Chevreul, the eminent chemist of Paris, dving in 1889 (born 31st August, 1780 living to see the Centennial of the French Revolution—would each be youths in 1804; but what exceptions are these! The Survivors out of how many millions!

No boy this country has produced ever had his ambition gratified to such an extent as William Henry Betty! Yet how empty and blank at this length of time worldly triumph seems when the actor and the witnesses, have alike long passed away! Every boy who reads this book however is in and humble his position may seem to himself, than now paced before him by his Creator an ambition, a future, a finitely higher, and more lasting than anything that these Boxs achieved or aspired to! What avails the appliance of diaglitical audiences when the Grass in the quiet Richmond Chirchy is 1 and Highgate Cemetery, has been waving for any a long year over their torgotten graves?

But not so with a Christian youth! When the lights of Valuty I ut? are going out in selence and in gloom to the Wallby man, the Christian youth feels that their departure is but a preliide to the life of Fiernal Happiness upon which he has with God's aid set his ambition, his heart, and aspirations.

the suns too low, who aims beneath the skies (")
time out approving hour whole years outweighs
tit stop extrees—and of her thurzas."



The Forgotten Grave,

CHAPTER XVI.

MODERN INFIDELITY!

"Hell is but a Fable. Heaven a Poet's Dream (Theory)

"WHAT have I DONE? WHAT have I BEEN DOING?"
(Reality.)

"Thou shait not take the Name of the Lord thy God in vain Third Commandment.

HERE is, perhaps, no country in the World which has been more favoured by God, for a long course of years, than Great Britain, and no country in which His Hely Name is more frequently "taken in vain and insulted by Profamity. There are men to be met with, especially the younger men amongst the working classes, whose every third word is an oath.' Even the commonest salutation, the commonest remark on what is passing around them, is an occasion for taking God's name in vain. "Christ!" " Damn!" " Blast!" " God strike!" " Bloody." come from them in one continuous stream, with almost every sentence they utter! Almighty God is, however, a Being Whose wonderful long-suffering, I am certain, strikes a very wicked man frequently with surprise. he is at times astonished at God's forbearance, at the time it takes to provoke Him to anger, and how God can bear with him so long as He does

But with Eternity before us, an Eternity which, after Millions of Ages have passed, will not even have begun,we may see the reason for God's forbearance. God knows the lives that poor neglected boys are too often brought up to, -the example they have had placed before them from childhood by their parents and associates, the language and habits they have been accustomed to from boyhood. swearing, drinking, and vicious tellow workmen in the workshops., Godless, and prayerless, Parents., God's word never read to them, with such Examples before them, what else can you reasonably expect hundreds of youths to be ! It we had shared their experiences, who knows what we should have been? In youths, however, who know far better, and have had a proper education, it is a tar more solemn thing for them to include in oaths or to take God's name in vain. What God may take, with great long-suffering, from an ignorant and neglected mind. He may not choose to suffer from an intelligent and unlfully projune person.

It is this wilful taking of His name in vain, by intelligent men, for the express purpose of indiculing Religion, and causing others to despise it and God, which is, in the worst sense of all, what is meant by "taking His Name in vain."

You are probably aware that there is a Body greatly increased of late years) calling themselves "Secularists,"—in plain English, Atheists, who, in almost every large town in England have now regular. Meetings, often on a Sunday, not for the purpose of worshipping God, but just the contrary, of ridiculing the Old and New Testaments, lampooning religion, and opposing Almighty God in every possible way.

Before presuming to become a Teacher of Religion to others, the Writer resolved to know the worst that any could advance against God and the Bible | Opinions may differ on this point, he a blind belief in anything told us from infancy, with no accestigation or thought of our own, never did appear to him " present a very hopeful or rational view of an intelligent Unistian. In the mysterious operations of Divine grace and wisdom in the work of salvation, every Christian knows that there are two chief Stages. The first, and elementary stage, s to convince the Understanding, the Intellect, the second, is to convince the Conscience, and the Heart. The first is to that and to understand, the second, and all important one, is to occo.' No intelligent reader of his Bible, and of God's dramps with man can fail to see that, at whatever cost, God is resolved never to interfere with the Free-will of any created Intelligent love and service-an intelligent choice of Him for a Master, is what He desires, and what God may, " usked in line our heart to give, but He never can, and rever will, force any to render it to Him against their own Although for a youthful, - necessarily unsettled, in his to read works of an Intidel character, or to listen unpremost by study and investigation, to an Infidel Lecture, would simply madness—it is, nevertheless, certain that an intellibent and thoughtful, Christian, of a more advanced age, with God's aid not only read carefully the works of the Sug opposers of Christianity, but may see clearly their to a v and unfairness, and how easily they may be met by an religent and punstaking believer. Amongst the principal Weeks which have been probably most successful in spreading **Security Arghishade** of unbelief in the world during the past entury may be mentioned those of Voltaire, the Frenchata Donas Paine, Renan, the late Dr. Strauss, the German, Troca Dr. Colenso, Francis Newman (one chapter of whose took called "Phases of Faith," upon our Saviour, being

probably, excepting the "Letters to Jesus Christ," by that wretch Foote, the most debberate insult ever offered to Christi and last, but, not least, the late Leaders of modern intidelity in this country. Charles Bradlaugh, of London, Charles Watts, Holyoake, "Saladon," Colonel Ingersoll, all now dropped into Eternity. In all these gitted men there are three things ever observable. the first is either a deadly enmity to or a calm contempt, for God's Word, the Bible, accompanied by an intense aversion to the plan of salvation opened to us by our Saviour, the second is, their invariable practice of first dethroning God and then placing themselves and their aleas upon the platform of Infinitude, for the benefit of those who can believe in them, rather than in God, and the third is the very remarkable fact, that, while each has endeavoured to take religion away from us not one of them has ever given the world anything in its place! They attempt to destroy but never to construct! What there is in the assertions of these men to damp in any way our love reverence and veneration for God, for our Saviour, and for that most wonderful and Holy Book, the Bable it is difficult to imagine, more especially to those who have read carefully their writings, and heard on one or two occasions their so-called "Free discus-

There must, it is thought, be a predisposition a wilful inclining to unbelief in God, in those who prefer their assertions to those of Divine Wisdom - Thousands of the Working Classes will not read the Bible quietly, and patiently, for themselves, it is difficult to induce them to listen to it, or to attend the Sabbath School, or Chapel, where they might do so, they will not study this most wonderful and priceless book, the Bible for themselves wet they will go and even pay to hear men like Bradlaugh lecture by the hour against a Book who h they have never read, and never will study carefully for themselves! This country owes its supremacy over others mainly to its Religion, and its reverence for the Bible. There are not wanting signs to show that this reverence is becoming sapped, that the working classes of this country are becoming divorced from their allegiance to what they have for years held in reverence.

You dear youths, who read this book will not pass through life without encountering such men as those alluded to you may be tempted to go to their lectures, and to read their books. An intelligent youth, to whom Drunkenness, vile habits and company offer no attractions and cannot ruin, may yet fall before the dearly poison of Infidelity! I would, therefore, ask you to remember that we now see these men

in good health and strength, while God supports them. This is God's World, everything they eat and drink is God's they could not create a mirsel of the food they live upon to save their lives.' God supports us by His creatures every day we live. "The earth is Mine, and the fulness thereof, and the cattle upon a thousand lulls." While then His anger shanders, it is easy to insult God.' All I ask is, how is it to got? I see no escape from God. you may go all round this world as I have done, but there is no getting out of it. As Divid says. "Whither shall I flee from Thy presence? If I asked in Hell behold, Thou art There!"

You I and all we see around us, will only leave this World to ppetar before our God? This instead of appearing dreading to a Christian is a thought which affords him the greatest ovian I thankfulness? He has ever found in God an includent, wing I restor the has found in Christian elder Brother a second one to present him with acceptance even before the disering ever of God. But once let a man who is not and will not be a Christian go loo hir and exhaust God's patience, at long softering and then He shuts of Whom we read in the hidle when the shutteth, no man openeth? In that other the of God's character, God tells us that He is "not a man that He should repent". "I will laugh when their fear with." He is slow, very slow to anger. God solion of this in inger but when He does thus strike, it is for cite?" One instance of this, and I have done

THE BLASPHEMER

WHAT har I DONE? WHAT have I BEEN DOING?"

There was a gentleman well-known at one time in London, who was in many respects much like the men of whom I have been speaking. He was however a gentleman of constant in attainments and of good address, fond of company, well-knowned and possessed of ample means the enjoyed realist health and a constant fund of lively spirits in fact, he was a very humorous man. But he was a most profane son! Treating every serious subject with lightness the seried never fixed of kampooning Religion and the Bible! He especially liked Joing this in the company of young men, with whom he was a great favourite, and he would do it will, so I lively wit and in such a way as to make a person who opposed him look very ridiculous. Take all such habits of crew upon him till it was exident that he was desperately used to Religion. He would go out of his way and take

no little trouble and pains to do it, and when once excited andwarmed by the subject, his sarcasms, words, and blasphemies, aimed at the Bible and Religion were such that, though far from being particular themselves, even his triends, when inviting him to an evening or dinner party, would stipulate with him that Religion might not be brought up during the evening. and when this gentleman had once promised, he never broke his word. He went on thus for several years, enjoying excellent health, and all the pleasures that ample means can afford, when, one day, while walking in the street, he was seved with a sudden illness, and rapidly became worse. Anothing his character, not one of his friends could be found who dated to teil him the truth; namely, that the Physicians began to be anxious, and to despair of his life! His triends, for days, encouraged him to hope that, with care, the inflammation and disease would be soon overcome, and the gentleman expressed the same hope himself. But on the appearance of certain symptoms, which they knew to be fatal, one of the Doctors thought it right that he should be made aware of the After his death, a gentleman who knew him gave an account of what followed. No coner did the gentleman clearly understand that he was given up by two of the leading Physicians then in London and that he must be prepared in a few hours to appear before God than he seemed all of a so lden, for the first time, to realise his autid state." No sooner ha I the Physician left the room than he broke out into the most dreadful cries! He never again took the slightest notice of anyone in the room, he would not listen to a single word? He seemed quite unconscious of all around him but, for several hours, until he died, almost without a pause, he kept crying out It was the cry of a lost soul! "What have I been doing? My soul is lost! What have I done?" And similar expressions until he died!

To you, dear Reader, and, I pray God, to me also, God is our Heavenly Father—Jesus our loving Saviour During our life, ten, thirty, or sixty years, God knows how long it will be, knowing what the Eternity is which lies before each of us, everything to soften our hearts, and induce us to become His, God will try. Depend upon it, it will be so, whether you like it or whether you do not. But it is wrong in any Teacher presuming to speak of Religion to neglect the fact that Almighty God is not a Being who can be morked! He created you, me, and all we see around us, for purposes of His our glory. Associated, it is true with our best happiness—and if any think that they can put Hum on one side as a Being Who may be safely treated, for years,

with aversion and contempt,—treated as a thing of nought,—it will be found -often too late,—that God is not thus to be treated in vain."

When we consider the infinite malice, the almost incomprehensible hemousness of mortal sin, which was only to be cancelled by the last drop of the blood of the Son of God, what can we think of the unparalleled insult offered to His that Son Icsus, and that before the whole of the Angels and saints in Heaven, when a sinner puts God on one side with contempt, for the Devi' in order that he may, at whatever cost ctain his Wittaisms, his Profameness his Drunkenness,his Lusts, -his Sins? Such a one renounces the plan of Sa'vation, with a notorious contempt for the Divine Majesty at these in thus banishing Him, and Christ's Holy Spirit, from his will and in thus introducing Satare in his place! When we copy ler that it is in God " we live, and breathe and have our being" we can understand that it must indeed be, to such wen as I have speaken of, a " fearful thing to fall into the hands of the living God'

" Thou shalt not take the Name of the Lord the God in vain."

"The supers in Zion are arrawly tearful ness hath surprised the hyperience. When among in shall dwell with the descripting tree? When may be shall dwell with everlasting burnings." Issued account to

1. the filtriness is less these commune i have purged thee, and then were indicated the notes to the purged term the 1 th command in the 11 are ause, made to rest upon thee. Each them is

I the time to it hand. He that is unjust let him be using at still in the who is till. Let has be talked at a result.

"It is a fearful thin, to talk into the han is of the living God - He-



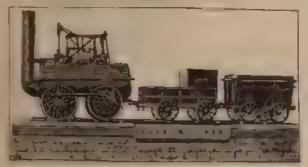
CHAPTER XVII.

HONESTY IS THE BEST POLICY, OR THE YOUNG GALLEY SLAVE.

N ancient times, and till recently, in some parts of the world. Criminals were made to work vessels called "Galleys," propelled by long oars, in double tiers, or Several galley slaves were chained to each huge oar, and overseers walked to and fro along a platform down the centre of the vessel, and, if any flagged in their exertions, used their heavy whips most unmercifully. Criminals sentenced to the galleys were called ' Galley Slaves," and were often "condemned to the galleys for life". One day the Viceroy of Naples a sagacious man when passing through Barcelona-west on board one of the Government Convict Galleys, where malefactors condemned for life were, as usual chained to the heavy oars. In passing he inquired o, several what their offences had been. Hoping that there was a chance of being set at liberty, they all protested their innocence, one "would not have been there but for the malice of a witness" another said it "was owing in his case to the Judge being bribed " all of them were honest innocent men, all had been treated unjustly; but they certainly looked a most ferocrous set for honest and innocent men! At length the Dake came to a youth whose countenance pleased him. he had evidently incurred the dislike of the overseers for Lo Lack hore the marks of many cruel blows from the whois He asked, as before, what his crime had been "My Lord"" said the young man, 'I cannot deny that I was just y condemned. For the fact is I stole a purse of money. To be sure we were very poor, and our family almost starving at the time, nevertheless, I did steal the purse near Tarragan." The Duke hearing this, pretended to fly into a violent passion, and striking the youth two or three light blows on the back with his stick, called to the overseers to unchain him saying, "What ' stole a purse ' Oh ' you regue ' you rogue ' This will never do! What are you doing here in the company of all these honest and onnocent men? They must not have a rogue with them. Here are your papers, get out of their company as soon as possible "Weeping with delight, and kissing the good Duke's hands, the youth was immediately liberated, whilst the "honest and honourable men" were left to toil at the oars! Thus we see that in this case honest conlession, and felling the fruth, once more proved to be "the best policy."

(127)

1825. " Putting Billy."



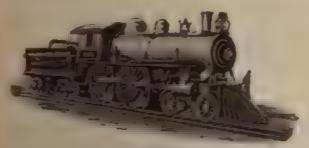
The read of mate . Scockton and Darlington Railway, Sept 27, 1821

1831.

America,



test tres prinative train which run is America. When the NY of a less that The Engine rows John Holperia, and Firein passengers made the restrict and his common training and the countries of the original state (Auct to above as in the Countries of Secrets and American).



A Contrast

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CHAPTER XVIII.

THE MIMIC.

"Although a poor youth, he had still the feelings of a man."

YOUNG actor, celebrated, however, for his wonderful talent in imitating to perfection the peculiarity of any person he had a few minutes' opportunity of observing. was engaged by a comic author to take off the person manner, and peculiar delivery, of that great and good man The Doctor, when a boy, had been remarkable for his beauty, but his face had been injured, while a youth in nobly saving the life of a little girl during a great fire in London. His side had been partly paralysed at the same He was to be introduced on the stage in a laughable character. The Mimic accordingly dressed himself as a country youth, and with an inimitable look of vacancy and clownishness, - which would have deceived a tar keener observer than the worthy Doctor, waited upon him for his advice for certain pretended ailments. While waiting for his turn in the waiting room, the Conversation of some poor people in the room naturally turned upon the Doctor. The comedian remarked that he " Had never seen him, but understood that he was a singularly plain looking man," "It would be a happy thing," said one of the company, " if every good-looking person possessed half the goodness of Dr ------First one and then another, chimed in with tales of kindness done, and sickness restored, by his attention and care. One poor of i man present with white hair, told how, when his wife and children ay dangerously ill of fever, the Doctor was stepping into his carriage to attend them, when Lord scarriage drove futiously up, and one of the footmen gave a message that his Lordship desired to see Dr. - instantly "The good Doctor knew," said the poor old man, with tears in his eyes that I could not give him a fee of any kind, while his Lordship is one of the wealthrest men in London, but he instantly Tell his Lordship that I shall be engaged for some time but will call upon him afterwards." "I tell you, gentlemen," the poor man continued, " that my wife's life was saved by it "

What was passing in his mind could only be guessed for the comedian's face, trained to perfect control, never altered but the fact was that the young man would now gladly have left with his task uncompleted. But his turn came next, and the Minne, as a country youth, was ushered into the Doctor's presence. He described certain ailments, in admirable keeping with the character he had assumed, naturally taking long to explain them, so as to be able the more to observe the doctor's features and manner. The Doctor heard with concern his descriptions of the commencing symptoms of viry painful diseases, and gave him advice. "No! No! my poor boy," said the worthy Doctor, with a look of sympathy in his plain and distorted countenance, as the actor offered him half-a sovereign. "Put it up again! You will need all your money and all your patience, too, with such diseases beginning at your age!"

The young actor could not forbear kissing the hand held out to him and left hastily. "Good heavens!" he thought, is this the noble man I aim to hold up night after night to the decision of others? I will not do it! Am I to hold up the hoblest man I ever met with to the senseless mockery of crowds in a Theatre?"

His Employer joined the Comedian with eager expectation and begged the Minne to attempt to depict the Doctor's expression. He did so. In a moment, the delighted author had before him a very facsimile of Dr. ..., his manner, his poor deformed face.

The author was consided with laughter, but his raptures were soon checked when the young man told him "that though he was only a poor youth, without other means of support than his engagement at the Theatre, he had still the testings of a man"." "That he would far rather leave his situation at the Theatre!" "Nay!" he vehemently exclaimed, "he should consider that God would be justified in striking him dead upon the spot. If he employed his taients, night after night, in holding up one of the noblest. "His creatures, to the decision and mockery of others!"



CHAPTER XIX.

THE DISHONEST EMPLOYER. The Honest Apprentice Boy.

V the Shop of a woollen draper in Rheims, an apprentice boy of slender appearance, and handsome, intelligent features, stood within the counter paining over the pages of a Volume. His name was Baptiste. Jean Baptiste Colbert.

"What is the day of the month?" asked the Master of the Establishment, looking up from las green leathern armchair at the further extrenaty of the slop, and addressing

Baptiste

"The 30th October, 1632" replied the youth

"Right as to the day and month, but wrong as to the year," replied the old woollen drayer, briskly. This is 1634, and that you should know for you are fitteen years old this year."

"So I should, godfather, for I am fond of ciphering But,

at the moment you spoke, I was

"Oh, I see; reading as usual. I am afraid you will never be good for business. But what book is it that interests you so much?"

"Why, sir, I am reading the trial of the Duke of Mont-

morency."

"The Duke of Montmorency? What have you to say about him? Here at the sign of The Golden Fleece, we do not much such things. All we have to do is to sell cloth,"

"I know that, sir," modestly answered the youth, " and

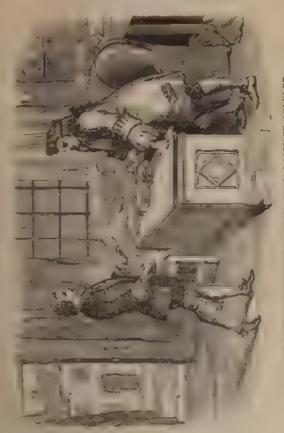
I will try to do my best, I am sare "

"Well, I dare say you will by and by However, since you are reading about the Duke of Montmorency, pray, tell me what he was tried for?"

"You know, sir that when Louis XIII set out from Paris, in 162c, notwithstanding the intense cold of Winter, he went, in person, to assist the Duke of Nevers, and defend himself

against the claims in which the Duke of Monferrat-

'I declare the little fellow is born a Statesman, it is wonderful how he strings it all together," said the old linen draper, looking up at the youth, whose expression of earnest thought seemed little suited to the softness of his bovish features, and the fair silky hair, which as was the custom of that day, fellin large curls on his shoulders. THE DISTONEST EMPLOYER



THE ROSEST VIEW NITE BOY-JEAN BAPTISTS OF BEST

"Well, godfather," continued Baptiste, glowing with indignation at the history he had just been reading, "when the young king had forced the pass of Suze, conquered the army of the Duke of Savoy, pursued the Spaniards of Cazal, seized upon Pignerol, and (according to the treaty made three years before) put the Duke of Nevers in possession of the Duchy of Mantha, when with the title of 'The leliverer of Italy,' he returned with the Duke of Richelieu he found his brother Gaston. Duke of Orleans, had revolted, with many other of the nobles amongst them the Duke of Montmorency who had stirred up Languedoc, of which he was the governor. The Duke was, however, taken with arms in his hands at the battle of Castenandery, and, being convicted, was beheaded by the order of the Duke of Richelieu, at Toulouse, on the 30th of October, 1632."

"There was probably in all that a little of the Cardinal de Richelieu's intrigues," observed the old woollen draper, who, as the Reader may perceive, did not altogether dislike

politics, although he appeared as if he did.

Note The Cardinal de Richelieu was prime numister of Louis XIII, and has been considered by historians as one of the greatest statesmen of the old French monarchy. His successor was Mazarin, and if, in these days of cheap literature and novels, you have read of these characters in Dumas' "Three Musketeers," &c., at least follow it up by referring to French history for more reliable information.

"Ministers are too arbitrary, too haish, too despotic," replied Baptiste, with animation, " and if I am ever prime

minister—"

A roar of laughter from the old woollen draper, from the apprentice, nay, even from the shop boy, who was sweeping in the front part of the shop, interrupted poor Baptiste, and made the blood mount to his temples!

"There are no longer any boys!" cried the head-porter,

Mohne "There are no longer any boys!"

"If you are ever prime - minister," repeated the master of the Golden Fleece, drawling out each syllable." But do me the favour, sir," he added, abruptly changing his tone, "first to be useful in your godfather's shop and learn to be thankful for obtaining a respectable means of earning a livelihood!"

"I beg your pardon, godfather I will endeavour to do all

that is desired of me "

"Well' well! Lay aside your book, and take this invoice to M Cenam, of the firm of Cenam and Mazeram, bankers, of Paris. Now set off to the banker's and show

him these cloths to make hangings for a country house he has purchased. No. 1 cloth is marked three crowns a yard. No. 2 six crowns, No. 3 eight crowns, and No. 4 fifteen crowns. It is dear enough, but it is the very finest Saxony."

"Shall I make any abatement?" asked Baptiste, taking a card of patterns, while Moline, the porter, loaded himself with some pieces of the cloth.

"Abatement?" said the woollen draper. "No! the full price and ready money, remember!"

Baptiste, followed by Moline, set off to the hotel where the banker Cenani was staying. "I wish to see M. Cenani," said Baptiste, to the person in attendance

"The first staircase on the left, Nos 8 and 10," said the wai'er. And still tollowed by Moline, the youth knocked at the door to which he was directed, and was soon ushered into the presence of a very handsome young man in a dressing gown of bright green damask, richly flowered with red. "I come from M. Certain," said Baptiste, bowing, and Moline placed the pieces of cloth on the table.

The young banker merely said, "Let me see," at the same time carelessly approaching the bales, which Moline eagerly opened. Scarcely looking at them, he touched each piece successively with his fingers, and put one aside. "I like this best; what is its price?"

"Fifteen crowns a yard," answered Baptiste, "Moline made a grimace which neither seller nor buyer remarked, "Very well," said the latter; "It is for making hangings for my study in the country. How many yards are there in this piece?"

"Thirty yards," said Moline, looking at the mark; "and it you wish me to measure it before you, sir "

"It is quite unnecessary, my friend—I may trust M. Certain. Ihrrty wards, at fifteen crowns, make four hundred and fifty crowns. here they are." And going with the same negligent air to an open desk, he took out a handful of money, which begave to Baptiste. "Do you know how to write, my friend?" said he.

"Yes, sir," said the young apprentice, blushing deeply, so mortified was he by the question.

Well, give me a receipt"

Baptiste gave the required receipt, and took the money, Mohne made up the other pieces of cloth: both then bowed and retired. If Baptiste had not been at the time a little absent, he might have remarked, when he reached the street, that his companion was more than usually jocose, and went

of targeties a list in his other than not done a besty

Well " see the Master of the Golden Fleece as Meline threw the right was the country with have you will? You have made no motage. I have " a hed be nothing something reposal in Moline's looks

I think it is not Brotiste quetly

"But I think you has " san't Meline with a simile "Do you think so Moline" Do you think so?" cried the of I woollen drap r examining the to kets. If you have made a most ske, you shall go and ask M. Cerani for the surplussummer and if he ceture to give it you must pay it out of your wages. No it is waiting. No it is worth eight crowns."

Light crown "eight crowns." said Baptiste, astounded,

hare you some of that go Bather ? "

"Perhaps you would the to make out that it was I who unide the mistake." I tell you No , was worth eight crowns, and I am, hint dead with tear." I will lay a wager that the fellow has sold it for six " such the old woollen draper, as Moline left them together

"On the contrary godfather stupid creature that I am,

I have sold at for fifteen! but

" lafteen ! lafteen !" interrupted the woollen draper, lowering his voice to a whisper and trying to disguise the joy which my faltering voice alone betrayed. Fitteen then you are a der r boy, a good boy, Baptiste, you will make violativ, ora cary! Fifteen! I am glad that I steed sponsor for you! Effect crowns for a piece of cloth not worth six! Thirty yards at lifteen crowns instead of eight - seven crowns a yard profit 1 thirty yards, two hundred and ten crowns, sex handred and thirty francs profit. Oh! happy day!

" Bit, godfither, would you take advantage?" said the

homest boy drawing back

Why what does it matter to a rich banker like M. Cenani, so that he is satisfied?" said the dishonest shopkeeper; but, perhaps you want to go shares, to have your share in the sile? Well that is fair! Certainly! Lagree to let you have something "

"Godfather" interrupted the boy, taking up his hat, "I cannot agree to any such thing. I will go to the gentleman whom I have treated so badly to beg of him to excuse me,

and return him the money he overpaid me 1 "

And with these words Baptiste who had while speaking, been gradually approaching the street door cleared the threshold with a single bound, and rushed out. The old woollen draper stood in amazement and wrath, at this unforeseen occurrence—but we shall leave him for a moment to follow the worth, who soon found his way back to the hotel of M. Cenani. "Can I see M. Cenani." asked the breathless Baptiste of the valet de chambre, who hall opened the door for him a quarter of an hour before.

He is not yet gone out, but I do not think you can see

hom," reputed the valet, "my master is dressing."

I beg of you, sir, to let me see him immediately," said Baptiste his looks as urgent as his tones, "it is absolutely ne essary that I should see him!"

I will go and enquire," said the valet, struck with the boy's appearance, and he opened his master's door, without

secreting that Baptiste had closely followed him

What is the matter, Comtons 2" asked the young master, without turning his head, as, standing before a mirror, he was giving a becoming told to the full of his shirt

It is the youth from the woollen draper's, who was here

est now who wants to see you, sir," replied the valet

He cannot see me now?" said M. Cenam. "My sword, Comb is

the box. Sit one word!" said the imploring voice of

What brings you here? What do you want? I paid via that I not?" said the banker, turning round angrily,

Cannot you see that I am engaged. Go "

Hat with the feariessness which is given by youth, and the constitueness of long right. Baptiste, instead of retirg advanced a tew steps into the room. "Sir," said he to the young banker whose astonishment at his holdness for a ment overcome his anger, "I have imposed upon you, unintentionally, it is true." Then taking advantage of the rights his words created, he stepped up to the table, and, justing the money out of his bag on to it, he added, "here how his dead and hitty crowns, the same you gave me just with a virid is only worth eight. Thirty yards at eight was make only two hundred and torty. I have to return this two hundred and eight. Will you please see that this is too by

Are yen quite sure there is no mistake, my boy?" said

You have the piece still sir! is it not marked No. 3?"

"It is said the videt going to examine it

The No. 3 is sold at eight growns sir. I assure you,"

norm is the boy. The mistake was my own! I trust you

will, it len my rudeness in thus forcing my way in, but I

feared you were leaving, and should never have forgiven

invielf,"-and he was about to retire with a bow.

"Stay, stay a moment'" cried Cenani, stopping Baptiste as he was leaving the room,—" you must have seen I was myself no judge of cloth."

"I can assure you, sir, that this piece is not worth more

than eight crowns!"

Smiling at his innocence, the young banker continued, "And you might easily have kept this money for yourself."

"I never thought of such a thing," said the young appren-

tice, indignantly.

"But if you had thought of it?" again inquired the young

man.

"It is quite impossible such a thing should have come into my head! I might as well have carried off all that you have here." And an ingenious smile lighted up the countenance of the boy.

" Suppose I were to make you a present of it,- of this money

you have returned to me with such integrity?"

"What right have I to it, sir? I could not take it, sir!"

said the youth, embarrassed.

"You are a fine fellow, a good, honest boy," said the young banker, going towards Baptiste, and taking his hand in both his own. "What is your name?"

" Jean Baptiste Colbert," replied Baptiste, modestly.

" And how old are you, Baptiste?"

" Fifteen, sir "

"Colbert, Colbert," repeated M. Cenani, as if endeavouring to recall it to his memory, are you related by any possibility to the Colberts of Scotland?"

"The Castlehills--the Scotch Barons, are the ancestors of the Scotch and French Colberts, sir, and bear the same arms."

"Then how comes it that your father, their descendant,

the descendant of such a family, is a woollen-draper 2.2

"My father is not a woollen-draper, sit, but we are very poor, and it is to relieve the family of the burden of supporting me that I became apprentice to my godfather, M. Certain."

"Ah! Certain was the draper's name, I torgot!" murmured the young banker. "Poor boy! so much that is noble and

amiable!"

"Your carriage is ready, sir," said the valet, who had left

the room at a sign from his master, re-appearing.

The young banker seemed to let go the boy's hand with regret. He would have liked to have prevailed on him to accept the sum lying on the table, but he did not wish to call up again a blush of shame and mortification upon that noble

young face. The latter feeling prevailed, for he contented himself with saying, "We shall meet again, Baptiste, we shall meet again." And with a kind look, let him go.

Baptiste ran down the staircase of the hotel, and was turning down the street, when he was seized by the collar with a powerful and threatening grasp! It was that of his enraged master! All remonstrances from the poor boy were in vain! M. Certain was, on the whole, not a bad man, but he was greedy of money, and had a hasty temper, and mutated to the last degree at the money being returned, he abused the boy in a frantic manner for having done so. "Get out of my sight, and my employment!" he concluded; "and follow my advice, it is the last I shall ever give you—never come within the reach of either my arm or my tongue! There is my blessing for you; take it, and good-bye to you!"

Biptiste had made up his mind to bear his Master's anger, but the idea of his dismissing him had now for the first time entered his head! The poor lad sorrowfully bent his steps to his father's house! It was seven o'clock in the evening when he reached it, and M. Colbert was seated at supper with his wife and youngest son, a child of six years of age, when the parlour-door opened and the youth entered! A cry of astomishment broke from the lips of both father and mother, alarmed by the confused and sorrowful air so unusual

in the boy.

What is the matter! Why have you left the shop on a week day? Is M. Certain ill? Or are you? What is the matter?"

I have been dismissed by M. Certain 1 " said the young apprentice, as soon as the questions of both father and mother a lowed him to speak.

M Colbert looked very grave, and Madame Colbert's anxiety deprived her of utterance! "What is it? Have you done

arong " asked his father.

I will leave it for you to decide, father "replied Baptiste, and I will relate to you all that occurred but I do not think that I have done wrong, although I feel sorrow to appear to fore you like this latter being dismissed, yet, if it were to

happen agam, I would act as I have done "

Coron, Baptiste," said his tather, while his mother looked at him encouragingly, and his little brother blew kisses at him. He told the whole simply and candidly, without a word of exaggration or of reproach. Indeed the good-natured boy series to seek palliation for his godfather's conduct, which, brough hateful to his own techniqs, he tried to excuse.

M vertain is so fond of money," said he, " and then as a

tradesman perhaps he did not understand my conduct. If one may charge a profit on the yard, why may not one, he might say charge a hundred trancs, if one can get it?"

"My dear boy," said M. Colbert, "you are indeed my son," and, he added, as he pressed the boy to his boson, "you have behaved well, and have my full approbation."

Dear Baptiste" said his mother, "you have indeed

acted well. You shall never return to that man"

"I cannot remain a burden to you, however," observed

Baptiste, seating lamself by his mother's side,

We will think of that to-morrow" replied M. Colbert; "you are fired and hungry". Just at this moment a carriage drove up to the doors, bells rung, and voices were hear I below.

"Su," said the solitary servant they kept, entering the room at this moment, "a gentleman is at the door in a post-

chaise and wants to speak to you."

His name Jean *

He says that you do not know him but he is very anxious to see you.

"Ask him to walk up," said M. Coll ert, rising from table to meet the visitor.

At the first glance of the stranger as he entered with all the Parisian air of fashion which distinguished him, Baptiste coloured deep w for he recognised at once his kind triend the banker.

Sir," said the stranger, howing to Baptiste's father, and stopping to bend almost to the ground before Madame Colbert, "I beg a thousand pardons for thus unfinding but I being to-morrow, and business in Paris admits of no delay. I am M. Cenani, of the firm of Cenani and Mazerani, of Paris."

"In what can I serve you, so?" asked M. Colbert, offering

a chair to the stranger who seated laniself

This youth is I believe your son? coquired the young banker taking Baptiste by the hand, who blushed yet more decely.

Yes sir thank Gol "

"You have cause to trank God, sit the boy acted this

morning in a truly noble manner ()

"Only as he ought sir only as he ought," said Madiche Cabert, hast by teating that her son might be rendered proud of having done his duty.

"But I think you probably hardly know the whole madame Baptiste. I suspect has not told you the whole. I calle I at M. Certain's for a righter piece of cloth, and in his absence was informed by the shopman, who had overheard it, what delighted

me more than all that your boy, madom, was offered a share if he divided it with his master, and at the risk of deeply offered him, he at once refused the temptation was no small one!"

'Quite right! Excellent! niv dear boy," said Madame Cobert with hap, w pride. "he did not mention this?" while his tather looked with all a father's approbation, upon his so.

I am aware that for this conduct your boy has been dismissed from M. Certain's, and on that account I determined to come here this evening and to ask you since you have sittered your sen to enter into trade if it would suit you to the hom homest and henourable as he is, in our banking-lasse. In time such a boy will mike his fortune. I tell you, making, he would mike his fortune. I tell you, making, he would mike his fortune.

Beginste when he understood the banker's intention, said quelly. But sir I shall then have to leave my parents I would rather not make a fortune if I am to leave them."

But Baptiste "said his tather seriously, but tenderly, "we are very poor. I have already regretted having had a place you in such an obscure sphere. Since this kind gentlemen has appreciated you so far as to take this trouble to seek for you he deserves our fullest confidence. It may pove the turning point in your life. Bear with me, sir but it trusting the box to your care, I give you the flower of cur tainaly." It the great city where you are going, oh! watch ever four as a brother! And Baptiste, my boy go with this gentleman listen to his advice and tollow it and, as you have bother to done, ever remember your duty!"

It was a sorrowful parting. Baptiste's young heart sank at the thought of leaving that home where every spot recalled some; leasure of las claldhood's sports, and of josing the advice and contintence of his fond parents. Even down to old Tean three wire subjects for sorrow! He had never left home, at a knew nothing of the world he was soon to be plunged in, Bet on the morrow, thanks to the natural buoyancy of his age, He of onge of scene and place, and the kindness of his new to n l satio had from the first taken a fancy to the boy Basis ste left a new life spring within him, as he was whirled along in the contortable travelling carriage, with his young ac. to tul companion. Having arrived at Paris, young Clibers from I benselt in a new world. All was beautiful ar 1 delightful? But, in spite of all, his good sense aused hir, to pursue diligently the duties his kind-hearted employer. gave to hun. With eyes and ears open to all he heard or

saw, he closely adhered to his occupation as bank clerk at, the house of Messrs, Cenani and Mazerani. By his diligence and general skill he speedily rose in estimation. No accounts baffled his scruting! He mastered the details of his profession while still a youth, and on attaining early manhood he might have been pronounced a thorough tinancier. The most important duties were entrusted to him, and at length he obtained the object of his great ambition, the office of traveller for the firm

Follow him, my young readers, in his history, as the boy, once in the woollen draper's shop, rose step by step to the highest pinnacle of earthly greatness and glory. Amongst it all he never forgot his parents. He provided for his four brothers valuable appointments, one had a heutenancy in the regiment of Navarre, and his tather was created a baron. It was of this able Minister, -for Colbert did become a Minister,

-Cardinal Mazarin dving, said to Louis XIV..." I owe everything to you, sire, but I think, acquit myself in some degree, in giving your Majesty, Colbert." And Louis XIV appreciated Colbert's ments so highly that he created him Comptroller-General of Finance. It was he who established the glass works in the Faubourg St. Antoine, also the celebrated Gobelin manufactory in 1007. In short, you cannot go any distance in Paris without finding a trace of the great Colbert, of the glories of the age of Louis XIV. who, if he had only followed Colbert's peaceful policy, would not have fulled to

realise solid benefits for France.

Colhert died on the 9th December, 1683, sixty-three years of age, and you must remember that his first step in distinction

was an act of honour and honesty.

Although the scenes have long since passed away, and such a course of events in the life of a boy may occur but once still it should exercise a good influence over your mind, a resolve to do right. Your future destiny is in God's hands, it is not left to chance; be true to His teaching, and to what is noble and good, —stand by this, and He will stand by you.

Note. As this Book is written with the immoveable resolve to be perfectly honest, the Writer claims that Louis XIV and Louis XV were two of the most heartless selfish callous, and despicably immoral, and worthless Tyrants who ever disgraced a Throne. Wretches until to live much less to rule? Also, that it is said that Collect's life was shortened, and he nearly heart-broken, at not being able to wring more taxes from the wretched, starving, Peasants, to supply the Debauchee upon the throne, to squander on his Women, and Viles. The 'Clergy,' as usual subservient to "the State," bad sufficient of the instincts of their Cloth to keep the people Superstitious, and prevent them from having the knowledge needed to break their chains. What the people were like at that time has often been described. They

lived in homes which were undowless, one-roomed buts of peat or of the constant prey of pestilence and famine, without Schools or Host tall loct its or teachers en leavouring to keep body and soul together in times of plents, on roots, cliestnuts, and a little black area? The taxes, to which they were subject constitute a formidable hat the trule the corver the gabelle the milite taxes absorbing at least one " ... If of the products of their lands, compelling them to give were year half a month of unpaid labour on the roads, forcing each jour roun to buy ; ib of saft per annum and also placing upon them a loss of ladging passing detachments of mortary, and leading cattle to draw the military equipages. Such were some of the burdens under which they greated Toll-gates flourished all over the country was taxed over two taxed while fish brought from Hartleur to Paris pate' leve times its value on the journey

11. Feesants were compelled to perform duties, giving their time and late it grat . to the great for halo lived near cutting his costs etc. als to fight his the might, to keep the frogs from annoying the great

leans at their Lyrants chaterias."

Lyrants Chaterias. "

Lyrants chaterias."

Lyrants Palace of Versailles was built at the cost of thousands of meet and Peasants lives. In dehance of nature it was built for the received marsh and annul which it rose was scarcely meant for the state of the s ant structure death was almost always busy

In 1878 cartloads of dead were carried away every night from the to peeds baranks in which the workmen were housed " was chost infer the Grant Monarque and in those days Versailles was it a convenient distance from prying eyes in Paris

ON DEAD MEN'S BOXES

off even less account than the diseased arms of workmen were the sure is of Louis Sick and daing labourers and an exhausted what is persently on the one hand and in the other, the best task it recogation Only one Noble Statesman Turget might have are, the autil I rea h Re little half it not been for that aliotic

We ar Marie Antomette. She well deserved her hate!

Firger legan at I mages the work of reform by trying to restore free trade in grant. He attempted to get rid of or modify, each tax in turn, it ng good by at alth is at work at all events working his reforms, ar as was possible either in the feeth of the Court party, or by means their isnorance and then just as his work was beginning to bear some attle fruit a two years' farmine ruined it all. The man himself tea his cose in pub- estimation until after being Minister of Marine, be been se Controller Coneral of the Finances 1; and the wretched, call is on bring, g umbled and wavered and the Green was stealify Large 1 o monthly If there was one person who runed all the attempts sefern it was Mane Intensitie. Mire Intenette qui k wither, servers wilful deep song to slow interlect of her husband always to the medile in great things but never large min le ! enough to " 'r . . esshals, and lung it's bitterest for And so the man who - mosters polito al econ one who was tall of the inspiring idea of I we are educatists, who if any man could have swept this Augean at a light provide have waved the Minurchy and prevented the Proceed to retree into revate life. Isappointed and yet screne . Inflate as the World reckons these things but a failure beside which brueds bue laquite is dquaint theall the years

In 1907, -London to York of hours !- Great Northern Express,

YORK Four Days Stage-Coach.

Remain Fredhyshe 1915 of April 1776

A like the deliver a faller of market book on from Took to be no may river take in an Road Letters Berger to be Balline in History a Landon and to the Ballines in Congr.

A. 2. West Park that the necessaria Suga Coach many Marker Harrists and " day of species of the frame at an Ore of the following the form of the following at the following the first of the following the following the first of the fir ters the And to the Sage restor inter

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CHAPTER XX.

"THE GOOD PLOID TIMES."

LIGHTING, -PAST AND PRESENT, TRAVEL STREETS FIRES. POLICE HABITS OF THE PEOPLE ARE TASTES IN 1907 MUCH BETTER?

The sixtye, buthoully reproduced short My printed - We Bill " of the Lendon to York coch of that Persol was found during the Repairs of the old. Back Swan Inn. York

It gowers to have a recept written it to bedters but what was the nature of the legeness transaction on Moneyay the and at Ima. The with Mr. Bodhagterst and as it was payment for t Places by the Come a must be left to the Rea fer's decision

ANCY, dear young Reader—this lumbering Old Coach, for the 200 year ago Coach was no beauty, setting out on its four days' run, with the Pious, and humble, Hope or Prayer, that it may be perimitted to reach its dostmation. A Prayer decide fly suggestive and ominous as to the condition of the Roads throughout England in 1700 to say nothing of Robbers, &c.

It was not till a Century after that MacAdem first suggested treaking stones for Roads enabling felford to construct his splendi I " Macadamized " High Road to Holyhead,

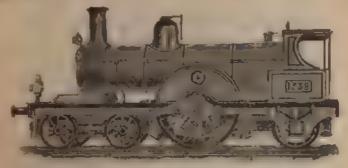
&c., which still remains to remind its of his skill.

Young describes, even in his time a Century after our "Wax Rill" of 1706, the state of our main Roads as trightful especially in Winter! Immense Ruts half filled with large unbroken stones quagnities of Mud tremendous Hills, and darger from "Highwaymen"! How the unn ense, importing "Stop Wagers" of that day—the only means of bushing heavy Goods and Merchan like—ever "gpt through" to our various cities seems mysterious!

"FOUR HOURS," VERSUS " FOUR DAYS"

1907 55 MILLS AN HOLK

The terrible 'Four Days" and sleepless Nights the Highwaymen, the Ruts the Hills have reased away for ever '



Bogle langue

Begin lighter. That is heaving it in a color on a separate. Begin or swivel carriage attache to the large. I reme the large to the large terms of the large large terms of

A hoge Great Northern "Bogn" Express Engine now starts from King's Cross Terminus, London at 845 a.m.,

to its if hours not 4 dias. Run to York !

It whills the heavy cars in two Louis to Grandhim — in first and only stop 11-0 and rous there anto York Station, at 1 5 fm., \$\footnote{\text{Thouses}}\text{ While the Great Western Company's through Express, with their powerful Locomotives, run is in London to Plymouth in 5 hours!

In the 1888 Railway Race, London to Edinburgh via West 1924, and East 4004; Coast Routes in spite of inclines,

This terrible Winter, the Mail Coaches broke down, the Mails transferred to Post Chaises.





1007, " Going Through it "



crossings, large stations to pass through,-and our congested Trathe, these Expresses were run for an entire month at 60 to, in one case, 724 Miles an hour at favourable points, in order to keep up their average speed of 50 to,-in one ase. 524 Miles an hour the entire distance, with five stops! One, indeed, of these Expresses ran from Euston to

Mordeen, 5302 Miles in 512 minutes 8 hours 32 mins.)

The foe in 1724, relates that he saw a tree, on a "Lorry," Ing" being drawn along what were then considered Roads" in Suffolk, on its way to Chatham Dock Yards by 22 oxen horses not being able to get through the mud-This tree took two years to reach its destination! -as the Roads were only passable in the Summer Months. Near Lewes," Defoe also relates, "I saw, this Winter,

1724 a sight I never saw in England before, an ancient Luly of quality going to the Village Church in her Coach thawn by 6 oxen. I assure you that the mud was so stiff,

and deep that no horses could go in it? "

It is doubtful if there were any real "Roads," in the Cross Country districts of many of the English Counties, at that time and had a 1700 Coach left Newcastle, for Bristol, in Winter it seems probable that like many a good. Ship which is left these Ports, instead of an 8 hours' run, - it would

to "n t since been heard of !"

We owe to those amazing Armies of the Romans the great Roads which as was their wont, they cut through the Immense Forests of Ancient Britain. The description of their Army way passing through the Wooded Country they had conword, thousands of men assigned various duties, some I mg the trees others constructing the Roads, gives us an mea of the Iron hand of Rome. Straight as a line, undeterrol by obstacles, their Roads stretched across England, creaming to this day, Centuries after the Roman Empire, on the Mistress of the World, has ceased to exist, save is the Meanuties of the Past !

THE GOOD . OLD TIMES."

In this Chapter, a strong effort is made to produce a feeling of dankfulness and contentment, on the part of the Young, with 48 more especially those of the Working Class, living at the immense advantages we now, rich and poor where enjoy compared to those of our Ancestors in the so called trad Cod Times "

LIGHT

I us hist take for example, the all-important bless-I ight ! In the next Chapter the Lamp of the Ancients is dwelt upon. It seems to our Generation, accustomed to Gas, and, lately, to the Electric Light,—almost incredible that up to about 70 years ago—in the memory of a vast number of living men,—"Gas," was unknown, and Oil or Wax alone still used, as by the Ancients 2,000 years ago! Mankind has progressed in many respects, more the last century than they did for a 1,000 years previously! Fancy, dear Reader, London in 1801, lit only by feeble Oil Lamps! The principal streets only of our English and Continental Cities seem to have used even them. The poorer streets appear to have had no lights at all!

The old Engravings represent these old Street Lamps as "Acoin Shaped," at times slung across the Streets,—perhaps

to prevent the thieves putting them out.

How they burnt, how long they burnt,—and how often they went out, must be left to the Reader's imagination! They must,—on a misty night,—have just made "darknessymble!"

From a rare old illustrated Book, dated t814. on "City (London) Scenes," let us take the following Do, dear Reader, try to get up a hittle sincere thankfulness that these "Good Old Times" will never come again!

But one word first how they produced light,

THE "TINDER BOX," AND "RUSH HOLDER."

The "Tucifer Match," and its later development the "Wax Vesta," had not been added to the Resources of Civilisation. Our Ancestors had only the Flint, Steel, and Imder Box

The Writer has one of these old "Tinder Box" apparatus before him, obtained 1801) by the investment of 5%, and should the Reader have the opportunity of a similar purchase let him not neglect it. It is a circular tin Box five inches diameter, by an inch deep the "Tinder" (Burnt Liment lies at the bottom. A curiously-shaped piece of Steel and a sharp Flint is also carried inside.

A tin top to this box has a socket to hold the "dip," or tallow "Rushlight" Can'lle of our Foretathers, the top is loose and can be slipped on or off, as desired. A bundle of thin slips of wood with pointed ends, like the wooden tabels used for Flowers, Seeds, and Pots, the sharp ends are to Bransley completes our Paraphernalia.

The stringer now commences? The Writer has not yet attempted it himself but when in a sufficiently firm and resolute frame of mind hopes some fix to use his apparatus

The loose fin top is taken off the slip " candle placed

in the socket, the steel is struck. "How often?" Well, dear Reader, experience alone will probably answer that query till the sparks fall into, and ignite the "Tinder," —the pointed end of the Brimstone label is instantly inserted, a general "flare-up" is supposed to take place, during which it is confidently anticipated that you will be able to light your hip" candle "But supposing it does not do it!" Well! then, dear Reader, you must try again! All this going on in a dark room, must have given much scope for the Mental and Physical powers, especially for the exercise of that admirable virtue, Patience

The "Tallow dip" or "Rushlight," when at last lit, required "snutting 'every now and then, else it would not only tail in lighting, but develop a dangerous "cauliflower" head, apt on being carried about, to tall and set the house on tire. That the bouse was not set on tire about once a month, in those days, seems wouldeful

THE "RUSH" BEFORE THE TAILOW "DIP."

But even now we have still further to go back into History! There was a time when tillow placed round a "wick" or rish" by 'dipping" had not occurred to our Ancestors, they used the pith of the Bulrush, in thin strips, for candles, without any tallow at all.

The common "rish" will not do. The Bulrush skin was tripped off from two sides, and fried in mutton fat, taking care that no salt occurs in it.

The Writer has before him, acquired at the same time as the finder box, an ancient "RUSH HOLDER."

We have here a clumsy piece of wood, 3 inches diameter by 4 mehes high, forming a code stand, and a base to hold when carried about. Into this rude stand is driven an iron where six inches long the top terminating in a flattened end. on to this upright iron spike is rivetted a bent piece of iron working on a pivot having one of its ends flattened to match the top of the spike when brought to it, the other end terbraiting in an iron knob, or ball, the weight of this ball sings the other flat end to press against the upright spike, it is a ting like a pair of longues, you strip the skin from the Bulevsh try it and form therewith slender stalks, or Place one of these 4 inches long in the "tongues" of sour rude. Rush Holder," tell the Maids not to burn was to an each in going to bed so as to use early next mings and you have the "candle" used in English Farm H was since! Well! let us say William the Conqueror,

for Bulrushes were in England before he made his appearance. Indeed a friend suggests, " Are you sure it was not the Ark (Arc) light?"

Later, the plan of surrounding the "rush," and finally

the "cotton," Wick, with Tallow, was discovered.

The farthing "Rushlight" was once a well-known Insti-

LONDON, 1814. OIL LAMPS.

Returning, now, to our old 1814 Book referred to, it mentions with admiration, that the old oil London Street Lamps were 'm each side of the Way."

What must the other Cities have been, if this was considered grand? "London was," says the Book, "the best highted City in the World" (")

It is said that a foreign Ambassador entering London one evening after the lamps were lighted, was so struck with the brilliancy of the scene (1) that he imagined the streets had been illuminated expressly in honour of his arrival (1)

What would be now say could be see the enlarged New Incandescent Street Lamps, lofty, both globular and flowerpot shape, burning two or three jets in ben of one, ground glass tops, &c.,—now seen in Birmingham, and other Cities,—or the Electric Light now becoming so common! In short, could be now witness the Steam, Cable, Electric, and Horse Traincars, all of which systems were running in Birmingham simultaneously, the Ambassador's admiration of the "good old times," when even horse "Omnibusses" were unknown, would be greatly modified!

One dark day, 22nd December, 1891 one London Gas Com-

pany alone supplied 126 million Cubic Feet of Gas 1

1891. WHAT NEXT?

Rome is to be lighted by means of the beautiful Falls of the feverone which have made the little town of Tivoh famous. They will supply the power for producing the electric light which the authorities have just decided to use in the principal streets of the capital. The distance which the current has to be transmitted is eighteen miles."

Dails Paper.

The 1814 Book continues." The inhabitants of London are much indebted to that useful set of men, the Lamplighters, for these poor men are liable to many accidents in their dangerous occupation. In Winter the foot pavement is often shippery, and they often fall and are mainted by the ladder shifing from under them, or a careless passenger runs against their ladder, and throws them down. (1) But a high wind is their chief, danger in October, 1812, a poor man, named barke who had been many years in this employment, as he

was lighting the lamps on the east side of Blackfriat's Bridge, was, by a sudden gust of wind, blown into the river, in the presence of his son, a child of ten years old, and, before assistance could be procured, sank to rise no more."

In our younger days, 1845-55, the present "lighting pole" had not yet come into use, but Gas and Matches had. It was a sight to see well-trained, active Lampinghters in our large Towns. These men, taught by habit, could take the Lamp-posts almost "running." Up he would come. Plant

S. Watelow,



Oir Laws

bad to be

An 1812" Lamplighter (Oil Lamps)

the lackier up the steps, two or three at a time open the cump strike i Match, subjust the Jet, sclose the door, signs the steps strike at a time, and the Lampughter ned thrown his filler over his shoulder, and was half new time next I impost, before a startled old lady could exclaim for these criticis." or "Well, I never!"

It was litty years ago, a common saying, "He was running the clampinghter!"



The "Link Hoy "

But the 1814 book admits that it speaks only of the Anciestreets—and that vast portions of our Cities had virtually no street Lamps at all! You would then employ a "Link Box" to walk before you with a torch! For the payements were often simply borrible! Even in 1825, when the Writer's Father visited Paris, many of the streets of old Paris, and

London, &c., had no side walks at all? There were large stenes, at intervals, John's which you had to aidge the passing vehicles to avoid being run over! Huge, jolting, paving stones, unswept, in the horse road noisy, ride everything lark, rough, dirty and uncouth! Dear Render, in this day of luxury for rich, and poor, alike, gas, electric light, cable steam, or electric frams. Wood pavements Asphalte side walks,—Police. Streets swept clean, Lavatories, can mimense boon, and splendid dramage, let us talk no more noiseuse about the "Good old times."

WHERE WERE THE POLICE 3

The IST2 Book says, "The Boys make rare sport (b) by putting one foot on the stream and diverting the course of the water, it is thus driven over the passengers!" "Good gracious!" the IGO7 "passenger! will say, "Where were the Pelice!"

Fancy, dear Reader, business gentlemen, &c., hurrying to their London offices, having water thrown over them by



The Water Plus

Roughs in the Public Streets? Police? There acce none? That magnificent success the "Policeman" was invented, long after, by Sir Relent Poel. There other familiar name. "Bothes," or "Pecless." Their other name. "A Copper." is a very obscure term.



The " Watchman (1812).

In 1812 they only had the 'Watchman' The books says,
"These men have a comfortable great coat, (!) a Lantern,
a Rattle, and a large Stick, to attack theves ", 'i "It would
be very wrong if he went to sleep, and suffered thieves to do
as they pleased."

Compare, dear Reader, these poor Old Scare-croics of Watchmen, asleep in the r. "Buxes," with our Modern, resolute, firm, prepressible, "Police," of 1907.



"Watchman's Box"

With such inserably madequate provision for Public security it is to be be fixed that the 1812 "third" did pretty much as he pleased



No. Water Carts 111

The Benk says, "The Lordon streets in hot weather colors of dists and the dust speals the things in the Butchers' Pestry Cooks and other Shops. Many Streets, are, therefore watered with a Scoop of the water being pent up in the keinels gutters) on each side of the carriage way." Grand are times." dear Reader!

No "Hansom Cabs, or Busses."

No "Omnibusses" had then been invented, much less "Transcars" The 1812 Book says to the Woodcut,

A "Coach Stand," 1812



"This is a Coach Stand. See the busy Waterman," (Note Yest Busy after his sixpenny " tip,") " who attends on Hackney Coaches, he has got one for the Gentleman and Lady, and is inquiring where they are going " (" No doubt with a "Sixpenny or Threepenny grin" (Then away went the lumbering, slow old Hackney Coach of 1812, jolting over those horrible old paving stones which some of us remember at Holborn Hill , before the "Viaduct," and other Streets

No "Asphalte," or silent clean,="Wood Pavements" then !





(a) Temple Bar, where the "Griffin in the Strand now stamb,

used to cause a "block" of 20 minutes in the Fittes
(2) Paylers, 1814, putting in the high stones still seen in the Piers
streets. A whisk of straw above, to stop traffic.

Men with wooden "scotches," had to go behind the vehicles and wretched horses up the fearful "Holborn Hill," in the fiftee. The "Halborn Viaduct" opened by Queen Victoria, was the greatest boon to London now level and silent paving

A recent Paper announces

Consequent upon the reduction by the London Trainways Company of the fare from Camberwell Green to Water-too to one punny, the Water-too buses of the various companies and private owners were put up in a so trial facility of Thursday and carry passengers the same distance forms penny. It was stated that in all probability the fare by sun to be mediated Green't Wallingt in Street, Strand will be reduced next Minney to one penny."

Forcy, dear Reader that old 1812 "Cockalorum" on the box of his "Hackney Coach," and the obsequious "Waterman being informed that in future the bare from the strand to Camberwell Green, would be One Prony and Westminster to Greenwish for threepence! He would passably have died the painful death attributed to "the leptor" who, the intepressible American remains is, makes Faces, and Busts "Makes Lices," and Busts ""



A line lapine -1512

Why ' It resembles a Garden Pump'" Well' dear to be it certainly has that tendency! They appear to have pulled it along by hand!

It is well that the house is Insured - the Reader can just discen the "Time Latel on the Wall, for that "Linguie" and exert put that Fire out! What a contrast to our Western E. And American Time System, the Splendid' Steamers." In the September of the System of the Splendid' Steamers.

In the Inventions" Exhibition, at South Kensington, 'Fisheries' 1884, 'Rearth' 1884, "Inventions' 1885, and Colomal" 1886, the last the last in the Oid London Street 'reproduced was a "Fire Engine" of years ago. It resembled an oval austing tub on smul, ad wooden, wheels' How the "Pump' worked more

seemed to know! Beside it were two brass Squirts, or Syringes with two handles, or "lugs," cast on each side, to enable two men to hold it by, while a third worked the handle of the Syringe, and sent a few Pints of Water a few feet on to a blazing house!

Two Syringes to a Parish!

It was enacted that two (*) of these tremendous Instruments were to be "kept in each Parish!" What comfort now would it be to the "Parishoners" in London or New York to know that two Metal Fire Squits, were somewhere in their Parish?

They might, perhaps, have been utilized for Syringing friat trees? Close to the old "Wash Tub" of 1020, was drawn up a Modern Fire Engine, its polished brass plugs, taps, and machinery, hose, but ladders, &c., &c., presenting in amazing instance of the Theory of Development, or of "Evolution"

How the narrow streets of "Old London," and other Cities, with subbishy old wooden sheds called "houses," built close together, once alight in a high wind, did not produce the 1000. "Great Fire" of London, about once a Month, seems now amazing!

Although an awful catastrophe at the time, a better thing for London never happened than the Great Fire of 1066, which burnt the "Plague" for ever out of London, and swept away its collection of old wooden Pigstyes, to be replaced by nore wholesome buildings and Streets! Some parts of London are bad enough even in 1907.

1812. THE STAGE WAGON



The off Stage Wagon " 24 Miles an hour (2)

If you were engaged in Business dear Reader, even as late as 1812 baley your Goods and Merchandise, slowly creeping across England, down 'Roads' '2 with Ruts, Stones and Mud deep enough at times "to sink a three-decker!" The Cyclist of 1907 can name hills even on our modern well-nade, well-kept main Roads, up which even now it would indeed be a pull to haul these pronderous broad-wheeled Wagons.

while the coming down would be almost as difficult! Suppose these immense Wagons could take eight tons and, as we may consecture, had tresh teams of horses it div for them, like the toaches at intervals it is doubtful it they could work over 21 titles an hour say for twelve homs a day. A modern toods I tain running quietly through the night, drawn by a couple of our tremendous Engages of 1907 would transport note. Merchandise 400 miles in a 121 than 50 of these old Noah's Arks would have done in a Menth.

The "Stage Wagon," with wheels 16 mehes wide, drawn by

12 to 16 horses in pairs disappeared by 1832.

The Coaches were shamefully overloaded! Ten on the Roof, three on box and six in the Dicky' four on the Guard Box 12.

The Presidences of the Greet North Road Coaches for many years would take no excuses from her Drivers as to criefly to tree, horses. She insisted upon time being kept in all We there or they were discharged.

It paid bet in reputation, and her Business, but the crim'ty to the wreteled horses was tearful." The night coach-

that had Goods 'to stok into the horses!

Many of our Ancestors never tourneyed many miles from their native villages during their entire life. Now, the poorest can be assonable enjoy a run to distant places of interest, to the fours in aid class cars, almost as comfortable as the last of 18 of

It the long woodent next page we have St Martin's

Le Gran i General Post Office London in 1820.

Ten years before the Railways were opened Telford had completed has splended Holyhead Road, and the London Mad to acles were traced to run to Holyhead in four days.

11. Boat Express 1997; takes 51 hours.

Proble Tello Ts efforts the Drivers of the Night Coaches

ted off their Paxes.

The Councitable of the Writer a Merchant in 1801, after works for a havourable with at Liverpool was 13 webs resong then the wind changing, the ships were equally decord at the other end so that for Months no news of his array of could be of funed. We may conceive the Holyhead Min tooch of 1820 attempting to struggle with 1 100 Sacks of London. Mins a faking no passengers, craiming the Bags made up to the root and pring them six feet high on the top pathage forty Coaches might have carried them? When as two of three extra long Parcel Vans doubtless sufficed, and the Heavy Made probably reached Euston "running



Ewonanu" 3

It certainly is a notice by the the American had tree on a serie than their state state of the table of table of the table of table o

THE CLUS to our law Then he think on "THED COM IS 4 believe of the order (3136) 30 30 das Cattle Trows reserving a sta If Il water your

Then they had glass, high up, and about six high up, and about six his possible for the Poquite Classes, have had been we have gradually that Poventy is not at One Summer 1891). Writer how he was rid den het charcoal from het bet het charcoal from het charcoal from home and het he woodent hower ar to be suffering from her the charcoal from her and the suffering from her and about the suffering from her and about the popular to be suffering from her and about the popular to be suffering from her and her



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dows Curtains, Nets, "Well " top roots, and a "Lavators" at the and and a 2 Dinner ton board

Open and class Trucks were still used, in 1856, between Scarboro ig! and Whitby, across the Moors, "a Cable Railway."



First Class" Grand Junction Train

We see here, that 14 years have greatly improved upon " Putting Billy " of 1825 The " Rocket," of Robert Stephenson withing the \$500 Prize, in 1820. Everything had been improved upon. There were, however, no "Guard's" or "Luggage" Vans till 1844, or later. The luggage was put on the top of the carriage you sat in, covered with tarpaulins,

and strapped down

Those of us who are Sixty Years old, well remember the crowd of Porters, on the arrival of a Train, fixing wood sliders, or "shoots," to the railing on the top of the cars, wade others mounted the roots, unstrapped the covers, and delivered the Luggage down the "Shoots," on to the Platforms. The Drivers, however, complaining that so many tons of dead weight on the tops of the Cars caused them to oscillate when at high speed. " Vans." were introduced

In the above woodcut, the last "Car" deserves a word of notice. It was an especial kind of "1st class," called a "Mail Car ' It took long to get the ' Mail Coach " idea out of the Eaglish mind. The Writer saw one in use, in York Station, about 1840, there was also a specimen in the Paris Exhibition,

DAKE

It was an ordinary "1st class" but with a very narrow body having only a seats, instead of the usual six, in the large compartments, and only 2 seats in the "Coupee" at the end

The Guard in charge of " the Mails " sat at the back of the carriage on a seat especially constructed, having on the top of the carriage, before him, a large black Box, fitted to the carriage top (with a lift, to receive the Bags of Letters. It took leng to get the old Mail Coach arrangements out of the English mind, so long accustomed to them

In the early days of Railways, for instance, Passengers were allowed to occupy seats on the top of the carriages Thus the printed directions of the Grand Junction Railway for 1830 state, 'The First-Class' Trains consist of Ist-class coaches alone, carrying Six inside, and of "Mail coaches" as just described, carrying Four inside; one compartment being convertible into a bed carriage, if required." (Thus the modern "Sleeping Car" is no new idea, but was even then anticipated "The "mixed" Trains consist of 'First-class,' and also other carriages which have no cushions, linings, or divisions of the compartments. Both the First and Second-class carriages have seats on the Roof for the accommodation of those who prefer riding outside."



1839.

"The 'mixed' trains, alone, will stop to take up and set down passengers at the intermediate Stations." "If you travel by a First-class carriage your ticket and seat is numbered with the Seat you are to occupy."



SECOND GLASS

The 'Second-class' Seats are not numbered, so that your ticket permits you to any one unoccupied. The Porter exactines your ticket and places your Luggage on the top of the Carriage in which you are to travel."

What these "Second-class" early "cars" were seems to be universally forgotten. An old Railway Guide giving the Fares and Times has this ominous "Note" against the "Second-class," " closed at night." Clearly indicating that the Sides (2) were open by day, and probably leathers (2) put up to the night trains.

The "Second-class" passengers in the Woodcut =evidently old "Coaching" veterans, appear from their apparel prepared for the worst, but their countenances indicate a satisfaction at the new method of travelling almost amounting to

Jubilation.

RIDING OUTSIDE

Osborn's "Guide" to the Grand Junction Radway, 1830. says, " If you wish to see the Country take a place outside, You will want an extra-Great Coat, and a pair of gauze spectacles to keep the dust out of your eyes, but in other respects, you will emply the ride ten times more than the inside Passengers."

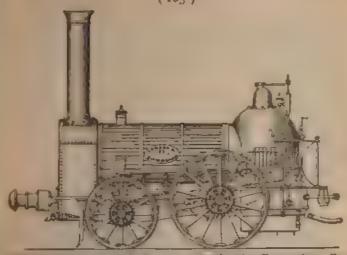
Imagine, dear Reader, the sensations of a naturally pervous individual thus seated, speed got up, and he a little uncerturn as to the exact height of the next Bridge or Tunnel. While, if a storm of rain came on, the outside Passenger, who, like Tom Bowling, has thus "gone up alott," must have

had what our US cousins call a "high old time"

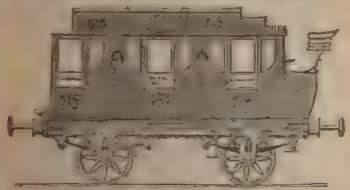
The "Grand Junction," opened 4th July 1837 "The Public assembled in vast multitudes along the whole line " (78 miles), " for days the Stations resembled Country Fairs," It ran from Curzon Street, Birmingham, to Warrington, The first or Ploneer Railway was the Liverpool and Manchester 30 miles, opened 15th September, 1830, it took

four years to complete, and cost £36,101 per mile

The 'Grand Junction" only cost \$18,546 for mile, this immense difference being caused by the difficulties of "Chat Moss," and, above all, by the experience garned by succeeding Railways lessening cost. Thus at first, the Rails were spiked on to rigid square stone blocks, producing terrible jarring, obviated by the introduction of cross of on the Great Western line, longitudinal) wooden sleepers. The corner are, the Drivers say, more springy, the latter, with Brunel's other "Hobby," the "Broad Gauge" off , will soon become extinct. Some of us remender piles of these square stones by the side of the early Railways, all of which had to be taken up and sold or building purposes. The terrible expense of these experiments fell upon the Pioneer Line



and lattle Engines which can on the London Birminglain Ralway and were given up with great relactance by the Company.



Macke

It is k long to get the issued the old coach." Bodies "etc.," Out is I see and a Seat for the Mail Goard out of the binglish is. He as were fished up in the Box at top. The wretches, was taken down at times, altigust with a coar. This cutting was a very norm wone only four series." Body carlook two in the Coass compact. The Writer and Topics. Must care still on a train at York in Square.

is fest classed as the last test Non-coost combines to each to an Warshap Sent who test construct the prior to fixed last test and two steed that Westman's

the in the new toute their oth December (see) and the see a trade of the trade of the treat agreement. Sould wakeng the in Proceeds often the War.

When the Albeit Sovereigns came to Loncon after Waterioo there was a grand Procession. The Sovereigns, in the leading Contraces, were cheered. But when Sould's carriage appeared, there tollowed an extra refunction of scene."

Marshall Soult slone of Napulson's Generals - bad been very humane to ear Friedish wounded, and prisoners. New was his Reward!

The streets least rate fremendous cheering Lastics frantically waving Landkerchiefs.

Soult could not at first understand it. "It is for you, for you

Marshall' They are cheering you?

'I was overpowered," he says,—'I never saw such a Scene' Street after street, it was the same' What a generous Nation' I to ght of most them to the hot. It is a noble People' I stood up, bareheaded in the carriage' I placed my hand upon my heart! I bowed, and bowed, and bowed.

ARE THESE THE "ENEMIES" WE ARE NOW TO BE TRAINED TO KILL 2

THE CRIMEAN WAR

The accounts given of the enlightened and generous conduct of that amazing nation. Japan, towards their prisoners and the wounded Rissians cannot fail to have afforded pleasure to us length. To be just to both Nations may I be allowed to remain them of the kindness withwhich our own weum est, incorporate works were also treated by the Rissian in the War of 1884. When her late Majesty ship light was wreaked at Odessa, a terrible scene, the Rissian General, Osten Salaro, showed every kindness to our wounded and presoners. He can believe that the transports were to not be acted by that the transports were to not lates late.

attendance also that the prisoners were properly carest of literal contents Alfred Rever consisted that in prising the graves of our schlegs this nobe control tower fold to people take off his hat, and seemals appeared to other a schler's praver over the taken brave. His excellent lady was asso constantly sensing comforts to our sick and prisons from her own losse and conon, to see them. The kine harted lady was greatly interested in the ventual model. Then as Book whose of the had last a box of let own of the sine age. She said a how wrete to have directed in the ventual model. Then as Book to him wrete to have decided on his man, a lock of his high, assuming them that everything had been done to reinher his death, is free as possible from suffering at leasand some trees and tailogs to be placed to be that the large of war should still be considered recessary to Mankand and that thousands of mobile and trave men have still to see kided.

1754.

"INCREDIBLE SPEED": MANCHESTER TO LONDON IN 41 DAYS.

It chambers Book of base in 754 we are told a company of torrelates in Mencheste, started a couch called the Flying Coach is between their city at 11 endon. If we ver incredible it may apour said their a hertisement. this Coach will a findly burring accelent arrive in London in fear days and a built after leaving Manchester. Large years distributed in the coach increases established at other of these. This Machines on steel springs which was intended to take to the Machester one in the matter of speed. It started from

Warrington (Liverpool passengers reaching the former place the night previous to starting) and only three days were taken up in the journey to London. "Each passenger to pay two guineas sone guinea as earnest, and the other guinea on taking the coach, table of luggage aboved and 3d per lb for all luggage in excess." About as much more money as was required for the fare was expended in living and lodgings on the road, not to speak of fees to guard and friver. Fancy everyone in a modern train giving our. Drivers." 2s. 6d. each, each journey!



Early Effort (1838).



Do Murderer caught Deaght of Poultry,



1840. London and Burningham Mail Train. The Mail (ar was placed last, at the end. The Chard " still wore a Rod Can as in the old Considering days. The Latter Rags in the Box at the top of the car Rather different to our 'Travelling Post Offices, 1907''



13 to A. Grand Junction " First Class trun, Leadon, Berninglam, and Leverpool. The driver seems to be coolly surveying the scenery instead of attending to his engine,

1907. Fifty to Sixty Miles an Hour.



" OUTSIDE CYLINDER" ENGINE.

Leadon and North Western, Manchester in 43 hours from London, instead of 4- days in 1754. Holyhead in 53 hours. Echnburgh, from buston 84 hours.

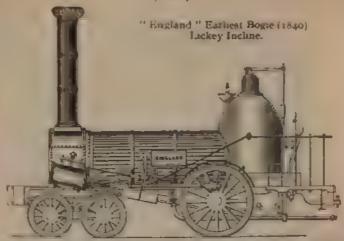
1907.



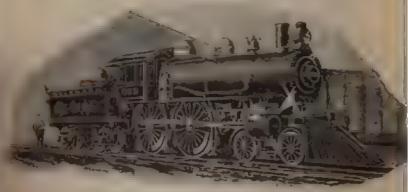
"INSIDE CYTINDER" ENGINE.

Great Western Railway, London to Plymouth, Chours; Great Northern Hailway, London to York, 32 hours, Newcastle, 6 hours.

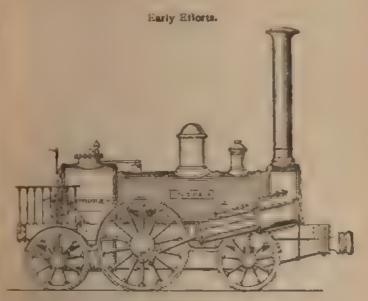
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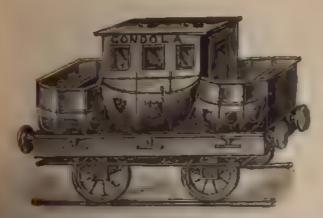
Engineering says it may be of interest to state the Midland Railway system is an old customer of the Balliwin Company in Philadelphia. In the year 1840 these shops were owned by William Morrs and to the present proprietors are Burnham, Williams, and Co) and at that the present foor locomotives were built there for the Birmingham and Gloucester Railway Company. They were more especially designed to work over the Bromsgrove Lickey incline a distance of nearly three miles, the gradient being timity the Birmingham and Gloucester Railway is now part of the Midland system. The American engines were single drivers, 48m in diameter, whosel placed forward of the frebox, and a four-wheeled leading bogie. The cylinders were 104m in hameter by 18m stroke outside connected, and placed on the smoke box above the truck wheels. The weight was 21,500ib, in work majorder. The Philadelphia, one of the four, is said to have drawn a trun of loaded wagons weighing in all 74 tons, up a grade of 2.7 per one.



your. The Latest ' Bogne ' 999 a noted ' Flyer



Not Amiss for 1830-40



Early Carrange.

The marker of the Course Capparana Rain Lob and Florid Herapina easily a contract of aprily a contract of a first and a course of an area of the course of t

ruch London to Plymouth in a hours

At present the South Western route is twenty two and a half miles shorter to 1 veter and afteen and a full mass shorter to livrouth , air will the country of the shore Great Western line it will drop to being on and so ther to Excher and change to large exe and a half in except to Plemouth. The appearance of the first special en of a batch of a variable express engages dissipated by Mr. D. Drug rose I, the bor lon and west. Western Company and a function of engager, suggests the abea of some remarkable acceleration being in store for trace was not thus rather as

The new Linguis which has just issend from the Nine Elms Works and has been in it. I want to be not best to lit is a four extension or present the first sections between the present of the to be required on the London and South Western, and has the disthat the diprocessing the argest heating surface yet given to a Bratish pass there is the first latter to post it reliases the latest Freinbhalt Great Western. All rates "the North Lastes", and Great Northern Minings" and the Calemanan accompled Sir James Thompson

cheno

The no mat dimensions of this vist machine are as follows tion is 1500 in 2300 of invester of drying wheel felt in the district of likely barrel off for stree presents (2.7%) per species in highest area of a quite feet total heating surface 2.7% so are test of with highest to as a number 2.200 square feet the water to a significant to the first one of the highest square feet and weight texclusive of eight wir led tenters ", tons

In the 1888 Railway Race, London to Edinburgh, via West 392} and East 400% Coast Routes in spate of Inclines, Crossings large Stations to pass through and our congested Traffic these Expresses were run for an entire month at 60 to in one case, 72} miles an hour at favourable points in order to keep up their average speed of 50 to in one case, 523 miles an hour the entire distance with 5 stops. A West Coast Express once indeed ran from Fuston to Aberdien 5364 miles, in 512 minutes 8 hours 32 minutes)



The excuest countries had no seats it the top It was one shilling from Bank to West Fait. The two box seats were 2s, and 2s od each

Manners and Costoms in the Good & Old Times

It is impossible for us in 1007, life and property so protected by our well-governed cities, to conceive the state of thirds over 200 years ago."

Open gutters or "Kennels" ran down the centre of the streets—the desired position of getting nearest to the wall was disputed, it being a tule of the "Bullies" not to give way, as all gentlemen then carried swords constant brawls and blockshed ensued. Then towards night swarms of Rewiss Cut thands. Theres & of every kind issued for that of the miserally lighted streets. As it this was not enough the "Bloods" or Austocraey 2 of that good 2) old the went about in Bands, terming themselves "Monarks. Slashers," &c., in directing peaceable citizens both met and a men."

Gam, hig Hells Drankenness Filth, Robbert, Murder, an 'Vi c of every kind abounded

He Pictures of Hogarth convey some idea of those heathen

times.' New at his prime, 1720-1750. Even later, in the memory of our Fathers, there existed a most ght moral and spiritual darkness! The poor were neshe test no Schools or Education for the Working Classes, to Sunday Schools no Public Libraries "The People" were not properly "represented" in Parliament. No cheap Day Newspapers little Intelligence of any kind; no Public Bachs Lavatories," &c., were unknown, Sewage negselect everything filthy, coarse, rude, and brutal? Mozley, Reminiscences of Towns, Villages, and Schools, says. I will content myself with one point of contrast between Figure 1 as it now is and England as it was three generations It has forced itself upon me so often that I cannot avoid e arm it In my younger days, seventy years ago 1815), there was heard everywhere, and at all hours the voice of lamento and passion, not always from the young nor always is no the very post. In Towns and Villages in Streets in Hases in Nurseries, and Schools and even on the Roads, were were learn continually screams and angry altereation. as it the locarts of mankind were set against each other." Such a priture is totally mappingable to the happier days we live . I wave it to any Octogenarian to confirm my descripton. It has been the Revival of the Religion of Jesus threst and the influence of His followers, to which the Reform is greatly to be ascribed.

GOVERNMENT LOTTERIES.

The Writer has before him "The Observer," London Paper, published by Clement, 169, Strand, No. 1588, Price 7d., for Sunday (1), September 2nd, 1821. It is a single sheet doubled, for 7d. (1). Forwarded (post free) on the day of publication to all parts of Great Britain, and the East Indies. (1), at 8-2 per quarter. Europe, Brazils, Gibraltar, West Indies, and America at 18/ per quarter. The postage of all letters must be paid, or they will not be taken in."

After stating that they do not usually notice Prize Fights, "at the particular desire of many prominent persons " " they have " made an exception." Then follows a lengthy Report

of the Battle.

It contains an Account of the terrible Scenes which took place at the Funeral of the unfortunate Queen Charlotte for

whom great Public sympathy was felt

Five so diers had fired, quite unnecessarily, upon the People. and a young officer had dis harged his Pistols, killing two working men! Richard Honey, a Carpenter, and George Francis, a Bricklayer The Trades Unions of that day organised an immense Procession to give these two men a Public Funeral. The Sheriff, in risking his life to prevent a fatal collision between the Troops in the Barracks and the immense Crowds as the Funeral passed, was assaulted by the soldiers, and nearly killed! The Paper contains his expostulations to Earl Bathurst, and the latter's curt reply. The Paper, though one sheet, -contains, indeed, more interesting news than those in our less stirring times and is embellished with a Picture of "A Correct View of his Matesty King George the IV, landing from the "Lightning Steam Packet"-ia most extraordinary looking craft) -Captain Skinner, on the Pier of Howth Harbour, on Sunday, 12th August, 1821." His visit to Ireland was a Politic one. The times were critical and the Government most unpopular

At the head of the advertisements on the first page is the

following

'Hazard & Co., Contractors for the Present Lottery, acknowledge with pleasure the numerous testimomas of approbation bestowed upon their Scheme which contains there Prizes of £50,000. Thirty other Cipitals. Not two Blanks a Prize. Every Prize Sterling Money. No Classes, = no Stock Prizes. Begins drawing 30th of October. Hazard and Co sold and shared in the last Lottery No. 15,702 a Prize of £21,000. No. 0,054, a Prize of £15,000, and all the recent £30,000 in a recent Lottery, at their offices, 93. Royal

Fachange, 2b, Cornhill,—and 324, Oxford Street, where Tokets and Shares are now selling and Schemes delivered grafts."

These Lotteries were promoted by the Government (* Not content with taxing every possible commodity, the Government who that immense sums out of the People by means of these specious." Foftenes."

Geo IV," owed about a million through his life of Extrava-

gar e and Debauckery, and Money was always needed!

To avoid Scandal, though those were not days of extreme delicacy, the Government "let" these lotteries "out" to Contractors, 'Hazard & Co., being prominent for Years, These "Contractors" did the "dirty work," sold the Tickets. sovered the Walls with Placards, and drew large Commissions sharing the Plunder with the Government. The a lode Scheme was a substitute for the Public Gaming Tables et Europe in that day, which ran till the 'Iren' Bismarck about them all cave Monaco, "Monte Carlo" in the And man of 1802. These "Lottenes" were worse, in the Saching they kept their Victims in,-tor Months! They deres dized, and runed thousands! The Price of each Level was considerable but the "entire" "whole" Ticket was orbidivided into 41 "Shares". If it struck a Prize, the vivial owners "shared" proportionately to the "shares" it is ticket they held. Add to the three great \$30,000 Prizes, which Hazart's Company advertise, the "Thirty" offer papitals or "Prizes," - 'say, total, 4160,000 - the Programment and Contractors probably as much, a not more also the heavy Expenses "Putting" and Avertising &c., and it is clear that the Public must have with infect immorse Suns to these meessant Lottenes! At cor a Ticket," -20 000 sold, would give £200,000, and it would be cash fown? The "Drawings" were in Public Bays from the "Blue Coat School," were engaged to draw the that bers from the Wheels What a moral training for Youth! Ita Traces were in were paid the drawing was no doubt fair 190 the "Not two Blanks to a Prize " was a deception! Were the tickets actually sold before the "Drawing " If, say, the number were not bought, then as ill the tickets were in but ty put in co the chances were immensely against the per losers of the other half. Again, the whole "Ticket was

Exery not sold ticket striking a great Prize of course brought the money safety back to the Government, to go towards the next Ballot

For 40 years, to the Writer's knowledge, -- probably for years.

longer, the Agents of "Austrian State Lotteries" &c. have been sending their Schemes several times a year to the addresses of English Families, obtained from the Directories, asking them to forward the cash to them for tickets! Some unhappy, creditions, victims must be taken in, else it usual i not him pand to continue "the posting" for 40 years!

Suppose the person you sent your money to though you know absolutely nothing of him, It'l really buy you a genume not a "bogus") tilket Suppose he put that genume ticket in, and it did win a Prize, do you suppose on the final suppose.

sition) that he will send that Prize to you?

The entire System,—as indeed is Herse Ritting,—of Lotteries, Rating—the Gaining Table, &—is a Deliest in '
The Bookmaker wins,—the Public lose!

Paris Emiliation 1878. Lottery.

THE DECEPTION OF GAMING, 7 WHEFT'S TO STOP AT

To avoid the alleged Deficit on the Great Paris Exhibition, of 1878, a gigantic Lottery with some millions of one frame Tickets, was organised. The Prizes and the Winning Numbers were advertised in the "Times,"

What were the chances of the 'Franc' ticket taking a Prize? At the "Diawing,' o Wheels, each with the number o to o, were employed. The first six whichs gave, when they stopped spinning the six numbers towards the "million" the Seventh Wheel was the "master.' Wheel, giving the number of the million, to which the numbers the others gave belonged.

Now suppose your Franc Licket had been by chance. No it "Utituly improbable?" White Boswell once cilling a "Hackney" Coach just then invented for Dr. Johnson, remarked that it was a ry singular that it happened to be "No it". Poor Beswell was unfortunate in his remarks!

He was ala its wrong!

"Not at the St. " thundered the tremendous Doctor, there is nothing extraordinary that it it iff." If there are 70 Hackney Coaches, there is nothing more remarkable in your

calling 'No. I' than any other of the 70!"

Let us then hold "No 1" trans tacket. A Price is called from the last, and the six who is are spun to see what to ket is to have it. For your "No 1" to tur, up. the first live Wheels must all have stopped at o, the Sixth Wheel it 1. and, lastly the Seventh Wheel at o, also in heating that you were not in the "Millions" at all !

Dr. Johnson would allow, that though there was nothing more ternarkable in one Wheel stopping at 0 than any other of its to numbers, it was speechlessly improbable that 6 B hiels out of 7 all spun together, should all stop at No. 6.

Yet your chance of such a Miracle happening was not more remote than that of any other number of the Millions of Tickets I Many, though buying a quantity, never got within tens of

thousands of a Prize?

This is merely a strong effort to exhibit the folly of the terming or Fotters System. The only Parties who car ner russ are the Promoters?

Once given way to, "Gaming "becomes a Sin, and absolute Matrices."

READING ROOMS AND BETTING

Terrait me to appeal very earnestly to the Free Libraria and restricted of the Lowns object to ril the central and branch newscomment the racing fraterity who now monopolise them. Complaints lend and newscows in vour celonins and elsewhere so for have produced as recordly. The fails papers in the central newscows are simply to a committee to the general public. I ach stand is brouged by ters and tookunkers eight for the odds many of than openly me the spirit good mins. Free blearies were intended to benefit consists the people but case in this respect has committee to the result of the source of the stand and spreading the betting fever and our note that ray, we it writes it takes wis tens to see on I joint to as an of the plories of Bellow in the sporting columns be backed out that is an effectual addy.

GAMBIENG, 1891.

were time up a we referred in these columns to the get that free mer at in the faithful was becoming the Langues of the last cores of and have been see amorest in a that the second the I receive the his hat in his sustenation the next of old - to I cars and the Branch Reading from to - Rend these and a second it were that at a ten a ferral there is have The course of the street of programs at the factors in the first in we are at more or lock in the maring and after princing the agent have for anot mittle the fundos papers arrive it ton Terr also mesor their experience in the exempty and at to practicals transports the papers. They prose themto the said to the said and process to substrate the the with a days of praices using the room. The lifeston Mr. - - the to ar proper of tened, by the evil well be to to get a fitte to be properly to be thought to the five the the process are something the process and there is necessary to a see the extresse measure which will be put into the time

It is seem putable that our sphead I Public I frames, we are not the people,

should be thus employed. Why do respectable. backing, -English newspapers advertise Racing "odds," Betting, &c.,

at all . The Daily News has given it up

Cock tights. Bull barting. Prize-fighting, and other brutal exhibitions alled 'Sport') were messant' from 1800 to 1835 the Rules of a Prize-Fight were yers lax ing with the head was allowed; and when the men could stand no longe, the seconds were allowed to carry them up to the 'mark'. This "Datch Sim" won a desperate Fight, towards its conclusion by a 'butt' with his head into the tace of his opponent Gaxnor), while Simuel Bryne and Deaf Bucke," in their tatal three hours ' Fight, were constantly arried up to 'the mark 'time after time 'Bryne died the following day greatly distressed in mind at having previously killed another Pugilist, "Sandy McKay" in a former Prize tight. When Owen, a moted Boxer, killed his opponent 'Brighton Bill' the Coroner's Jury were so shocked at the terrible sight the body presented that they were only deterred from bringing in a Verdict of Manslaughter. from the fact that Owen's life was also, at the time almost despaired of 'He killed two opponents in his career. As very large sums were risked upon these "Events" and the Pugilists themselves invested their money frequently on their chance of success they fought naturally desperately to the list

the panel of Tom Cribb

Captain Barclay cleated 410,000 on Cribb whom he trained in his second light with Molineux the Elder. The Black. An only Son of a poor Widow was killed in a Prize Fight, in which Captain Barclay was concerned, and he

never attended another one 1

The Aristocracy of those good of old Times attended these bights. George the Fourth of despicable Memory, was present at a Prize Fight. Swarms of Roughs, Rowdes Thieves, and Blackguards, of every description, followed these Fights 'all over the Country no matter what weather.' There were terrible scenes.' An immense Platform gave way during Spring's fight with Langham, and numbers were terribly injuried.'

" Time! Time!"



A "Prize Eight" 80 years ago (1820).

The men usually fought on Wooden Platforms, so that a severe "throw" upon the hard boarding was terribly felt! The large Sums at Stake induced immense excitement towards the close of a Battle and led to attempts at unfair play, breaking the Ring &c. in order to save their Money. Many thousands of pounds were at stake at the last three tout is when the brave 'John Buil Fighter,"—but always to stat. Josh Hudson, contrary to all expectation, conquered

So many attempts have, lately, been made to revive Prize Eighting, that the present repulsive Picture is purposely introduced, in order to exhibit the Brutal Scene in its true hara ter? May it serie its purpose in disgusting the Young Reicler, and letting the immorabity and true character, of all each exhibitions be plainly set forth?

" THE GOOD TO OLD TIMES!"

We have to thank Christian men, the true followers of Carist, and His Precepts, and Teachings for our Reforms. It has been their influence, Example, and Persistent Opposition, and that is degracing brutal, and evil, which has at length, trought the Nations under the "Reign of Law" Christian Laws, counded upon Christianity, and its Great Teacher!

It is those Laws, and the Law alone, dear Reader, which totalds the recurrence of such abuses. The baser of Mankind are just as ready to have all these brutal

exhibitions once more! Fallen Human Nature remains the same!

Cockinghts are still (1907) carried on, in secret, as the Papers have recently described, so are "Gaming Hells," the Papers themselves have for 90 years advertised Races, and thus ricontaged Betting, while, whenever the Police can be evaded, "Prize Fights" take place

Let us be thankful that we are under Christian Rulers, a Monarch, who, for half a Century, has given "a tone" to our Nation of untold value, and a Government ever on the sade of right and of Retorm desirous of making it casy for those who choose to do right, and difficult, unless they resist the Law,— to do Evil!

CONCLUSION.

The Question remains, whether, amongst immensely improved surroundings, and vast advance made in the Conveniences, Comforts, and even Luxuries of Lite we are so much the more advanced Morally and Religiously, for it all, as a Nation? Well! dear Reader, it would seem when we look around us, that true Religious Principle, Christian Life, and Practice, seem as little popular as they ever were?

Piety, and Religion, never were popular in this fallen World, and it would appear that they never will be ! You may improve outward surroundings, aftered opportunities of self-improvement, hitherto unknown—but it is to be leared that fallen Human Nature remains pretty much what it ever was!

A Nation is what its individual members are themselves. Our laws being now based upon Christian ideas, rules, and practice, forbid the abuses, and horrors of the Past. Those Times can never return! Mankind cannot go fa k! Those Times can never return! Mankind cannot go fa k! Those Times can never return! Mankind cannot go fa k! Those Times can never return! Success in life." were never so great as in our day, but the will, and desire, to lead a Godly file are too often as much lacking as they ever were! Unless the vast outward improvements of the past of years lead to a Kevivar of fat e Retigios amongst the Nations, then the mere advance in "Civilisation," outward comforts and Luxiny without an advance in time, genuine, "Christianity," will prove, after all to be a Shim, and we shall not have in that case quite so much cause to exalt so greatly over the contrast tag; presents to "Tite Good." On Times."

Are our Tastes much advanced in 90 years? A Prize Fight, 1817.

in those days, till 1860 men lought for the Championship for three bours, with their bits, and "throwing" allowed, -for 2400.

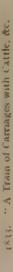
A Prize Fight, 1817



CPrize Light 1907.



The Breek out I had in I forter to a time of an incident and the control of the c





Published by Ackermann & Co., Aquatut by S. C. Hughes. Strand, London, January, 1833. Drawn by T. Shaw, Liverpool,



19 11. Touch Irans on the Investor and Manchester Railway

1433. A from of that they assume with the Mail Property of the fraction of the fraction and Manchester Radions.



Vinetint by S. G. Hushes, Strand, London, January, 1844. Drawn by J. Shaw Energued



18;1, "A Iram of second Class, - for outside Passengers."

CONCIUSION

The tre mean of Trapes on the transfer of transfer and a fire time, to 1 t 10 by from Prameric mode is the open. The consisting of Shaw is united. The Direct Consistent was more positively on the Maria are with an panels. I've ling he was named 1 p. ar. the consistent of the contribution, the just the transact Texas or the cost lines, the just thing in (Seaffeel auf the 417 eur Treasuter

The "Leader appears for the first time in the but trains to be taking the pine of the early The a close to but the value of books se I be med security as and that the theer are Pigen I say he ray, and seek enter ter mile the horse is f is a set the few and I the night and a to good the amount an appear of ded'y The were that but to I were it services term by while passe gers. Antes a fee the latter, the at the menther he coul-



A FAbl b

- I seek the vessels we can account either Laptain or Crew V is waither a cetter they were a Franchette an East enhance Franchette. On fear war, the order, "Why what is the united" the Ke he demonded
- 41 44 "West dars " and be Jug, "I const estands unv. I am filling with water w fuel
- on the atrace I hend you say and those on these sport has I the Kent & No the Priver the fear is now that I fear some of we's neigh of the sow I must die
- I I is Course while you are of Metal?

As the Weaker it a feer by Strong sees I say that the Weater had better ares in fither may

that ex. Makest his and Uphappinon in a support for examining to me AND I THE Stee of enjoying thermselves at an in their wis boxes that 1-04/9-14

The Congrey reeds Patience in Reading



I r Lamps, and Candlestick (Upright Chandelier)of the Ancients

CHAPTER XXI

Encouragement to the Young Christian to Enter the "Wicket Gate," and to Persevere in the good Daily Habits, and Christian Life, suggested in this Volume.

THE ANCIENT "LAMP" THE "SMORING FLAX" THE YOUNG CHRISTIAN DESPONDENCE THE "PILGRIM'S PRO-"SESS" THROUGH THIS WORLD THE SAME AS IN GOOD THE BENYAN'S TIME SINS FALL BLEORE THE CROSS MY TIONS AND "GIANT" DESPAIR, ALL GIVE WAY BEFORE PRAYER SALE AT LAST

A Bruised Reed shall He not break, and Smoking Flax st dl He not quench " Matt xin , 20 Isnah xlii , 3.

Light.

Val Gold Soul. Tet there be Light " and there was Light " Gold at 3. 11. Word is a Larsy unto my feet and a Light unto my Path -

I the Light of the World. He that followeth Me shall not walk There is that should have the held of late? I he are, to

the West - / hel .

A Light to lighten the Gentiles " - Luke ii 32

"Let your Light so shine before men " - Watt v 16.

"Light is sown for the Righteous, and gladness for the Upright in Heart" Psalm xxvii. It

NOTE The Reader is asked to peruse in the last Chapter, the description of our Foretathers Struggles with the Flint, Steel, "Tinder Box," and "Rushlight." Page 146

O the Genus of that splendid man,—Prince Albert,—we owe,—as a Nation—that now, most valuable Land upon which are already built (others will probably follow) the noble "Albert Hall,"—the New British Museum, "Natural History Section" (Cromwell Road), and the "South Kensington Museum," London

This grited Prince never properly appreciated by our Nation, until we had lost him appeared during his indefatigable life, to be actuated by one noble Thought and Desire, -namely, that of securing the Welfare and Happiness

of this Country, and of us, his Subjects

We owed to his genius that Splendid Scheme and amazing Success, the First "Great Exhibition," in Hyde Park 1851. The great Tree enclosed in its lotty Nave is presumed to be still in Hyde Park uninjured by its nine Moratis enclosure, while the Huge Glass Palace itself—re-erected in 1854 as the "Crystal Palace" Sydenham, after 40 years, still affords innocent pleasure to Millions

Those of us who have since visited almost every Great Exhibition, including Vienna, Philadelphia the Paris, and even Australia's, and still look back wistfully to that grand sight in 1851! It was the first of its kind! Once seen,

never to be forgotten!

With the Proceeds of the Exhibtion of 1851, the Landabove alluded to now worth an immense Sum, was pur-

chased from the Blessington Family.

That magratheent Terra Cotta Editice—the 'Natural History Museum,' Cromwell Road, has reneved the Old British Museum Building, of its productors Natural History A cumulations, thus making room for other Sections—The eve is actually weared with the rows of Glass Cases, containing a Collection of Buds—Butterflies, Tissects—Shells—Fish, Geological Specimens—&c., &c., now at the Cromwell Road Museum, such as the World has never before seen.'

Relieved, thus, of one Section of its vast accumulations, the "old" British Museum Building has been enabled to "se its Rooms, thus set at liberty, by bringing forth

more of its priceless treasures to Public View. We now pass from "Vase Room No 1," to many others, filled with Ancient Greek and Roman relics, a Collection second to none in the World!

Indeed, those of us familiar with the Naples Museum,—although the latter has been, for generations, upon the very spot for obtaining the buried Treasures of the Ancients,—must nevertheless give the palm to our British Museum."

Amongst other treasures, the Visitor is struck with the number, and variety, of these Ancient "Lamps," in Bronze and Earthenware. Presenting, as they do, an infinite variety of ingenious, often graceful, frequently fantastic designs, these "Lamps" of the Ancients are all constructed upon the salar system.

All of them possess at the furthest extremity from the handle—a small,—circular—hole to receive the Wick, which was usually of Flax. In the centre of the Lamp, at the top, a circular, but somewhat larger opening, received the oil, which was pouried in from a small earthenware, pig, or vessel. It was this needful supply of additional oil which the foolish Virgins neglected to take with them

They teak no oil with their Lamps but the Wise Virgins took oil in their vessels with their Lamps - Matt. NXV-4



2 The Wise took oil with their I susps-

Hase Mount Lamps were of every degree of excellence, from the small rude fabri of bornt clay, up to the often exclusive, elegant fasteful Lamp in Bronze with at times, bronze bings at disextremity so as to burn two works instead of only one. "But what a poor, dismal feeble belt these larges would give at best?" No doubt! But, in the houses of the Weadiny also in Public Buildings, there would be fandlestoks." or what we should now term upright

"Chandebers" having branches terminating with shelves upon which a number of these Lamps would be placed. These Lamps, it kept constantly trimmed, and properly filled with oil, by the Servants, would give a certain amount of Light.

MANRING CONTENT THE THEY HEAR OF SOMETHING BETTER.

We must remember, dear Reader, that the Ancients could be contented with very poor substitutes for our Modern Luxuries, because they had never known, or hear I, of the existence of anything letter? Let us apply this to ourselves? We, Christian Believers dear Youth, who reads this Book, would have remained on te contented with grasping the poor, unsatisfying things of Sense, and Time, the Goins, and passing Pleasures of a Transient and dwing World, its feeble Lamps, and debusive joys—had not—Godone lay—sent a new Light to our Soals? Every Young Christian, impressed with Religion, —has heard a Heavenly Music,—sweet voices not of this World, which have spaken to him of his Heavenly Home.

We must needs hear that blesself 'call" of the Supreme,

those heavenly sounds once more!

No more contentment, dear young Christian, for you or me, with the dim lights of this World, the Lamps of "Vanity Fair" - it the "City of Destruction," this World with its poor Candles must go! We have seen a better, a more gious is Light—the Light of our Heavenly Home?

When the Worllly speak to the Young Christian of the good things of this life and "Worldly Wissman" inges the necessity of seing tery carefully to the things of this World, "getting on "in life"—plenty of time for religion "later on" in life — time enough yet,"—the Young Christian feels that

he has something Letter, now !

"These things we call to me at one time! But in my early Youth there came a day at was a day of days to my soul, when a Heavenly Visitant came knowking at my door! I did not seek Him! But He came! He spoke words to my soul, sweet music, such as I had never heard! It is World, its gains its pleasures, do not seem to me as they once did! Seek them those that will but as for me. I heard a sweeter Voice than I had ever heard, Who said, "Will you be Mine?"

It came a precious music to my dirk soil, I said. By the letter I will? I must hear that Voice again! This World must pass? I must begin my Tourney to the Bright Home above! I must many! "The BRIDEGROOM was so small?"

Thus our Lord, speaking of us Christian Believers,—says. 'Yeare the Light of the World" and warns in against inconstancy, or being untrue to our Profession. "Men do not light a can lle,"—one of these Ancient Lamps, used in our Sayiour's time." "and put it under a bushel, but on care llevick, and it give th light unto all that are in the house."

M 10 V . 14 15

Let your light so shine before men "

What' Dear young Reader? A Young Christian, a sale ath School Teacher, and seen in the Theatre? Istening to Plays replete with vulgar immorality and sin. Surely there are Manly Spotts and innocent Recreations you can join in consistent with a Christian's life! Do avoid bringing discredit to the cause you have esponsed!

There is another allusion to these Candlesticks (Rci. v., 5), and it solemn one it is too addressed to a "lukewaim."

cer mg, and indifferent, Church!

Nevertheless. I have somewhat against their because thou hast left the conference remember from whence thou hast fallen, in trepent, the Losel come markly, and remove the candlestick out of his place."

Dear Reader if, as Christians we are inconsistent, and give no light shall not we also be "removed?" "Ye are the Site of the Linth," our Blessed Lord assures us Christians,

But He adds "if the Silt have tost his sarour, when with shall it be salted? It is hen court good for nothing but to be cast out" = Matt v, 13). Christian Rea 12 you cannot live unmarked, unnoticed as do others? You must either cease to be a Christian, or you must "shine." However feebly a light every true Believer must give to a capless, inteligious World."

THE SMOKING FLAX

Here comes the deep meaning of those words "Smoking

F' x wid He not quench ! "

These Ancient Lamps required to be repletished from time to tana with fresh oil of this was neglected the Flax Wick world not go out suddenly but the flame would gradually to time feels then dim, and, finally, the flame and the own disappear, but sull the "smoking flax" wick would make for some time longer and even note, if the wick was no quarkly and gently infon, the smoke would increase, that returning spark of light would appear and this consumed and the needful fresh oil added, the Lamp would light

So it is with the flame of grace in the heart of every Christian Youth.' There are times—you know it as well as I do—where that precious flame burns very every low.' Ah.' That

"smoking flax!" The "light" we give, tour example as Christians), does, indeed, seem a feeble one! So much so, that the Young Believer is at times quite discouraged in the "Slough of Despond," and is apt to fear that his Light has gone out altogether! Of course, Satan takes every advantage of our falls, and inconsistent conduct, and discouragement, to drive the Young Christian to despair! "There, I told you so! I told you that you would never be a true Christian! I told you that it was no use your trying! Look at your character, your inconsistency, your example! You a Christian? Be persuaded! Give it all up! Remain my servant! Live for this World only! Give up prayer! Devote your time to yourself and getting on in the World, like other people, then you will be one day a wealthy and successful man!"

The Youth who is "called" by the Blessed God to the happy life of a Young Christian knows that what I say is true! He knows that the "Slough of Despond" is not tar from the "Wicket Gate!" That inspired, and holy man of God. John Bunyan, knew Satan's artifices well! Many a sore conflict he had gone through before the once evil-living, and Christless Tinker, became the honoured, devoted saint of God, whose wondrous Book, the "Pilgrim's Progress" has become perhaps the best known book to English-speaking Nations next to the Bible itself! John Bunyan knew where to put the "Slough of Despond"—he knew the despondency into which many a Young Christian—loved by God, fails—that it is at the commencement of his Journey to flus Heavenly Home, not far from the "Wicket Gate!"



Despondency The "Salagh of Despond

Phable fell into the Slough with Christian, but Phable had had en ough of a Christian life!

Let me but get out again with my life," says he "and you shall process the make country alone for me?" He struggled out, but it was not be sayed side by get out on that side nearest the write of testing the He dropped the life of a Christian." And Christian saw him no more!"

Not so with a Christian Youth! He struggles with his the pondency as good thristian did, always endeavouring

I forstraggle to that side of the Slong's that was nearest the Wicket thate the who has het lift ould not get out because of the 'Burden' On first save which was upon his back. A good man named Help, they But why hi you

But why had you not look for the Steps ?"

The great, and precious Promises of the Faithful God, sure, and steadtast, through Jesus Christ to every young

the . Thear and despondency, followed me so very hard that I the and these of the Steps. I did not see them, and so fell in "

the said Help, "Give me thy hand,"

We must do our part by prayer and the use of the means of Grace, we must give God, and the precious Saviour, in this our hand "

so he gave him his hand, and he drew him out and set him on of the fellet and trust in Jesus) and bid bin, go on his way

then I stopped up to him that plucked him out, continues Ban-thream and said. Sir since over this place is the way to verter When teste why is it that this place is not mended that post travelers to let re, hat with more security? And he said to me. This narrows it would be place as one of homenatel? The scum and alth that stred a refer founds so contamally fun utout! When the same? a makers of ere arise in his soul somans fears, doubts discouraging a problems in and these all settle in this place

It is not the pleasure of the barg that this place should remain so bad. the full trees for hundress of years have been employed about it there base the swall wed up in hous of wholesome instructions but it is the sughest chapter table and ever will be. There are however, NILP HAC. SINK's placed through it, but men hardly heed them, and full

YOUNG READER Cove me a few of these "stepping tool's promises to help me out of my despondcome & "

Well !

Ms steep acar Ms - c and I know them and they follow Megive no men I ternal life and they half very perch neither any ash pooch them out of My band " I have 27 28

You young Believer have heard that Voice,-that priceless (all 'of God' Unless you desert Him He will never again desert you!

For I am persuaded that neither death, nor life nor angels nor powers, nor things present, nor things to come, nor height nor lepth nor any other creature shall be able to separate as, in Paul of course, is addressing Christian Believers; from the love of God, which is in thirst Jesus our Lord. Roman will to

For Sin shall not have dominion over you, for we are not under

the law but maler grace R mans vi. 14

Let not your heart by troubled, in my Father's house are many Mansions. I go to prepare a place for you that where I am, there ye may be also? I no xiv 13. It a man love Me, he will keep My words—and my Father will love.

It a man love Me he will keep My words and my Father will love him, and we will come unto him, and make our abode with him."

John NIV 33

Whatsoever we shall ask the Father in Mx name. He will give it you for the Father himself loveth you because we have loved Me, and have believed that I came out from God. = J &n xxi. 23.27

Note. The Young Reader will note that all these Promises are to "Believers" in our Lord. If you were not yourself a young Believer, and near the entrance of the "Wicket Gate," you would not be asking for "Stepping Stones," nor would you be concerned at all about Religion.

"Neither pray I for these alone" (the immediate tollowers of our blessed Lord). But for them also which shad teneve on Me for lightheir word. Eather I will that they also whom they hast given Me be with Me where I am that they has behold My glory which thou hast given Me—for thou lovedst Me before the foundation of the world."

1 hs xx0 2x-24

I love them that love Me and they that seek Me early shall find

Me 1 Procedure 57

"I do remain at thee the kindness of the vouth, the love of three esponsals." For (1/2)

Good! Stepping Stones." these dear Young Reader!

Are you honouring either the eternal God or our blessed Lord, by doubting either His power—or His willingness to be true to His promises in your case, as in all others when

to be true to His promises in your case, as in ill others, when sincere applications are made in His own appointed way?

THE FEEBLY BURNING LAMP

"Ah!" says the Young Behever "brave words! Precious promises these truly! But I har not for me! I have such a very indifferent character naturally. I fear that I shall never get through never become a real true self-denying Christian.

"How faintly my lamp burns of it burn it all!" It seems as it my faith in God was gone." I am tempte I at times, do you know to give up prayer, altogether." Well!" ear Reader the flame of grace, our "Lamp." Less seem to flacker at some per od of the Christian's Progress." usually at the beginning of the Christian course, our example, it may be, seems such a poor one before others, our sits so

frequent,—our increasing consciousness of our own worthlessness, humbling, and depressing! But this is the very sign of a child of God, to be emptied of vourself, that dependence upon thrist may come in . Let there but be on our part, the Habit of Daily Prayer, steadily continued, and humble, but firm "belief," faith, and reliance on God's faithfulness and promises only exercised, and He will see to the rest ' Yes! the undoubtedly mysterious, but most sweet and blessed influences of God the Holy Spirit, shall blow upon the "smoking day 'm your fickering lamp of faith' Under His divine influence, and priceless, inestimable, breath, the feeble dame of that expring lamp of yours shall revive! Our blessed Lord will add fresh oil . And, when you are emptied of yourall and leave all to Christ, then hope revives peace returns and lo' your lamp, thus placed under the Dicine care bears brighter than ever '. It would be more gratifying to our seide dear Young Reader at we could do alt ourselves apart from Christ, be in fact our can Saviour. But we cannot? Come to Christ we must !

Without Me ve can do nothing ! John xv &

FRE " WICKET GATE "

Young Reader "But such difficulties in my Path! Evil temparison, Deriston, Bad Example, Sin, all around the And do you know, my Parents and Relations do not ke so much piety and religion! My own Sins too! I shall their weather it all out!" Well! Sat in fees take it very in all to enter into the "strait" adifficult Worket Gate! It'm Because He knows that once a Youth gets in the bristian 30c begin—he will probably continue in that marrow way that leadeth unto life! and his reign will be



Ho Wacket Ceste '

the control of the second to t



apent 12 years in jail, and "Kirke and his Lambs," were then abroad 'Fancy, dear Reader, giving this good and holy man a term of imprisonment, imerely for preaching the Gospel—three times as long as we bestow upon Burglars and even Murderers in 1007. The Lions in your Path are, at any rate less severe now! Lions there certainly still are, but thristian torgot to have faith in God's faithfulness! "He did not know that the lions were chained?" He ought to have known it

Now he had not gone far before he entered into a very narrow passage, and lasking very narrowly before him as he went, he espied to show in the way. Now thought he, I see the danger that Mistrost and I me may were driven back by. Then did (hristian think also benself that he must needs go back after them. But the Porter of the Lifec whose name way Watchial, perceiving that Christian made a last a set he would go back cried unto him. Fruit not the Lions, for they are chained and are placed there for trial of faith and for the discovery if those that have none,"—(and we may add, dimedial for the weap in the middle of the Path and no hurt shall come unto Thee."

He went on therefore, trembling for he heard their roar, but they did him no barra."

" THEY SHALL NOT BE MENTIONED UNTO HIM."

"Yes!" says the young Believer, "but it is not so much outward opposition which daunts me, it is my own sins which stop my Christian course! There they are! almost as bad as ever! Always coming up!" Well Christian's "burden" on his back was his sins, and you can get rid of them as Christian hid. Thou shalt call His name Jesus!" Sayiour in the Hebrew!" for He shall save His people from their sins!" That is our Lord's mission, and prerogative!

Our Sins fall before the Cross of Christ,



t hristian loses his burden (of Sin) and sees the three "Shining Ones"

For the lower up which I heistian was to go had, on either a le a wan alliad salvation. The "strait and narrow" way I I is this

Way, therefore, he went but not without great difficulty, because of the load upon his back. (We all feel futterly our sins, and the hindrance they are to us.) He went thus till be came to a place where stood a cross. And a little below it, I saw, in my dream, was a Sepalchre and just as he came up with the cross and locked didfield there in his Burden began to loosen from oit his back—and began to turble?—And tumble it did and continued so to do till it came to the meath of the Sepulchre, into the which it fell and (bristian saw it no more.)

All his transgressions that he hath committed shall not be manifolded

ante him, he shall surely live he shall not the " Frekul xxiii 22

" None of his sins that he hath committed shall be mente ned unto

him, he shall surely live" Fished xxxiv 16

Of Thou hast in bove to my soul delivered it from the jut of corruption for Thou hast cast all my soon behind. Thy back " " I sarak xxxxiii 17.

"Why? He is a sinner like the others!" Justice cries!
"True!" says the all Just, and yet indulgent, Lord God,

"But he took me at My Word, he came to Me in My own appointed way claimed an interest in the Sacrifice of his Saviour, and what is this that I see upon that once sintul soul? Surely it is the blood of My dear Son! I am reconciled! I shall not strike, for I see no Sinner there!"

Dear young Believer, what have von to do with your past

sins? Come you to Christ! Let Hon see to that?

Who shall lay anything to the charge of God's elect? It is Christ that died ""-Remans vin 33, 44

"Yes! But I am an older person than those for whom you wrote this Book, and I am almost despairing." To ted the fruth I fear I am as sinful as I was twenty or forty years ago! I am full of doubts, —can get no certainty."

Well, but that is no sign that you are not a Christian! The love of sin is certainly no longer what it once was, else why does it give such givef and discouragement? An unre-

generate soul never grieves over sin !

CAPTIVE TO GIANT " DESPAIR"



The frangeon in Donotting Castle | I ni chet i

Remember, too, that Christian, and even his companion "Hopeful," when well on their Christian course both fell, for

a time, into Despair!

That grim Tyrant, -" Giant Despair," caught them usleep a caver neglected; on his Grounds, "where they ought never to have been; took them to his Castle, and to a "very dark Dungeon, nasty, and stinking". Then the Giant, "getteth him a grievous crab-tree cudgel," fell upon them, and beat them "fearfully," and counselled them to make an end of themselves, either by knife, halter, or poison."

Well on Saturday about Midnight, they began to pray and continued in prayer till almost break of day " (Note, -The Reader must re-armber that the holy man John Bunyan, who wrote this book, had bused to go through terrible assaults of the Devil before he became as histian.)

Now, a little before it was day, good Christian as one an azed, toke out in this passionate speech. 'What a fiol am I' quoth he, time to be in this stinking Dungeon when we might walk at liberty. I tergot that I had a key in my bosoni called. Promise' (Like the Supping Stones' dear Reader) that will, I am persuaded open any lock in 'Doubting Castle'. Then said Hopeful. That's good made to there'. Plack it out of thy bosoni and try? It opened their dungent four sit opened the outer door to the Castle yard, lastly, in the fact of the castle state to get into 'I they tried the Iron Gate, but that lock went desperalely hard, nevertheless the Key did open it lost that gate is it opened, made such a creaking that it waked the Gant, who hastily rosing to pursue them fell into my this fix (for our thespair has semetimes Fits, sin Sunshing Weather), and so they escaped from his reach.

Reader' Older, or Younger, follow their example' Nexts Despair' in God's Power to change, and Saxe! P.u.k. His Promises out of your Bible, and apply to the Saxiour while Line and opportunity are yours!

What do see know of the Resources, and Changing, Siving

tire of our God and Christ !

In TRINITY

Young Christian. 'I am willing to live a Life of Prayer, live a rook! 'Christian' being convinced that Salvation must be a work of Almoghty God alone and am willing to seek for that saving in I changing grace which He alone can bestow, at I have a difficulty as to which person of the Trinity I am constantly to pray to, whether God the Father—the Son,—or the Holy Spirit!"

It is not ever to remember that, though the Eternal God was thought not reveal Himself to Mankind, in the relationship of 1 our Greator 2 our Savious 3 our Sanctifier, the connexion is so infinite that it is impossible for a sincere home thristin to pray to, believe in and "wait upon"

-one person of the blessed Trinity, without obtaining the approval and love of God. In these points, God the Holy Spirit, it asked,—will undoubtedly enlighten the mind,—it is, indeed, His office to do so. The Young Believer may rest assured that this will be the case,—his place is to patiently ask, and wait upon God, for all things,—Wisdom, Faith—thange of Heart,—Love,—Gratitude,—Guidance,—Implicit confidence in His faithfulness, &c.,—all are most certainly and freely to be had for the asking!

Let us, however, endeavour to apply in the way the Supreme has clearly indicated to be pleasing in His sight. Let our prayers be made to Him in our Saviour's name, without Whose sacrifice all would have been hopeless—to honour the Son, is ever the way to acceptance with God the Father! Again, let our prayers to our blessed Lord be for His continued presence and blessing upon our lives, especi-

ally for openings of usefulness in advancing His cause

Once more, let us ever approach God the blessed Holy Spirit, with deep reverence, and persistence, for every Christian knows well how dependent we, believers, are upon God the

Holy Ghost for all spiritual things'

It is, indeed, the presence, in his heart and life, of God in the third Person of the Trinity, which distinguishes the "Christian" from the "Unbeliever,"—the "Regenerate" from the "Worldly"—the "Children of the Kingdom" from the "Children of the Evil One," the "Wheat I from the "Tares!"

The Young Christian cannot too frequently solicit the aid of God the Holy Spirit, always in Christ's name. It is His especial office to act as our Sanctifier and if the Young Believer is discouraged by his own very feeble efforts at Prayer, let him solicit the effectual Prayers in his behalf, of God, the Blesseri Holy Ghost. Whose intercessions we are told, are of a character which—cannot be uttered and are to be desired far by the Christian above all things upon Earth! Our saviour bears emphatic witness as to the Dignity and Power of God, the Holy Spirit and the absolutely tatal character of Sins against God the Holy Ghost.

GOD THE HOLY SPIRIT

All manner of Sin and Blasydowns shall be tergiven unto menits the process are realised and took approached a contribution and resolution. But the Boss beam against the Holy tobost shall bet be to two auto one a law who were speaked a worl against the Second Man of course that a sit the course and has prive of toreconstraint as before indicated are emphased at stall to be given him. But whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this World, neither in the World to come!" -Matt. xn , 31 and 32.

Keeping the Eternal God in our view, as God the Father, -- 'dwelling in the light which no man can approach unto,-Whom no man hath seen, nor can see,"-the difficulty of Prayer to each of the Three Persons of the blessed Trinity felt, by the Young Believer, will be removed,

As God has thought fit thus to reveal Himself to Mankind, let us thankfully seek the aid alike of God the Father, God the Son, and God the Holy Ghost, whose united and Blessed Offices are undoubtedly equally needed to secure our Salvation!

"I and My Father are one." As Thou, Father, art in Me, and I in Thee that they also may be one in us ! And the Glory which Thou gavest Me I have given them, that they may be one, even as we are one. I in them, and Thou in Mo, that they may be made perfect in one. "-John x , 30 , xvn , 31-23.

Amazing Words!

(1) GOD THE FATHER.

First, -then, -let the Young Believer accustom himself habitually to think of God the Father as the Supreme, -as Almighty God

He. Who alone hath Immortality, -dwelling in the Light which no Man can approach unto; Whom no man hath seen, nor can see, to Whom be Henour and Power Everlasting! Amen!" I Tim vi. 16.

thrist the First Fruits, afterwards they that are Christ's at His ning. Then cometh the End, when He shall have delivered up the Is need in to God, even the Father, - when He shall have put down all Rise Authority, and Power. For Christ must reign till He hath put al. Friennes under His feet."

That -at the name of Jesus every knee should bow, and every tengue confess,"—ceither in Judgment or in Mercy),—"that Jesus Christin Lord to the Glors of God the Father" -Phil ii , to

" And when all things shall be subdued unto Him, then shall the Son also be subject unto Him that put all things under Him "-I. Cor. EN 21 28

" Who only hath Immortality." That is Who only hath, or possesses, Immortality in Himself, in the Past, -from all Fternity, from the Beginning. He has it of Himself, and can therefore impart it, in the future, to his Creatures. We know that He has done so !

" Then shall the dust (our Mortal Bodies) return to the Earth as it was, and the Spirit shall return with God Who gave if !"-Ecde an , 7.

For this Corruptible must put on Incorruption, - and this Mortal must put on Immortality" (Must do so from the very Nature of the Soul : For the Trumpet shall sound, and the dead shall be raised Inqueryptible, and we shall be changed "-I Cor. xv., 52, 53

The Delusion of the "Christadelphians" is the old one of denying the Immortality of the Soul of all men, limiting the trift of Immortality to "the Good," the "Saved," only, Draying that God has already prevocably given this Immor-

t dity to all men, good " or " bad " alike

this 'wiest' the above Text, amongst others,—to suit their Delimion. By carefully picking isolated texts, any error may be supported it all others inconvenient to their purpose, and all theist's warnings as to Eternity, are carefully excluded?

Because God Conly both Immortality," in the Post, is that any reason, when He created the Human Soul why He has not bestowed it to the Creature Man for the Future? Assuredly He do! Com Souls will now exist as long as God does?

No true Christian, that is, Believer in Christ, ever existed or ever will exist who denies the Teachings of our for im regard to the Immortality of the Souls—both of the Just "and the "Unjust". This is indeed the solemn part

of Keligion 5

The 'Christalelphian' contends that God has not created all men with Immortal Soils but will bestow that Gitt only upon the 'Saved' The 'Christian' maintains that the Almighty has already irrevocably bestowed Immortality upon in Men and that He will never withdraw that Gift, that it is part and parcel 'of our very creation, from the time when

took treathed into his postrike the breath of life and man became a from North and the same as

This Pane the Intell held the convenient view that the Workel would be lie perturbather to so his own words But the Word of God this a ress of soul are

The New Testament towns with a month to our Importaint, at I willings as to the course Pierrats for the Waked 24 and as for the R. Testas.

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"And I saw a Great White Throne and Him that sat on it, from Whose face the Earth and Heaven fled away; and there was found no place for them."

(The Spiritual World, and Life, had begun.)

"And I saw the Dead,—small and great, stand before God, and the Books were opened. And another Book was opened which is the Bank of Life, and the Dead were judged out of those things which were written

in the Book according to their Works."

"And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them; and they were judged every man according to their Works. And Death and Hell were cast into the Lake of Fire; this is the second death! And whoseever was not found written in the Book of Life was cast into the Lake of Fire ! "--- Rev. xx., 11-15.

Awful words, dear Reader! But surely not awful if we accept now the Solemn Warnings of God, and Christ, and instead of cavilling at the Solemn Truths of Revealed Religion come heartily to Christ ourselves.

(2) GOD THE SON.

Secondly, we should habitually think of our Blessed Lord, -" God the Son,"-as the only "Saviour," or "Redeemer," of Mankind. Who alone could have procured for us " Reconciliation," or Redemotion, or have opened to fallen man the way to Salvation.

Therefore, although Believers are in the habit of asking

rather in "Jesus' Name," and for "Christ's sake,"

" Hitherto, ye have asked nothing in My name, ask and ye shall receive, that your joy may be full "- John xvi , 24.

there cannot be anything inconsistent, or wrong, in praying also to our Blessed Lord direct

"Who being in the form of God namoled Himself and secure obedient unto death even the death of the Store. Wherefore field have highly exalted Him, and given Him a Name which is above every Name! That at the Name of Jesus every since more discounted things in Beauter and throw in Earth, and that every congressional confess that Jean-Christ is Little tag Gary is God tag Fataer - Perl 1 1 1 1 1 1

Lord -- earl Place - from a tra Farter and a system in Have I seem so one time with the and the case then not entered the Philip ? He that task one Me has not the Falance Relievest top one that I am wife Falance and the Falance of the cost o

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feets with into her hards Wen da Tend yet the de le main cometh cotto the Pather on the Annual Control

(3) GOD THE HOLY SPIRIT.

(3.) Thirdly. No Christian Believer can adequately express his constant sense of dependence upon the Third Person of the Blessed Trinity.—God the precious Holy Spirit.

-as our Sanctifier, Solace, and Guide, through Life!

The Christian's dependence here is complete. "Without Me,"-(Christ's Holy Spirit), our Lord assures us,-" Ye can do nothing!" For a time there may be great outward results,-greatly admired, but unless owned, blessed, and sustained by God the Holy Spirit, all will in the end come to nothing! This Book has never wavered in urging the speechless importance of earnest application to and waiting for the assistance of the mysterious but blessed Influences of God the Holy Spirit. Those gentle suggestions, and persuasions, -as many a Christian knows to his, or her, cost, -resisted, or neglected, are easily repelled, and may be withdrawn!

Then, Farewell to all Grace, -Happiness, -Comfort,- or Picty! Without the presence of the Comforter,—"Whom I will send unto you from the Father, even the Spirit of Truth. which proceedeth from the Father" (John xv., 26), all is lost!

'And I will pray the Father and He shall send you another Comforter, that He may abule with you for ever. Even the Spirit of Froth, Whom the World cannot receive because it seeth Him not neither knoweth Him. But we know Him, for He dwelleth with you and shall be in you." - John xiv., 14, 15

"What? Know ye not that your body is the Temple of the H ly Ghalf. Which is in you, Which we have of God, and that we are not your own?"—I Cor. vi., 19.

Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" I Cov. in , 16

And greeve not the Holy Spirit of God, whereby we are sealed unto the day of Redemption " - Ephesians iv , to "No man cometh unto Me " - says our Blessed Lord, " except the

Father, which hath sent Me draw Him ! - I ha sn 44

And, dear Reader, how does God the Father "draw" any Soul to Christ? Surely only through the Power and softening Influence of the Third Person of the Trinity. Blessed God the Holy Spirit, -or, as the Scripture frequently says, the Holy Ghost!

THE YOUNG READER when painfully conscious how feeble. wandering, and weak his own Prayers too often are, cannot

too frequently apply to this Blessed Source?

"Blessed God, the Holy Spirit, -Thou knowest how faint and weak are my Prayers' Grant me, then. Thy effectual and powerful ones in my behalf, for Jesus' sake! Never again leave me for His sake, but, having begon Thy blessed "drawing," lead me from Self to Christ -to true Repentance, Change, and Redemption! Be Thou my Guide henceforth throughout my Life, and be Thou especially near me at my death "

Abide with me from morn to eye, - for without Thee I cannot live 1.11

At rie with me, - when Death is migh, -- for without Thee I dare

Lead, Kindly Light! Lead Thou me on!
"De Night is dark, and we are far from home!" "If God be for us, who shall be against us?"

A few more "Promises" to conclude. They ought to be Keys" sufficient to open any "Lock" in the "Castle"

of 'Doubting," Unbelief, or Despair!

" Christian " and " Hopeful " got safely to their " Heavenly Home," and, dear Reader, why should not we? The Blessed Gospel is the same as in good Bunyan's time, -it is offered to us, as to all! God's faithful "Promises" are the same now as then the "Bridegroom is as Sweet! " "I will make all things new," -in that lovely, Spiritual, World of Bliss, our Blessed Lord assures us He has "gone to Prepare"

"I go to prepare a Place for you!"

Once past this World of Trial, we "Christians" shall know somewhat more of our God, as a Being of untold Goodness and I ove.

God grant that both the Reader, and Writer, may meet safely, at last, in that ' Celestial City,"-for Christ's sake!

PROMISES.

For God hath not appointed us unto Wrath, - but to obtain Salva-

And the Spirit and the Bride say 'Come!' And let him that hearest say Come!' And let him that a how we will let him take the Water of I de freely " Rev wan 17

Fear rod little Flock for it is your Father's good pleasure to give you

the bangdom I whe xii , 32

I go to prepare a place for you" foku xiv., 2.

With the custom, or habit, which Weeks, and Years, will bring to the Young Christian, his difficulty of addressing Prayer to God - as He has chosen to reveal His being to us, in the Three Persons of the Trinity, will soon disappear! There can be no Religion without Mystery! It is utterly impossible for the Finite Creature to grasp, or understand, his Infinite Creator, Common-sense tells us so, But, before long the Young Believer will see the "oneness" of (not) in His Revelation of Himself to Mankind, and that the ore. concernite way in which He could draw near to us Mortals was by coming amongst us as the "Son of God" Partaking of our nature, and thus bringing Man near to his God

The Young Reader may be assured that the older Christian, probably aided by the Holy Spirit, accepts the revelation of the Trimty of God without difficulty or cavil.

Note The above Subject is treated upon, it is feared, with an almost wearisome persistence. But consider, Reader, how practically important it is to our Christian life to have clear, sound views upon this solemn Truth of

God's own revelation of His being !

We see, in the case of our Friends the Unitarians, -th-fatal Error of exalting one Person of the Trinity so as to exclude the Divinity of our Lord and Saviour Jesus Christ altogether! Leaving them with a "Christianity" without a Divine Saviour—a Self-satisfying "Morality" without a "Redeemer," and, too often, a Self-Pleasing "Philanthropy" without a Personal God.

CONCLUSION.

THE DARK RIVER DEATH) PASSED



Safe at last !

Their "Pilgrimage" over, and all Dangers past you know that the two "Christians" crossed the River of Death and were met by two lovely, and friendly, "Shining ones," sent by the Great King to escort them to the "Celestial City". These were soon joined by a Host of other Angels, who accompanied them with joyful songs to their Heaveniy Home! May their happy end be ours also, dear Reader, and it certainly will be if we also keep near to God by a Prayerful Lite!

PROMISES.

"He that overcometh the same shall be clothed in white raiment, and I will not blot his name out of the Book of Life, but I will confess his name before My Lather, and His Angels"-Ree in , c

He that overcometh shad inherit all things, and I will be his God, and he shall be My Sou" Res xxx. 7

And God shall wipe away all tears from their eyes, and there shall we no more Death, neither sorrow, nor trying neither shall there be and more pain. I take the more things are passed away to Res. XXI. 4. 4. I fee, - south the Lord God, I have no pleasure in the death of the

Wicker' but that the Wicker should turn from his ways and live ! "-

Frehiel xxxiii 11

He that spared not His own Son, but delivered him up for its all low shall He not, with Him, also freely give us all things? "-Rom

Him that cometh unto Me, I will in no give cast out ! " John vi.,

Wherefore He is able to save to the uttermost, they that come unti-6 d by Him " Hel vin. 25

"I am the Resurrection and the Life ! Whosomer liveth, and behaveth

19 Me shall never die 11 J kn x1, 25 1 or God so loved the World that He gave His only begotten Son, that has ever believeth in Him should not perish, but have Everlast-1. Life ! - f dw m 10. I st us therefore come boldly unto the throne of grace, that we may

6 'air norcy and find grace to help in time of need 1 400 xvi., Fer with the Lord there is Mercy, and with Him is plenteous Relemption 1 Psa cxxx 2

Let us, then, dear Reader, also hasten to GRASP these Promises" of the Faithful God for ourselves, and come

to Christ, while Time and Opportunity are ours,

John Bunyan died in his both year, in 1688, a time of Darkness for England, which please God, we shall never see a. in ' He was imprisoned in Bedford Gaol for 12 years ! and for what? For "not conforming."- Heaven save the m rk' "to the National (2) Worship of the Church of Figland!" In 1907, a Murderer gets off with 10 years!

We must picture to ourselves what the "Gaols' were in these days 'No doubt like the "Stinking Dungeon" Bunyan stacks of in Doubting Castle. It probably shortened the

good man's life.

Whether the then "Church of England" was the true "I harch" of Christ and whether it is the only true Church of thest now. Millions of Englishmen beg respectfully to Jonet d.

By their Fruits ye shall know them!" -Mail vin , 26.

This holy man was seized whilst preaching to an open air Assembly of good People

Dasse were, indeed "harsh times" for Englishmen' A "I butch" sunk into a deadly sleep to all her duties.

Her "Ministers" Worldly,-Pleasure loving, desperately attached to their "Tithes," rigid in their demands upon the People, but giving them little indeed in return "

"Livings" went by interest, -were "negotiable "-the Church" became a "Business"; -totally unfit persons entered "the Church," -without the Congregation having any say in the matter!

The people became dissatisfied with such Teachers, the lives of "the Clergy" were often a "disgrace to their cloth". The Country People wanted to hear the Gospel properly preached, and open-air gatherings addressed by

" Dissenters" were frequent.

They " Entered not in themselves, and they that were entering in they hindered "-Luke xi., 52.

The interiors of the old "Churches" throughout this Country presented the following amazing exhibition of how the Clergy of that dark day followed their Master's injunction to "Preach the Gospel to the Poor." The Pews for the Rich were surrounded by high boarding and doors, to shut

the wealthy "worshippers" who owned them in.
"The Poor,"—"Hodge" the Country Labourer, who was doing the real work for his Country, -while the others "toiled not, neither did they spin," -was habitually "lett out in the cold," on a few benches, at the back of the church, How could be expect anything better from the then "Church" of Christ (?) without paying for it? His duty was to starve on "tos, a week," - thankful, after 50 years' weary toil, that the Parish Workhouse would receive him; meantime let him keep from picking and stealing, prevent his sons from taking "the Game" of the rich Proprietors, and, sitting humbly at the extremity of the church, listen reverently to pompous harangues as to the duty of the Poor towards the Wealthy. but never much about the Duty of the Rich towards the Poor!

"Well' well! We admit the darkness of those selfish, Christless days of Hypocrisy and Humbug, but things are altered now?" Thank God they are! It was about time! Plenty of Tithes, Fox-hunting Parsons, and Lawn Slegves, but very little Religion. Those dark times are gone for ever! We all recognise thankfully that we have now some splendid men in the Church of England, Heart, Mind and Soul devoted to the Work of the Good Master liberal, warm-hearted men, mixing with the Ministers of other. Dissenting) Christian Churches, in the good Work of Temperance, Education, Piety, and Religion. But what an opportunity had the "Church of England" once in this Empire ' Everything in their tayour! The Prestige, the Power, the National

Resources! What might not have been done had the "Church" been true to its Mission?

And even now in 1907 how hampered is the Church of England in really getting at the Masses of the Country. Her "Ritual Service," - needing an education of a lifetime, and a training from childhood, to stand its never-ending, weartsome repetitions, gabbled over by well-dressed, fashionable aumences for the millionth time in our beautiful churches,

Where are the Poor ! Why, you know, dear Reader, that the Working Classes are not there! You know that you could not introduce a party of worthy Bricklayers' Labourers to the good seats of that fashionable Church of Christ!

Why . Because they are poor, they cannot appear!

The Followers of Christ, in 1907, are too fashionable and too well-dressed to allow the Poor to attend! "I deny it. indignantly " Do you? Then look round your church next Sun lay; where are they?

Hey are at home, if home it can be called, - wasting the Sabbath waiting till the Churches close, and the Public Houses open ' lake the Population of your own Town, go round to every hurch and chapel in your locality, count every scal f. Humbreds of thousands could never get in if they came." But they do not come. The Service is totally unsuited for the capacity of the uneducated Masses. It was the production of man of the "Traditions" of the Church," not of God!

Let ' the Church " come out like their Master did, and so John Wesley, Whitheld, and John Bunyan did, and go are night the Poor have open air Preaching during the Summer. as the Early Christians did, and let the pure "Gospel of Jesus Christ" be simply "preached to the Poor"

What a pitiable spectacle does "the Church "present, drawing its "tithes" from a desperately reluctant People, as if late in Wales who, poor people, have enough to do to support their own good. Ministers—whom they love, and find les tell to their flocks, without having to provide for the Preschers of a Church which they never enter?

The Church merely claims her own " Indeed ' What des the word "Endowment" then mean? Who endowed the Church?" "The State" And what is the State?

The People!

Hose Endowments were bestowed by the Nation for certain ruccess—the training of the People in the Christian Religion. I sok from I at the Masses, and say have the immense sums at of n the hands of the Church of England by the Nation, produced adequate results >

"You are an enemy to the Established Church, evidently,"

Not a bit? Many of us entertain the greatest respect for the Church—John Wesley was at first a Minister of the Established Church—But the day is coming, -our Common Sense tells us that it must come, -when Dissenters will equal in number,—as they almost do already, -the Church-goers, and that they will require a Reform?

In America a "State Church" would be impossible. Not a Religious Denomination exists there who would not think shame to ask other sects to support their Ministers. Let every Christian Body, worthy of the name, see to their own

Ministers themselves.

John Bunyan lived in evil Times! "Kirke and his Lambs" were abroad—lawless Ruffians used by the so-called Church of Christ of that dark day! At that time also the notorious "Bedford Justices," Justices? Say rather Wretches far more guilty than their unintelligent, ruffianly subordinates)—were in Power!

"You are prejudited. You are a Member of the Boly John Bunyan was attached to!" Dear Reader, we do not even know, -never did understand,-what Religious

Sect the good man did belong to !

Certain Woods, and Fields, are still pointed out, near Hitchin, where John Bunyan was wont to Preach to the People

His last illness was brought on by a severe Cold, taken while the good man was on a Last Errand of Love and Men v. in (successfully) reconciling a Son to a Father. The day was a terribly wet one, and the good man, though in failing health, weak, and getting old. -had to ride on horseback from Reading to London! His mission was successful, but he caught a deadly chill, which killed him.

He died, 1688, at the house of his old friend, John Strudwick's

Business House, Holborn Bridge

But the Godly man still lives! His Immortal Book, the 'Pilgrim's Progress," has been translated into more languages than any other writing save the Bible!

The annexed curious, quaint, old "Map," or "Chart" exhibiting all the incidents of the "Pilgrim's Progress 'at one view, may interest the Young Reader. Fifty years ago it was, rarely, to be met with in the form of those "Dissecting Maps," once popular.

The pieces being well mixed, and then 'put together' with

the aid of the "Map," or "Chart"

(207)

THE " CHRISTIAN'S " COURSE.

prious old Map, or Chart, of John Bunyan's "Pilgrim's Progress"



Even in 1847, -however, -old folks spoke of an older, tormer

edition, when they were young, of superior execution.

Although given on a Reduced Scale, the Young Reader will be able, by referring to his "Pilgrim's Progress,"—to tollow

the various incidents of that Wondrous Tale.

The size of "Giant Despair," fallen in the ht at the Door of his "Castle,"—seems to tender the Interior Accommodadation of "Doubting Castle," apparently, somewhat macquate. Many other Curiosities in Perspective, and Proportion, will be noticed in this quaint old Map, or Chart.

THE PRACTICAL, AND THE IMAGINARY.

Why the "Pilgrim's Progress" so far surpasses Milton's "Paradise Lost" is that it is practical. It deals with the actual Trials, Hopes, Fears, and, on the whole, "Blessed

and Happy Experience, of every true Believer

Milton's Works do not! On the contrary, the Poems of Milton deal with subjects of which he knew no more than you, and I, dear Reader, do, that is, practically nothing nor is it intended that we should! In fact, though Milton's Poems contain fine Poetical ideas, they have, unfortunately, filled the English mind with a vast amount of inflated, unscriptural nonsense,—which has too often been accepted as "Gospel truth" by the unwary!

The keen wit of the Sceptic, Voltaire, at once detected the fatal detect, and false tone, of the "Paradise Lost" Why Milton has made Satan the Hero!" he exclaimed, and so he had! The imaginary conversations between God the Father and His Son, and the objectionable, and totally false, interest given to that Loathsome, Horrible, and Hateful Existence, and Power, we Mortals call "Satan," or "Sin" every sensible mind will admit, does not give any a proper

idea of the Divine Majesty of God, or of His Infinite Counsels, and are calculated to lower the tone of our Faith, and even bring into contempt the speechlessly solemn realities of our Holy Religion.

So false a tone has been imported to our minds by the perisal of Milton's Works, that there are not wanting thoughtful Christians who hearth's wish that Milton had never written his "Paradise Lost" at all!

Probably, as a matter of fact, Milhons, in our busy days, never have read them, having something else to do. They are not great losers. For though England would have lost a great effort of Poetical Romance, objectionable ideas upon our Christian Religion would, certainly, have been spared us.

The days we live in require stern Reality, not delusive Poetry.

the Week's careful study not mere careless reading. of good John Bunyan's 'Pilgrim's Progress,"-and grasping the leep lessons to the Believer it contains, will be of more pear to al benefit to a Young Christian than he will obtain by reading tancitul imaginary Poetry for Years !

There are Poets, and there are Poems, which deal with Reality and have, indeed, left behind them "Footprints

on the Sands of Time "

I ongiction is one of these and we will conclude our Chapter upon Lamps with the true words of the great American Poet -

"We see but dimly through the Mists, and Vapours,

Of this Earth's damps

What seem to us but dime fonceal. Tapers, May be Heaven's distant Lamps!"



A FABLE

Two thends were once walking, -in sociable chat, -when a Purse one e-pie n the ground.

My andrew '-quoth he,-" Thank my Fortune for that; what a

large sam of money I've found."

"th' do not say 1," said his triend, "for you know, 'tis but

triendly to share it with me."

I share it with yet "?-cried the other,-" how so? He who found

it the cweer should be,"
"He it at " "said has friend, "But what sounds do I hear? Stope THIRE " they are calling to you "1

"He can with a Constable close in the rear,"—said the other—

" Oh " to not say wa," -- said his friend, -" for you know, you charmed the sole Right of the Prize.

air. of the Money was taken by you,-with you the dishonanty

With Imple are Selfish, Dishonest, or Mean -their Nature, -in dealing - will quickly be seen

BASE BALL

Better than the Theatres, and Concert Halls, with their social and other both Mental Moral and Physica.



CHAPTER XXII.

EVERY YOUTH TO BE "GOOD" AT BUSINESS OR "SPORT" MUST HAVE HEALTH

DAILY HABITS; CIFANINESS, THE SPONGE OVER, DAILY PRAYER; WEAK EYES, COLGRS, PILES; FOOD; AMUSEMENTS.

NDOUBTEDLY, vigour and health of body have very much to do with a powerful, healthy, and cheerful mind, and as "success in life" and happiness, un loubtedly depend upon these conditions, the first duty of every Youth is to acquire those daily habits, without which it is unreasonable to look for continued health. Instead, therefore, of Piety or Religion inducing you to think slightingly of the means of preserving a healthy mind and body, these wonderful Bodies of ours, you should make the Study of the latter a subject of the highest importance and a matter of July! All bad and injurious habits are like so much poison, more or less powerful, administered by your hand The wise restraints God puts upon a Youth, the restraints of Piety and Religion, - prove that "Virtue is its own reward " by preserving his health, purity, and happiness, and thus laying the foundation of a long and successful life, for life without health and happiness, is no boon.

Fo retain vigour through life, or to regain it, -(no easy matter, for "prevention is better than cure,") when it has become impaired, certain good daily habits are indispensable. Attention must be constantly paid to four chief points -

- 1. Proper Nourishment
- 2. Fresh Air (Ventilation).
- 3. Cleanliness.
- 4. Exercise.

PROPER, GENUINE, AMPLE NOURISHMENT, ADULTERATION. DRINK

In order to make the Fortunes of a few, the Working Chases are now being slowly poisoned by Adulterated Food and Drink.

Publican, Provision Draler. "We deny it, indig-

Dison? Let it be tried!

Tinned Food Seited as Unsound -Inspectors Mansell and Body, of the Publi Health Department of the Hackney Vestry, attended left in Mr. I hapman at the North London Police Court on Saturday, and asked him to condemn 472 tins of condensed milk, a number of times of sales on an I tomatoes which had been seized as unit for human fixed. The time were being removed from an oilshop for public sale when the inspectors becovered that most of them had been "blown"

If the tien examined the seizure, and at once made an order for the death atom.

Again we read "His Plan was to benefit the tea drinker, the distiller and the farmer at one stroke by patting a higher duty on a view forman spirits which are sent in immense quantities to this extra to any with ours as "old Scotch" and "real frish whickly It. Authorice shivered in sympaths when Major Jameson described as these German spirits are extracted in course of the manufacture of texting and glu ose from wood shavings saw lust, and sulphuric to Thousands of Gallons came over!

By elaborate, previous attangements, let the Government of every Country in the World cause every Dram Shop and Drinking Saloon, especially those in the lower quarters of our Lowns to be visited, bottles of the Wine, Spirits, and Beer being sold, in those places, obtained securely sealed up an Habelled with the name of the Landlord or Proprietor. Then subject every Bottle to authorite Government Analysis? If not a lesson would be taught the Working Classes, the World over!

Irrespective of his Wealth, Position, or Evcuses let every

adulterated with chemicals, salt, (to create thirst) "Blackjack,"- and other poisons,—lose his License, once, and for ever,—and,—if you like,—be awarded "Twelve Months," with hard labour,—Rich or Poor, alike, in addition, and how many Drinking Shops, think you, would be closed?

THE REMEDY.

Give the Drink up altogether! Let them poison others, preserve your own Health. Give it up catirely, and then employ the Money you will at once save in giving legitimate prices for the very best, genuine Food which Money can procure! You would have a good Balance left, and would teel yourself a different person in Six Months! For, mark you, Nature is kind! Give her only the chance, by your own wise conduct, and she will soon make a change! Health, Vigour, and Cheerfulness will soon return.

Note, of course, this Book is speaking to Readers in com-

paratively early life.

ADULTERATION, FOOD.

We are now, forsooth ' in order to make the Fortunes of a few, to eat Grease, - (call it "Butterine, Margarine, 'or what you like, in heu of sweet, wholesome genuine Our splendid, noble English cheese, the finest in the world, "Double Gloster," ="Cheshire," " Wilts," "Derby," &c.,-" are not now sold." If hy? Because if pays better to sell us rubbish! We are now condemned to American stuff, with about as much taste, goodness, and cream in it as Sawdust! Our Milk tastes now like water. the cream has gone! Our "new laid" Eggs are imported by Millions, in Lime, have been a Voyage, and we are told, "we should not know them from newly laid English" Shouling we? Our Meat, to make the Fortunes of Squatters, Importers, and Butchers, comes, "Retrigerated," 12,000 Miles and we are to eat it, forsooth, in preference to our Splendid English meat the best most wholesome, -most purcy, in the entire World' And all this, mark you, in the finest Pasturage Country on the Earth ! Coming back to Great Britain from abroad, is like coming back, in coinparison to a cultivated Garden!

All this was written in the 1892 Edition. The "Tinned

Meat scandals" have confirmed its truth in 1907.1

WHAT DOPS IT ALL MEAN?

It simply means Money! The Public, especially the

Working Class, with amazing folly, will buy any rubbish, stale fish sausages, tinned meats,—grease for "Butter," beeswax for "Cheese"—so long as it is "cheap,"—and there-

fore adapted to the means of the Working Classes.

Dear Reader! It is not cheap. Why do the dealers sell grease at 7d per lb? Because they make more out of the so-called "cheap" adulterations than they would by selling the genuine article at the market price! If they make more, son, the buyer, are the loser! "Cheap," adulterated, Food and Drink are "dear,"—dear at any price! Talk of "Science for the Working Classes," let us apply "Science" to our stomachs, and our wonderful digestive organs! Not one man in hity has the least idea what miracles are going on every day he lives in his food receptacle, with its elaborate arrangements.

Your Health, Vigour, Energy of Mind, and Body, dependentirely upon your digestion. What can Nature do when you persistently thwart her efforts by eating rubbish in heu of wholesome nutritious Food. Sausages, what are they. I nucl. Meats, and tinned Vegetables. Never

touch them while you live! Why should you?

tive up that "dearest" of all things, Drink, and "cheap," rubbishy tobacco, and give Nature a chaine "A working youth or man deserves and requires the lest, most wholesome, genuine food procurable, and, with the mency thus saved, you can get it. Fresh Dairy Butter, New Eggs, Best Meat, &c.

FRESH AIR. VENTUATION. AVOID THE THEATRE AND CONCERT HALL.

When do many of our operatives get "Fresh Air " Close, often unwholesome, workshops all day long, a short hour for an unwholesome, badly cooked. Dinner—then, after work bad drink bad tobacco, then two or three hours in a steaming hot Concert Hall, or gallery of a Theatre, where all the Fresh Air has been consumed long ago. Listening in Immoral Beastly Plays, Comic Buffoons, like Dan Leno, making 1400 a week or Women, tearing Passion to atoms, on the stage to Crowds fools enough to pay them.

What can you expect? For goodness sake remember that those things are utterly contrary to Nature! Mankind were experimented for nor created to live such lives! Lengthened life is simply an impossibility without fresh, pure air. You wake of a morning unrefreshed, with a nasty taste in the mooth! No wonder! The only wonder is that those who ansoley every Law of Nature live as long as they do! Many

of the Working Class are old, worn-out men at Forty, instead

of being in the prime and vigour of life.

There are many trades very hable to produce diseases and to shorten life, but very much might be done to lessen these exils if the working men would but adopt them. They might, for instance, insist upon having proper ventilation to their workshops, and might attend carefully to personal cleanliness.

Accustomed to work in close shops, the young workman does not know how poisonous and close is the atmosphere he is breathing for long hours together. It is only by going into the workshops from the tresh air outside that the difference is felt. French microscopical researches have proved beyond doubt that skin dirt, perspiration, dust, &c. contain myrads of vegetable and animal existences which poison the air inhaled. We cannot therefore, wonder at the ill-health which attends those who disregard every rule of cleanliness and ventilation. Thousands upon thousands of valuable fives would be saved it workmen in trades injurious to health would wear respirators and assisted by the trains, get a walk every evening in the country air.

CLEANLINESS.-THE SPONGE OVER.

I do not exaggerate when I say that many Youths never attempt any care in this respect - nor do they - except perhaps on the occasion of a visit to a swimming bath &c ever wash themselves all over. The very first thing to secure health and vigour is the daily habit of a sponge over every morning There is not, in the whole course of medicines, such a powerful bracer as the cold sponge or bath, there are, however, some misconceptions easily formed on this subject, which, of all others, seem, the most difficult to eradicate when once firmly entertained. Those who have never formed habits of cleanliness, and therefore do not know anything of the hardy and invigorating effect they produce on the constitution seem to fear taking cold by the use of the cold bath or sponge, especially it any degree of warmth is felt on awaking. Such are not aware that it is only while heated by bodily and violent exertion that the cold bath or sponge is injurious, nor can they have any idea of the freedom from hability to take cold enjoyed by those who have been in the habit of constantly employing it.

It is not too much to say that in the case of such, a cold,

even for years together, is frequently a thing unknown!

Extremes, however in this, as in all else, are often gone to and tend to throw discredit upon the system. To immerse the body, even to a moment, every day in cold water, in cases

where the reaction is naturally slow and sluggish, is not to be

The glow, however, which follows must be your guide which is the more suited to your constitution. Where the reaction is rapid, and no chilliness is felt after a cold plunge, the bath may be taken without fear, at evidently agrees with your

But when a chillines is felt for some time after, and a whiteness shows a benumbing of any portion of the body, it is a sign that total immersion should be given up, and the equally useful "sponge over" employed.

The following plan will then answer every purpose, and will be continued throughout the year, for choice, when once applied, its chief strength, be it remembered, is in its constant

and invariable application

MINUTE DIRECTIONS. SPONGING OVER.

Keep precisely to the following details and order of pro-

One thing we must have, namely a large Washhand Basin. It yours is a small size one, away with it; exchange, or dispose of it, and buy the largest size you can get. The ridiculously small specimens—giving endiess trouble, and comparatively isseless formetly seen, especially on the Continent, about the size of Sugar Basins—are, happily, giving way before the washing—propensities and requirements of English and American visitors, who, when they wash, "mean business!"

Pour out some water into the Basin, over night, and place it on the floor, by the Stand, together with the Sponge, Soap,

and two lowels, for drying

On rising, as the whole object is to avoid getting chilled is join the Bath turn up the left sleeve of your nightdress, sing up quickly, and stoop over the Basin, using the soap, then the sponge, and sit in the water for a minute or two. The Sitz Bath " of the Germans i Dry, quickly, with the songe alone the knack of squeezing out, and drying it he, with the sponge, is soon learnt, and is "half the lattle" repeace the Basin, with the Sponge in it, upon the Wishing Stand, step back to the Bed, throw off the night-slant and step quickly up to the Stand again. Sponge the late apply the sponge to the back of the nick, and ears, but not wetting your hair. Alternately straightening each at n. sponge down them, then, squeezing the Sponge partially it, pass it quickly down the spine, and back, lastly, with the breast, body, and legs. Dry quickly, with the sponge.

The "Sponge over" is then completed, and a good rub down with two towels, one in each hand, will give the reaction and glow which it is the object of the "Cold Sponge" or bath to obtain

With the quickness which days, weeks, and years of practice will give, in squeezing out the sponge just enough, before employing it, you need not even wet the carpet on floor, and will go through the above somewhat intricate, but deeply strategic, - movements in two minutes!

Once accustomed to it, you will never give it up! It is the

cheapest of all luxuries."

It must not be supposed, however, for a moment that the "Sponge over" completes the morning Wash, or, in any way, renders the usual wash with Soap needless. It is merely a preliminary to it. Soap we must have!

Shp on, quickly, stockings, trousers, and shippers, and conclude with the usual, indispensable morning's wash down to the chest, neck, arms, ears, and face, with good. Windsor

or other Soap, and a final use of the Sponge.

It is astonishing the vigour and strength such a liabit as the above, if constantly adhered to, produces! The plan is so mild that, with the exception of a few of the co-dest days, perhaps, in the Winter, this bath can be taken the whole year round; and the great advantage of it is that it demands no trouble on the part of anyone, needs no bathroom accommodation, and if properly done need not even wet the fleer.

It simply amounts to this. Every morning you live in all places, chinates, or Seasons, damp the Body quickly all over with a Sponge and rub yourself as quickly orvagain with a towel in each hand. I cannot see the great good in it!" You are not asked to see it. You are asked simply to do it. Who does fully understand what a healthy skin, its pores always healthy, and working properly, means?

The Writer has been in every Chinate. Be wise do not argue, or talk, but do as you are advised. We, who have adopted it for the last forty years, know its value? Once accustomed to it, you will never give it up? What does "catching cold" mean? Merely that the perspiration is stopped, the pores of the skin do not work, they must be kept free it health is desired.

The invigorating influences of the plan suggested have been strikingly shown, even when health had been greatly impaired, without having recourse to the doubtful remedy of medicines. A Youth naturally delicate, and constantly subject to colds and inflammation of the lungs, so strengthened his constitution by this habit, beginning from ten or

twelve years of age, - that he became hardy enough to need no under covering but his shirt, winter or summer and is

now a strong young man.

In case of weakness of the spine, giving the stooping guit sometimes noticed in growing youths, great good may be obtained by employing the same bath again before retiring to rest at night, at least during summer months. The spine is the main support to the human frame, hence the terrible and lasting effect of any injury sustained by this vital part; weakness of the spine, as indicated by the stooping gait alluded to shows that the vigour of the whole body has by some means been impaired.

The mistake many make on the point of cold bathing is in not letting the bath be the very first operation on awaking, they allow the body to become cool, and then still jurther

teduce the vital warmth by cold bathing.

Remember, there is not, in the whole course of Medicine,

a greater Bracer than the Cold Bath!

My object is to show how simply this admirable habit may be adopted by the poorest youth, without a bath room, or any convenience

That indispensable bath known in the hydropathic establishments as the "Sitz bath," is thus improvised readily, every morning by sitting for a minute in the large wash-hand bisin, and the use of Soap. One of our best physicians of this day asserts that piles and other diseases, are mainly caused by neglect of these daily habits of cleanliness.

In Hot Climates, and sultry weather, the above "Sponge

over ' may be repeated at Night with advantage.

Miny youths, who are employed through the day on work requiring actual manual labour, will say that these rules are well enough for clerks and others whose employment admits of such attention to personal appearance, but that their case is different, still there can exist no reason why, after work is done some attention might not be given to this point by every working youth, especially as the neglect of this and other matters relating to a gentlemanly appearager most certainly induces habits extremely difficult to overcome, and by lessening self-respect, very much tends to Tiertere with that advancement in life upon which all youths should keep their eyes steadily fixed. I have frequently arown boys, possessing natural advantages of person which sould not but please, who were quite content to let them be was! hidden, from the habitual neglect of matters relating to creanliness.

Perfect and scrupulous habits of cleanliness very often

give a pleasure and gratification to others when there are

no natural advantages of person to attract

A penkinfe followed by a hard nail-brush (and the habit of constantly pressing back the roots of the nails with the towel is all that is needed, and in time what is called the "half-moon" will be shown clearly on the nails

DAILY PRAYER

Make it a fixed rule of your life --let others do as they will, never under any circumstances, wherever you may be, to leave your room, or retire to it, at night, without the Habit of Prayer

"I have tried, but doubted the effect, it seemed to produce bittle good result!" What right had you to doubt it? It means in plain English,—that, in doubting the efficacy of Prayer you doubted the Eternal God! Resume the struggle with Unbelief at once, recommence the Habit of Prayer ask God's blessing on your present and future circumstances. Nothing is too small, or unimportant to Pray for! Especially ask for Saving, Changing, Grace—that is

what you want!

"Worked as I am, such long hours, I really have no time for Prayer, I am only too glad to turn in at night." Nonsease! Working Youths find time for the Concert Hall, Theatre, Amusements Silly Talk, Smoking, and Company which does you little good, surely you may give ten minutes to your fron! "Well but," a Youth may say, "how is it possible that I can appear before God, in Prayer, as suggested, living the lite I do? Look at my life, my sins!—Mine is, I fear naturally a very indifferent character, how can I come thus, every day and night to God! Something must go! Either Prayer, or my Sins! I love the latter too well! Would you have me come to God from a Theatre, from a Drinking Saloon, from deliberate sins?"

Certainly! Emphatically! You are the very one to come! "I came not to call the Righteous," sof course He did not. "but Sumers to repentance!" "They that are whole," continues our Blessed Lord. "need not a Physician" of course they do not), "but they that are

Sick! 1

Granted that you are indeed amongst "the Sick" -that yours is a naturally very indifferent character,—that you love your sins greatly—that your temptations are great -your sins many, so much the more laim have you upon the indulgence and aid of your Creator ! "What am I to pray directly ofter committing a known Sin ?" Most

Almighty does not know you perfectly well! To attempt disguise is absurd! Come you to the good Physician of

Souls, as you are!

You cannot honour, and please, God, and Christ, better, than by thus grasping His blessed promises, and invitations. Put God to the test! What do you know of the Saving Power of Christ, the wondrous Resources of the Eternal God? How He can change, in time, all who "wait upon! Him?" I fear He can never make me into much of an Angel!" Who asks you to "fear!" You are asked to try it! What has served for Millions of once perverse similar will serve for you! "I can't come to God, and practise that Prayer, while I am living the life I do!"

Fancy, dear Reader, a Patient in very bad health, saying, I cannot seek the aid of a good and able Physician while I am so ill. I must wait till I become better! Then I will ask the good Physician!" You must see the absurdity! Iso you suppose that you will become better by stopping tway for years from that Stupendous Power "from Whom all blessings flow?" You cannot think so! Do as you are told! Do not "feat," "think," "argue," or "discuss,"

12 × 21 "

Never pass a day without Prayer! Not only at state! hours but at all times, at all hours! In doubt before to uptation during it, before sin, during sin, and after sin! Again, in success happiness or gratification, constantly

look up ' to God in Christ's Name

Keep to this blessed habit of Prayer, and you shall see a windrous change before you die! "Slote!" Well, a truttest, it is slow work, with many an ebb and flow, the Sure, and it is preparing you for Eternity as life goes on You know what you are, now you shall know, one something of white God is! "But," I hear a Youth siving. "You quite mistake my position. Your remarks seen, to be well adapted to Working Youths, or to those hours a hopeless vicious life. But, as for me, I merely teel interested in your hints relating to "Success in Life," in a Worldly point of view alone! I am no hopeless, vicious Youth, and I rather resent all these persuasions upon the solutet of Prayer piety towards God, &c. I do not topper them."

traced. Perish this book, and every similar one, if it only aims at suggesting that most hollow, empty, delusion, as causal. Success in Life," in this passing, phantom, dving World and fails to urge upon the "moral" annable self-

satisfied "respectable," Young Man, that "Success" in this delusive World, is a shim, apart from God, Christ Piety,

Repentance, and Redemption !

Away with that fatal Delusion of the Devil,—that living a pleasant, cheerful, busy, anniable, "successful," but totally unregenerate, unchanged — prayerless, —unholy—life, is all that you are created for 'Not a word of this Book would ever have been penned, had it not been with the hope of shaking the Reader's confidence in that most fatal of all lives,—a so-called "Moral," amiable, kind, cheerful, contented, but Carnal, Godless, Christless, life, without communion with God, or Christ! A Morality without a Saviour! A kind, liberal, self-satisfying, Philanthropy, without a God!

Can you delude vourself, dear Reader, placed, it may be, by God's Providence, far above want, -surroun led by Worldly Comforts, Culture, Pleasures, Luxuries of Life and opportunities of Worldly success, -that God gave you these immense privileges, these speechless advantages, for nothing? Cin you imagine that the Eternal God intends to support you daily for 40, or 60 years, by His Creatures, "gave you rich Parents, a happy childhood, a well trained, cultured, Youth, -merely that you might enjoy yourself? The idea is monstrous ! Look around you! Millions of God's creatures have to toil, and sweat, from a sunless, hapless, chil-lhood, to a too often poverty-stricken old age! And with your Education, and immense Privileges, are you born into God's World merely to eat and drink His things, Marry, get Money. and enjoy yourself? It is a delusion of Satan! Depend upon it, the Eternal God will call upon you, to strict account for those priceless "Talents" He entrusted to your care!

"Around you was a Sinful, and a Dying World, and thousands, whom you, -by a Christian, and Godly Lite.—might have influenced—were going out into Eternity unsaved." I came to you, in early life, saying, "Will you be Mine."

"What did you do for Christ's cause? How did you employ those priceless talents? What example of Piety

did you set? "

Moral Self-contented Self-satisfied, Cheerful, but totally Unregenerate — Unchanged, — Prayerless, — Christless, — Young Reader, I wish God, in His mercy, would shake your fat il debusion in a lite of mere outward Morality!

Depend upon it, God stands no sham! No sham, tilse, so-called) "Christian,"—quite content to live without God, Christ, or Prayer will ever "see the King in His Glory," or "reach the land that is very far off!"

There is no way to that Heavenly Home but by the Shadow

of the Cross! I came to you, in early life, saying, "Will you be Mine!" A Religion which costs you nothing, is just no Religion at all! To every "Moral," as to every Victous Youth, Christ says, "Take up the Cross, and come,—follow Me!"

The Saviour's own Path led Him to Calvary's Mount! We must follow in the Shadow of that Cross! "No Cross, No Crown!" I tell you, dear "Moral" Reader, that there may be a "delightful" disposition, a "naturally" amiable haracter, the Passions wisely restrained, good habits resolutely maintained, nay, there may be active, self-satisfying, self-leasing Benevolence, and willing co-operation in Schemes for the welfare of others, and of the World at large,—and cet with it all, there may be no true solicitude after your own Salvation, no coming to Christ, no self-denving, Prayerful, life—no Regeneration,—no "Taking up the Cross!"

Christian's " burden of 5m falling before the Cross!



No Way but by the Crass

'What hast thou that thou didst not receive?' Let then the well endowed, greatly privileged. Youth clearly anderstand his Position in the sight of God!

You need his Grace, sought by daily Prayer, quite as the Victous, the Poor the Unfortunate, the Neglected, that is if your "Talents" are to ever be employed for God, and it salvation is ever to be your?

Except ve repent, ye shall all, likewise, Perish! "- Luke

A CHRISTIAN YOUTH

In one of those Memoirs, which, though rarely, do sometimes transpire giving us a momentary insight into the sally hards in youth of those who were afterwards amongst the best and greatest of their day, - we have the following rules laid down at the age of twenty-one, by the excellent and pious Edward Bickersteth (became Bishop of Calcutta)

"Rise at 5 o'clock from the 5th April to 5th October one hour at devotion and the Bible 6 o'clock to 8 o'clock, study law, asking God's blessing on my studies. 8 o clock

to o o'clock, breaktast and exercise," &c.

The thoughts which naturally follow the desire to form habits of early rising and industry are so excellently expressed by this good Christian youth, that I cannot retrain from adding them. "I have now lived twenty one years, nearly 200,000 hours, and what have I done? It my duty was to love God with all my heart and strength, what a condition it discovers to me for have I done so one minute? If my affections are not fixed on him, they are fixed on something else. When I came to London I was proud, and thought I was coming to be independent and happy, but I had a good and pious Brother, and by this dear boy's persuasions I did not altogether neglect private Prayer. I paid no attention however, to the Sermons which I heard and seldom, or never read the Bible." He had, some time before made some excellent rules for conduct, but He says, ' Having broken every one of these rules. I feel it is death to remain as I am. I firmly believe a little more exertion—a little more attention. would extricate me from many of my difficulties, and make me respected and loved."

From this time, however, he became better pleased with his conduct, and became more earnest in good the followed Doddridge's recommendation, see that wonderful book, "The Rise and Progress of Religion in the Soul" by Dr. Doddruge, a book you ought to read by solemnly devoting himself and his life to God. "I wish to consecrate to Thee all that I have and am, my mind and thoughts, and possesstans, my time, and influence, and actions, to be used for Thy glory. May I always behold Thee as my Father, live under Thy influence, and love Thee more and more as myself, as I grow in Thy favour and in the favour of others. And may the blood of Thy dear Son wash me from my wickedness, the sins I was once, as a Yeuth lying in, may his merits plead for me, and His death atone for them. And when the hour of Death comes, when nothing worldly can afford assistance, when my time is at an end, and I must shortly appear naked before Thee, do Thou remember, O my God., be Thou I pray Thee, then especially present brightly shining around me, and may I be received amongst those for whom are prepared the ' many mansions,' to dwell with Thee, my God, for ever ""

DIET. 223

There was nothing in the experience of this Youth which gave him advantages,—a solitary room in a dull London court; long hours of monotonous work in a Solicitor's office. Yet in the life of that amiable and pious Youth there was that upon which Angels could look with sympathy and interest, and in that close room was enjoyed a happeness not to be exceeded on earth,—a foretaste of Heaven!

I give the above extract because if, after forming rules of reformation, you entirely fail in carrying them out, if the years of early youth slip by unimproved, and you look sadly upon the happier experience of such a one, -(for after a successful, excellent, and most useful life, the presence of Him to whom Edward thus early devoted his life did, indeed, shine brightly round his death bed),--may not thus extract explain to you the reason, and the remedy, viz.:- a complete surrender of your heart to God?

DIET.

In regard to diet and meals, it is of very great importance to vigour and health in life that the habit of hurried and hasty meals should not be acquired. At school, ample time is allowed, and few, it is to be hoped, are to be found who wish to interfere with the time devoted by those employed by them to their meals. A willing or restless lad is, however, very apt to get into the habit of disposing of his meals in as short a time as possible, and to hurry off on some errand or favourite pursuit. For a time the effect will not be noticed, for the strength and vivacity of youth seem mexhaustible; but, though slow the effect will be felt and irritability and languor will point clearly to a weakening of the digestive powers. Until you have studied works on the subject of human physiology or anatomy and seen something of the wonders of the microscope, you can form no conception of the wonderful body you have given into your care by the Greaton. What takes place after food has been taken is an amazing illustration of the wisdom forethought and arrangements of God to serure our health and agout these we thwast it all by our own carelessness and rad hards. Mr. Gladetone have he never swallowed a more, or soon into he had marticable it is times, and articulated the given out against dearth to time ruie.

In Dayle-take

Nature has terrain laws which must be computed with if they are broken you must some lifetime in the law of after a most, strength to continue to law terrain content at the content of th

versation, &c. and all reading and exertion avoided during that time. The meal should be partaken of with as much deliberation as you can command, and well masticated before it is swallowed. It is not the amount of food taken that avails for nourishment, so much as proper attention to this point. Those in vigorous robust health need not be so particular, but where there are the least symptoms of indigestion, it is of the last importance by taking proper care to prevent the long, slow, train of misery attendant upon a derangement of the digestive powers.

Every Physician confesses that the most complex and difficult diseases they have to grapple with are those produced by Indigestion, especially it neglected at the highning.

A judicious use of a Liver or Bilious Pill, and other reme-

dies taken in time might have saved many a Life.

In diet, if Youths must occasionally have what they term good things, at least let these be of a good and wholesome kind. Acord the poisonous pastry made in our towns, it is rare, indeed, to meet with pastry, good and well-made, and it should together with the sweets composed of sugar, brightly coloured by the aid of poisonous chemicals, be avoided

Coffee or tea should be taken half-full of milk or cream. There is nothing in the world like milk for diet. It contains

everything we want !

If it be said that milk, confessedly the most nourishing article of diet, is too expensive for ordinary consumption, let me ask you to compare the expense with the cost of the tobacco and strong drink so universally obtained by the very peorest, and can you doubt which, in the long run, goes most to form a vigorous, healthy, and manly constitution?

SMOKING

As to Smoking I am aware that we are approaching delicate groun I. I have little hopes of saving anything likely to have much effect in this day, when every boy has his "cutty pape" or cigar. That there is something manly in the constant use of the pape of cigar, together with the ever-attendant glass, is, I suppose considered undemable. "What' don't you smoke? Is the astonished exclamation when a youth declines. Few young men can endure to be thought unable to appreciate the pleasures to be derived from this practice.

One cannot mount a Drag or Ommbus, however lovely the day, with every prospect of enjoying the sweet Country air without some selfish wretch always getting in front, lighting his Pipe or Cigar, and puffing his filthy tobacco smoke into the faces of the unoffending British Public belund him !

Such conduct is a brutal outrage to Society! It amounts to a National Nuisance! Is it tobacco that the Wretch is smoking? Goodness knows! The following appeared in the Papers, September, 1801.

"Tobacco-snicking appears to be making among us enormost studes. During the last bifty years the consumption per head of the population has nearly doubled. But a more remarkable fact is that last year. (Soo) the quantity that paid duty was larger than that of the year before by the enormous amount of 3,188,136lbs. This is stated to be more than do thle the increase recorded in any previous year." What 15 If ID 10 27 2

No excise is generally attempted, except the one made by the trief ressible American, who, on being asked, "Why do you take Tobacco?" replied, "Because I choose" 1

"NETE 5

In the lumble but firm opinion of the Writer. Smoking, -in all its forms, did always appear to be about as senseless, and masts a habit as can well be conceived. But those who have acquired the habit can seldom summon the resolution to break it off.

THE TEETH.

While upon the subject of cleanliness, a few hints may be given in the proper care of the feeth How rarely do we see

a youth with good and perfect teeth."

Long before early manhood is reached the feeth have begun and as they are designedly the hardest substance in the homan transe, and as their preservation is really of great importance in after life, it is evident that the cause must be many to some error or neglect on our part

Hot liquids, sweets, and in some cases the medicines taken in tevers, & , will destroy the teeth , but in most cases their de as is attributable to the neglect of properly cleaning them.

You cannot wash the mouth out too constantly

The Hindoo never fails to cleanse the teeth after eating, the result being splended white teeth. The secret is to begin well in beylood to begin early. Any chemist will provide a proper powder in a wide top glass bottle, for a mere trifle.

Les the powder is absolutely ne essary to obtain, and retain time, white teeth. The teeth must be brushed also

at right, as well as morning, inside and out

In our day of a folleration, and rubbishs goods, the difficulty is to get good Brushes at is doubtful it real Bristles are used test many brushes are worn out in a month or two!

After tooth powder, use the brush once more with water alone, it prevents the powder from lodging between the teeth, and,-as some seem to fear, loosening them. Every excuse that can be urged by lazy Mankind seems invented to avoid this short two minutes' struggle, night and morning with the tooth brush. Thus a person whose teeth are vellew with neglect, will coolly tell you that, "It is constitutional"

So it is—Constitutional lagraces:

It will now take Months, perhaps Years, to render those teeth perfectly white! Still, though now discouraging work. it can be done? "My parents lost their teeth". Probably, they were as lazy as yourself. Admitting that some are born with teeth with which nothing can be done. how many have perfectly healthy sets, but allow them to become discoloured, and runed by sheer neglect! Why should healthy teeth, kept perfectly white, sdecay? How can they? As a matter of fact they do not? Some of us can say our Parents also lost theirs, it is true, but by bestowing on them the trilling attention urged,- our teeth at this hour are as perfect, and even whiter, than they were forty years ago? It was not constitutional !

Clean the *inside* of the teeth, especially, by turning the brush about; it is no use only cleaning the outside. Short but beguent application is the secret, as it is in most things After a good brush, inside and out, take a towel, dip it with your foreinger in water, pass it over soap, and rub and work it over, and between, your feeth, then a final wash out

As some boys suffer very much from decayed teeth, one

worl as to the best mode of remedy

The cause is evident when, as some will confess, they have never used a tooth brush for years. However decayed and paintul a tooth may be, make it a fixed resolve on your part never to have one taken out, unless, indeed, it has grown out of place

The form of the mouth requires that this rule be attended. to, not to speak of the comparative useassness of artificial teeth. When we remember that our food, to afford the nourishment which supports life, must depend upon being properly mashealed, the preservation of the teeth is a point

of infinite importance to licalth.

The pain telt from a decayed tooth will often be found upon trial, to arise from a kind of swelling of the gum around the tooth; and this swelling, without giving any appreciable pain, may be lanced here and there with a needle or slarppointed kinte. The top part of the gain, where it meets the tooth, will be found to be little susceptible of pain, and may be made to bleed freely; this in most cases will relieve at once a violent toothache, and cure it for a long time.

Where the disease is more deeply scated, instead of having a decayed tooth extracted, have it gently bored through by a killful dentist, when the nerve must be destroyed for good by a drop or two of wid, and the tooth, when stopped, will be useful to you for years. If you choose to avoid the expense of the usual stopping, or are not able to apply to a dentist at the time, a small piece of gutta percha, melted and rolled into I ball, may be pressed into the hollow tooth, holding cold water against it to set it firmly, such a stopping, simple as it s, will list sometimes for years. A well-known dentist recommen is the continental plan of the constant use of the quill with pick after meals. In Meat eating Countries, a hollow tooth is soon rumed inless kept, by this means, tree. Quills, properly cut, are sold everywhere at 2d a dozen. Without weth you cannot enjoy health; for how are you to masticate your tood? Read Professor Huxley, Buckmaster, &c., on the won lerbil and exquisite digestive organs, and then say if I are wrong in urging the proper care of the teeth. Our soldiers and sailors, to be accepted, must have good sound teeth.

Keep in your bedroom a pair of dump bells, or Indian clubs 4, bs 5. do not let them be at all heavy even tib to begin is the or, if a strong lad, you can have them about 3 or a lbs. weight each, and use them for a few moments after your morning wash. In a month you will feel, -if constantly used for to wever short a time -their good effects in increasing muscular power. The best movements with them are I Thrusting alternately upwards and outwards; 2 Swinging them like pen i ilions at full stretch of the arms; 3 Making them meet are we the head, and behind the back 4. Making a civile, war shoulder being its centre, swing the dumb bell round and round with the right um straight, then do the same with In all competitions for Prizes, before the Public,

have confidence in the Judges. Especially in the recent over d of "the gloves," remember that points," stops, ic gentle hits), and style - tell with the Judges alone. Therethe to knock your opponent down by ruthinly fighting is quite needless, sand excites the disgust and displeasure of the thence They come to see a good humoured scientific Jispory, not a " Bargee's " thumping match

SWIDDIING

Never enter the water until at least an hour after a meal. and to not stay in too long. Very ball results are produced by mattention to these points. This amusement is now rendered available to all by the baths erected during the last few years in all our large towns and their construction, shaflow at one end and gradually deepening, renders them very useful for the beginner.



Swimming

fnose who have mastered the acquirement, and are proficient in the art of swimning, smile to think of the day they
first finidly attempted. The best plan in learning is to enter
the bath to a moderate depth, and then strike out for the
shallow end. A plank pushed before, when it can be obtained,
is of use, but artificial supports are of little benefit. A companion, patient enough for the post, would be of service, by
supporting you with his hand under your chest until you gain
the needful confidence. When possible, always avail you
self of a swim in a River, or Pool, in preference to the covered
bath. There is no habit more conducive to health and cleerfulness. A summer's evening is, pethaps incre agreeable
than early morning, the water having been warmed by the sun
during the day.

OURSEYS

Whenever possible try to get a run from home. Nothing more expands the mind or acts nore beneficially in every way than an occasional Journey's one distance from home. It is of great advantage, it your nears allow of it, to take an occasional trip to the sea side of him problems in swimming you need not confine yourself to the batling machine but closs your own spot. Some intertuin a resitive diead of the sea owing to the inhuman, sonseless, and inputious practice

(now happily dying out) of forcing them when very young, to dip repeatedly into the water, often backwards—a more monstrous practice can scarcely be conceived, when applied to a delicate and timid child

THE BED ROOM.

The usual exhortation to retire early to trest must not be omitted, the excitement obtained from the late amusement may be great but it is not to be compared with the constant pleasure a healthy frame, induced by good habits, affords of itself to the happy possessor, to say nothing of the prospect of a long life.

Be especially careful that the atmosphere of your bedroom, especially it shared by others, be attended to, particularly if it be in town. During the greater portion of the summer it is best to leave the window a few inches open during the right. The lighter the supper, in all cases, whether you retire early or late, the better, the digestive organs are not nearly so powerful towards evening as they are in the forepart of the lay. Say a tumbler of milk and biscuits

Fancy, dear Reader, the so called 'good old times," sitting down at 80 or 90 p.m., to Rosist Pork, Pudding, therse London Stout and Spirits, their "Churchwardens," and strong tobacco. Our Ancestors must have had decidedly powerful digestions. They would kill some of us in a fortnight."

In former times a hot supper was usual; now, amongst all but the higher classes, the principal meal is taken within two hours of mid-day. A hearty breakfast, and dinner, at this time, with as much nourishing food at both as you desire, make a very light to and supper needful. A plate of Scotch actional porridge well and skillfully made, with milk and sicar is a famous addition to breakfast, it is best cold. What themlift men have been raised upon it! Look at the High-anders!

Although perhaps, a little more expensive, take brown bread in preference to white. It makes the adulteration tractised upon white bread difficult, and it contains more beautishing properties. Above all, it very much assists those to make halt its at least once every day—upon which so greatly deposed continued health.

These subject to defect in this point should be in the habit of taking a glass of water each morning on awakening, spoured out over night. If ineffectual the sweet "essence of senna," and time ture of thubarb" in small quantities, taken alternately, are the mildest, and least injurious remedies the whole

course of medicine contains; or the 'Liver or Bilious Pills,' sold by the leading chemists, are excellent. Try only occasionally. They will not tail in time to secure that habit of regularity which is alsolutely essential to long-continued health and vigous. A leading I ondon physician says. 'As you value your health, get rid of that poison every day.'"

Let any Reader who feels a sense of heaviness after dinner take less Meat, and try to give up Tobacco and Drink, and in one short Month, a change will be felt. The quantity of solid meat some people take in one day condemns their stomachs to "hard labour for Life," in endeavouring to digest it all!

CATCHING COLD

Before quitting the subject of health—and leaving fevers, and intections diseases out of question, "taking cold" may be considered the most common, and often when neglected) the most serious complaint to which the young arsubject. A few hints on this point may, therefore, be in place.

The whole secret of success depends on applying remedies on the first intimation of an approaching cold or sore throat, and if remedies are thus early applied, and persevered in, it will be impossible for any cold to stand against them

Many will, however, persist in despising a "mere cold" and will allow it to gain ground before they begin to do what should have been done at first. Ten drops of spirits of camphor in a little water will stop a cold if taken in time.

A cold, neglected, till you can scarcely hold up your head, far from being a slight complaint, becomes a most Jangerous one. There are several, often tatal, diseases, which may be engendered by a severe cold and inflammation.

When, therefore, a cold, or sore throat, has been caught keep the feet some twenty minutes that night in warm water,—it should not be too hot, or indeed much hotter than the blood, otherwise, it is weakening, and will do harm,—retiring to rest immediately after it, and remaining longer than usual in bed. In case of sore throat, use port wine and vinegar (a wine glass of the wine, half-an-ounce of vinegar to a tumbler of cold water) to gargle it with, and place flannel round the throat at night. These appliances, and drinking some quantity of warm tea to promote perspiration, will prevent the possibility of any cold remaining for more than two days. How often do we hear of consumption, and other incurable diseases beginning by "taking cold." Beware of wet feet and sitting in wet boots. Excellent cork soles are sold every-

where at 2d a pair to slip into boots. No damp can then teach the feet, go where you will.

EXCELLENT FOR A COUGH OR SEVERE COLD.

Carbonate of Ammonia 12 grains; paregoric, foz., tincture of squills, is strup of tola, foz, water, up to fozs. I'wo tablespoonfuls thrace a day, or when cough is bad. Will loosen any phlegm.

But the Reader must know that the recent "Influenza" arrived 1889-91), is certainly a different, and more serious complaint from what was formerly known under that name.

Influenza" occurred and is described as attacking all classes of Society, in the Middle Ages, but, though painful and lasting for weeks, the attack rarely, if ever, ended fatally, as it did in 1860, in Germany, to thousands!

As Ages pass, these Diseases, -like everything else in Niture, -change? They return, but under new conditions and different Symptoms.

Far better, therefore, in Modern attacks of this disease, all in, at once an able Medical Man. It is the religion after a biguor recovery—the Patient impatient, and madly resolved to "chance" going out too soon, which has cost, the past two years, so many valuable lives!

RHEUMATISM, RHEUMATIC FEVER, &C.

What the Yellow Fever is in America, - and the Cholera is in India. the terror of those Countries) -that the Rheumatic Fever is in Great Britain! In whatever form it may ome Rheumatism, Neuralgia, Sciatica, whether the Rhe unatism attacks the Nerves, the Limbs, or the Blood, it is alike a terrible scourge. Tell us a cure, a remedy ! A Turkish Bathonce a week - beginning the temperature very moderately has cured confirmed Rheumatic pains in even Ider's persons, others at the first symptoms, take a Landing of Washing Soda, crystals) to the "Corporation Baths" of their Town, and he for twenty-five minutes in a "Private Warm Bath They find the soda beneficial Try all remehes never despair, some may suit your case which are in the trial in others. But prevention is indeed better than To the Working Youth or Man his health and vigour are to him, creesthing! His prospects, hopes of future sincess in lite, his future Home, all depend upon the preserwatern of his health. That lost, everything, as far as this World goes is lost. Yet, thousands will stand for two firms in latter wind and rain, in our severe English Winters, to watch a Football Match, get wet through, and perhaps sit in this state for a long Railway ride home! They will

e a close, warm Workshop,—the pores of the skin open, ride, in a cold wind on the top of an omnibus! Remy inher. get a deadly chill, a severe attack of Rheumati. Fever, Bronchitis, or Plentisy, and you can never hope to be the

ne man you were before "

A fine youth was crippled for life by drying himself over hot stove. Another by getting warm by exercise at a Gymasium, and then madly putting on his clothes again (wet arough with rain; and riding home in them. Never had and a day's illness, a splendid constitution, but this as nearly is possible killed him. He never was the same man again. Those who have never known illness, often only take advice when it is too late !

HEALTR AND VIGOUR LOST.

It is really heart-breaking, amongst the poorer more ignorant, of the Working Class, to see their folly, the late they lead! Almost every good habit recommended in this book neglected! Young men who ought to be in the prime of life, with pale faces worn, teeble unhealthy, almost decrepit! The results of the many occupations inpurious to health - the wretched places they dwell in -an I their incessant toil, do you say?

EXHAUSTING THEIR MANHOOD IN YOUTH BY VICE

Well I perhaps hard work, in some cases - but may we not boldly assert, in the immense majority of instances at is rather the results of the dreadful lives they lead? Neglect of all cleanliness, incessant use of interior Tobacco, if it is tobacco at all, and drink of every doubtful quality, "cheap and nasty," runbishy food, grease adled Butter poorly cooked dinners, hours spent in the dreadful atmosphere of crowded Concert Halls and Theatres, all the pure air consumed, and foul air only breathed! Then, add, too often, in early life comparity not only in language, but in long continued habits, exhausting their Manhood before they have hardly started in late. A dismal Picture! Well! Reader! Look around you! Is it not true!

Let such, however, remember that Nature is kind, for kinder than people think - do not despair of cure, and change too soon! Avoid this life for only three or four Months, -and adopt and continue steadily the good habits bodily and spiritual, suggested in this Book, and sec, in a few Months, what Nature now allowed a chance, - will do for you' You

will be astonished at yourself!

To avoid Rheumatism, all your life, -in all climates, from England to China - make it a constant rule always

wear Flannel next to the skin - never Linen!

Always have a change at night, when a linen shirt will be proper, and surely warm enough to sleep in. In lifty actual cases of persons one hundred years old, they varied in their other habits considerably, but in one thing they every one agreed, they had all their lives been good sleepers? It is now believed that Rheumatic disease is caused by overwork of the Brain as well as the actual exposure to cold and wet. To live a long, and healthy lite, sleep well you must! The fewer bedclothes you can do with, the quieter the sleep, and the slighter the supper the better. Again, for healthy retreshing sleep, it the room be small and close, open the window the least bit,—even an inch,—to let in some pure air. No one can "take cold" in bed.

VARICOSE VEINS.

Many of the Working Class—and more persons in all Classes than is generally supposed suffer from this complaint. It is considered incurable, except by the delicate operation of stopping the swollen veins, and forcing the Boxel to flow through others.

Few indeed, would risk such a doubtful experiment

Take the disease in time. Avoid, at once, long walks Moderate exercise every day, is, of course, essential. Horse back exercise, the Bicycle, &c., as of course sout of the question, and must, at any cost, be given up.

Army Surgeons recommend resting whenever a chance occurs, short and slow walks, and lying in hed as long as you can. Above all begin at once to afford support at the

arst symptoms - by wearing clastic stockings

White's Company, as Shaftesbury Avenue, London a pair Net tight, merely enough to give proper support, Neht and morning draw the hards gently up the legs—from the ankles, too rids the body but never rubbing them from you. "It can do no good!" Yes! it does! It shows the Blood the way round." What you are suffering from being that the Valves by which the Blood is passed round in the Fireulation do not act properly, in the swollen places.

The cause of the disease is not known. It does not "run in a family" it occurs in persons of excellent constitutions of generally of sluggish temperament. When the other had its are good, and the above limits are followed, the com-

plant in to years will not greatly increase

Very rare instances do occur, in advanced life, when the

2,14 PILES

vem has burst with fatal results. "Forewarned is therefore fore-armed."

PHES.

A disease frequently associated with the last

The very serious internal cases, which can only be treated surgically, are not here spoken of, the ordinary complaint

being alone allu led to

Attend carefully hight and morning, to the "sitz bath," alluded to on page 217—and on the first symptoms, apply the following. It is a white outment; its secret being that it contains a little mercury, the proportion of which may, of course, be slightly increased, if not quite effectual

Hydrargyri Subchloridi drachmam unam Adipis proeparati

ad unclaim unam

Mis e hat unguentum.

In Main Engish is "-" Take of Subchloride of Mercury of Calonich, one drachm. Prepared Lard sufficient to make up to one ounce. Mix, let an outtient be made." If y alternately, with this, a Lotion of Hazeline 'mixed 5 to 2 of Rosewaters, damp a small sponge, and keep in contact at night. It is perfectly inno ent, and may suit some cases best Finally there is the ordinary." Gall Outment," of any chemist.

The white ointment has cured many at the first application, and curiously enough, the piles do not, in some instances, after one or two trials, come any more. But the

Hazeline succeeded best with others

What years of pain, might thousands deliver themselves

from by year simple means !

Another secret is in the diet. The less solid meat taken while the piles continue the better, substituting for the time, lighter, more easily digested food.

" I do not believe anything will cure me." Well ' do not

behave Try it !

CORNS

Here again it does seem inexplicable how people can suffer for years, when they might be tree in about a week. Doubtless equally successful solvents are to be had in other quarters their constituents, doubtless, are much alike but if the 'Corn Solvent,' sold by Messrs. Reeve. New Street, Birmingham, is suitely applied night and morning for a week, with a camel hair brush, and perhaps using the usual corn plaster at the same time, you will have entire freedom from the most stubborn corns, avoiding the slightest pain or feeling of any kind, as in the case of utting &

It will never cure mine! Indeed > Well! try it!

INDIGESTION

Mk Healiche, No appetite, Bilions, &c., &c.

tide it what you like, the simple remedy is to give the bestive organs a rest. Spare them heavy, solid meat meals to emonth. Instead of solid meat, try light - casily digested fool of ap. Fish light Puddings, dired Fruits, Milk, Eggs tive up Beer and Wine. Have an hour or two for exercise and

Iry any respectable chemist's mild, digestive "Bilious Pills " are only occasionally

Persuasion not force," is true with Nature as with all else

Change of Diet, and good, daily habits are the best Medionies. Nature only wants you to give her a chance, and a little time.

Neglected, these complaints connected with Indigestion are the most difficult and complicated the Physician has so contend with Neglected too long, they render Life a misser.

SMALLPON VACCINATION.

There are those who can still remember the ravages that frightful so the ballow - committed in the old limes before the noble, spend i bisevery - ideal tiess. Heaven directed), of Vaccination star ped the fread Disease almost out?

Nothing shows the speechless folly carelessness and ingratitude of Nick. I than the ease with which they torget - when comparatively an and the lisease as 'so tehed." the Horrors of the Past' Curpre telessors could tell a shocking tale of the ravages of the Disease in the electric of the transfer of persons repleted of the telestrates of the their tales displayed and scattes, with the Pox marks man, in lest - rained for Life.' There were cases when before death, the lest reflect and actually came off.'

No secret was that grand discovery of Dr. Jenner in 1700 - Vaccination of perfect acted upon and vaccination perfects performed than the character was at once arrested. Well door Resider. Look around the law years own eyes your common sense. When do you see the last, itel reposity faces of the Vactins of Smarpox look mate enough to escape death, with scars,—so common 70 years 2000.

THE IRRESISTIBLE LOGIC OF FACTS.

In twenty Kingdoms and Provinces of Europe (Seaton's Reports), there the introduction of Vaccination in the last half of the 18th confers the Smallpex mortants for million axis 2.705, since its introducts in binna, the first rits years of the last century for death and in from the first rits years of the last century for death and in from the first rits years for the thirty years previous to each mile of estimated by Letton and Blaine) the mortality has a constant in the first the years 1842 (1) when vaccination was public, but not reported to the first was 1943 per million to no 1844 (2) might be a second to perform of the

contributes the largest proportion of deaths in recent smallpost, and that lately owner has I to a second small that is a discussion was a factor than the Marson with a house he level thought of the contribution of the contrib econplished in the whateher process of which to the most exhaustive investigation ever dialer. Lord Government Board It was found that out of a much Local Covernment Board R was found that out of causing persons in the located persons (2) per cent were that is proportionately by sales at a person of that is proportionately persons were attacked of that is proportionately persons were attacked on the persons of the persons That is proportionately by said the recition of the said and business with the said and the said malipus of a research were attacked of the wire and persons meaning the many first or a attacked that is relatively in an accounted bounce, i.e. or i.e., catches at any accounted bounce, i.e. or i.e., catches at the first in the first interest in any accounted to one interest in a countered to one in Market like is felabled a publicanced to one account while while the distributed are as a few and a few an to the small me transfel of the life persons attended on the to the smallpox heapitals of the 101 Persons attending on the To the smallpox heapitals of the 16x Persons afterding on the Sents At were revaccinated and not a single one of these contracted and not a single one of the sent contracted and not contracted and n Surely this survey sustains the case for vaccination. We In boxing over the reports of the Jens Medical Reportment since the The boseing over the reports of the True Wed and Department since the search of the True Wed and Department since the operation of the perfect to the perfec annot have our Common Sense abused Sear to: 1 and that only once tout is the percential increasing that from the other coupling to each that the man in the other coupling to the man in the man is the other coupling to the man in the man is the other coupling to the man in the man is the other of the other of the man is the man is the other of the other of the other oth Small an given separately from the other engine feets and that from the other engine feet, the most in men.

1887 as the average profeshing has been as for as for the most in men.

1887 as the average profeshing has been as for as for the most in the most of the most in the most of The average morester has been at fir as fir th man fin men finated.

Tramph of Compare the About wyster case and table to be resisted and make the following robbins in the first concern to Mank and make the following robbins are seen as to seem to resisted and make the following robbins are seem to seem to resisted and make the highest to be resisted and make the seems to the robbins and the seems to or to hance to advectise number to make a sensation than a letter-challeng or to hance to affective number on the affect of an anti-vaccinations letter challeng what is more track to make a sensation than a letter challeng ing what all sensible Men advocate in a sensitive and the later and later an the state of the second to the Tetus dear Reader use our own judgment, and common serve and lettenes with a report of the noncent for my letteness fail at quite constant but tree makes for my large for a management. The state of the state o ingenione that a courte give enough for my is you take your own Life Health and that of your lawlers properly manufactured broaders in basing them. own life Health and that of your baltren, never for a memorial property property tracmated penals before the form of the form health in passing there, and someth property to a court I rosed the the greater which in Craft's Property has for an entire I rosed that the greater which is making to the court of the co Christian 20ctorises Ourse the Mariatoric Copionic epidemic eights four nurses and took the Manatone Copmon experience expert four inner and of nower memorises to be vice major with the lymph and the choose of the object attacked the transfer the transfer of t

It is absurd to suppose that those who are mad and wicked megl, to neglect precantions are to be allowed, by their is tended folly, to spread this frightful disease, once more are hast the crowded Populations of our modern Cities!

THE "HAY FEVER."

the more strange complaint which seems to be increasing both in England and America may be mentioned, viz. the Hay Fever " Just at the delightful time of the year, the beginning of Summer, -the victims of this strange complaint are prostrated by what outwardly appears to be a severe cold. or influenza attack

German scientists claim to have proved a connection between this lisease and the pollen coming from the hay. A tablespontal of Dr. Lamplough's Pyretic, placed in a deep tumbler, a teaspoonful of Sweet Spirits of Nitre added, the glass then gradually filled up with water and drunk while effecvescing will give relief. The dose repeated, from time to time, through the day. But the simplest and in many cases the most certain remedy, is the use for a day or two of strong Scotch smift. " It will never cure me." Well, try it."

THE EYES.

We kness of sight, very prevalent amongst youths whose en ployment as jewellers &c necessitates a very severe strain spon the eyes - the use of the blowpipe, &c., can only be centrated by giving up the occupation and strenghtening the eves by frequent bathing in cold water with a large sponge, some tilly at night taking one that as little writing is done the gas ight as possible and that the light is fairly behind or when obliged thus to work by gaslight

When more powerful remedies are needed the following eyenatic will be of use

But as constitutions and conditions vary so greatly, it is well to try various remedies, until you hit upon one that and suit your case.

In conclusion the following excellent Eve Water -

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- 4) Rose Witte 4 supers

in at with warm water half and half. Dip once or twice a day with with execution or three times Need not and put by Wile do to two or three days.

CHAPTER XXIII.

THE SABBATH SCHOOL.

HINTS ON SABBATH SCHOOL TEACHING -THE UNKIND FEACHER, -A POOR BOY AND HIS DIFFICULTIES

HE experience of the last ninety years has so fully proved what a great and lasting blessing our English Sunday Schools have been to our Country, America, and our Colonies, that it would be wearisome to repeat an off-told tale. I propose merely to give a few hints to the young Teache, who feels the desire to give his assistance in the Sunday School.

It brings Youths of the Upper Class into kindly interest, and sympathy, with Youths of the Working Class giving them the opportunity of employing the advantages and privileges God has bestowed upon them for the benefit of others.

The Routine of various Schools of course differs considerably, as do the Sects of the Congregations to which they belong, but in all Schools certain titles will apply, in all, the Characters of boys and young men are pretty much the same, in all, there is the same mixture of good and bad, and though they may differ upon various minor points of practice and doctrine, the object of every Sabbath School is the same.

CHRISTIANITY WITHOUT CHRIST.

One Sect,—we can hardly say of Christian "Believers," seeing that their peculiar tenets are precisely in opposition to "Belief" in the Divinity of its great Head and Teacher, alone forms an exception to this rule. Difficult though it is to obtain a definite and clear explanation of their views.

for the tenets and doctrines of the Sect seem not clearly defined, nor arbitrary, but left in a great degree to individual belief and practice; still, if the doctrine hold by the Unitarians be what the name implies, and the teaching in their sunday Schools be true and consistent with it such Schools must form the exception to all others. They form the exception, because let the position views of other seets be what they may whether of Dissenters or of the Established Clarch, whether Roman Catholics or the treek Church, — It wever mistaken may their views on minor points appear

to be to their Christian friends, yet in the one great and fundamental destrine of Christianity they all alike agree—that of the Divinity, and Almighty power, of our Saviour Jesus Christ. Io exalt Him, consistent with the will of our Heavenly Father, also has "committed all judgment" to Him, and has placed dl things under His feet, "that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lotd" is after all the test principle of our Christian Religion, at I the one great object of all religious teaching, both in the Pupit and the Sunday School. The Unitarians, the world over are ever found to be amongst the most intelligent, the most moral, and most useful of mankind in secular matters, but they are not beforeers in the Divinity of Jesus Christ.

The end and ann of all true Christian teaching is to lead the hum in soul to Christ, without Whom no man can approach unto God, and through Whose Divine aid and intercession, and Atonement for sin we can illow hope for Salvattos.

What remnant, then, of true Christianity remains in that Doctrine which denies the union, once existing upon Earth, of a Perfect Man, and yet a Divine Master, and which limiting His being to that of a Perfect Teacher alone, absolutely denies Him as our usen, and glorified, and Divine Lord, Who is now at the right hand of God? What is that "Christianity" which requires no Atonement, no Divine Saviour, no Redeemer?

No one presumes to deny, for a moment, that there can be 'Morahty without Christ,' there can be, sunquestionably. We see it constantly. What the Believer asserts, firmly, and boldly, is that there may be Morahty, but there cannot be 'Salt atton without Unist.''. Call it "narrow," "dogna."

"creed" any term you like, the solemn truth temains, that Christ was Divine, was "very God," and that our subsation entitely rests upon the shedding of that Divine

In fact, to the Christian Believer, the entire Bible, from trensis to the Revelations through all its types, the airly's blood sprinkled on the cloor post causing the dread leath angel to "Pass over" that house, the offering up of facic and the endiess sacrifices of innocent animals for the ms of Mankind, all shadow forth the one Great Sacrifice and Atonement, for all Men, of our Divine Lord, "Jesus Christ!

GETTING INTO A PURE ATMOSPHERE

On crossing the threshold of our Sabbath Schools, you withe a purer air! The atmosphere is changed! Why? Pecause where there is prayer, and piety, God is there! You are believe you the sneers, buffoonry, vile language, vile

principles and dension of evil Companions, and Writers who been square Piety they probably will never possess theoretics who term Piety in a Youth towards his Maker "can" — and call ill those who do not choose to follow their hopeless, prayetless, worthless, miserable lives, "hypocrites"

In the Sunday School, you will hear a very different tale? You will learn that instead of being "Pecksnits," "Chadban is and "Stiggins,"—Christians, Pious Religious people—the world over, —are, as our Blessed Lord tells us—the very "Salt of the Earth," the "Light of the World" Man x 175-15)—the only Class of His creatures whom the Supreme views with entire love, and approval—and for whom alone future, and en fless Glories are prepared. That there is no sight on this fallen earth so lovely, none so pleasing to Almighty God, none so honoured by thrist, none so delightful in the sight of his biture companions—the Holy Angels, than that of a Youth who is "rich towards his God."

I spoke once before of " a moral atmosphere " it is a difficult expression to explain although one which seems best to meet the case. In saying that there is a "moral atmosphere" for good over all in a Sabbath School, I mean that every association connected with it bears a good and worthy impression on the mind, The good, well meaning Youths you will meet with there—the precious words of the Saviour of mankind teed again and again with the Boys whom you teach the early intelagence and regard of your Scholars, turned to what is true, and good by your efforts, all tend to carry with them a blessing to your own heart and soul! If the nature of your employment , emits of it, by moderately late hours on Saturday evening let me suggest to all my young readers this employment. How many a youth could speak of delightful hours in preparing for or attending at, the Sabbath School! The self-dencit of young men in this point of Sunday School teaching is sometimes very beautiful, and it does not lose its restart 1

Strange indeed if it were not so! Strange, indeed, if Satar and to be cling on have alone true happiness to offer and to be show! Strange indeed, if He who holds this world in the hollow of His hand. Whose are all things both in heaven and in march, and Whose are all things both in heaven and in march, and Who assures us that a "cup of cold water given to His sike" cannot pass unnoticed will not bestow one blessage upon His youthful and sincere follower, who, Sunday after Sightly tries to plend His holy cause! I have reason to below that after long a Sunday School has been the turning point in the life of many young men. It has produced a habit of the field and bus of mind which will last through life.

A lew hints are given to those who feel willing to try the plan for themselves, and to give their valuable and everneeded assistance in Sunday School teaching.

JESUS CHRIST DIVINE.

But, start with the conviction that the entire aim and meaning of the Bille is to prove to all Mankind that all Morahty, - however good for this world, is not effectual for Salvation, -that " without the shedding of Blood there is no remission of sins!"

The mere shedding of the blood of a mere Man, however great a Prophet, and however perfect a Human Being, he might have been, would have availed no more to secure the Redemption and Salvation of Mankind, than would the blood of heiters and rams. It would have been nothing whatever, utterly useless, merely one more added to the noble Band of Martyrs.

No. The true Christian's only hope of Salvation for himself and for Mankind is, that Jesus Christ was "very God" as well as Man. A stupendous Mystery doubtless,—but one long forefold. There never yet lived a true Follower of Christ who did not fully believe it. It is the precious, Divine. Blood of God Himself, in the Person of our Human, and yet Divine, Saviour, which alone can redeem us! Nothing else gives the true Christian any hope, any confidence.

Our triends the Unitarians, (always supposing them to deny the Divinity of Christ, as their name implies), suseful a minuble, tellow-citizens, though they are, respected by us all sate, after all is said and done, only men for this World.

How are the men to line with, not to die with !

or any satisfaction!

It is easy to talk of a 'kind Heavenly Father,' and to compute up for ourselves a God of our own devising, -certainly not the God of the Scriptures. It is easy, under a "strong delasion" then to enter the Ferry boat of "one Vain Hoje, a Ferryman," dragging with us our "Morality," our good Werks our superior Intellect, and our "Larger Hope," but al. the time unsprinkled by the precious Blood of Christ, and thus despising the priceless gift of God to Mankind.

Unless Almighty God has placed a False Book in the hands of Minkard and our Blessed I ord has wilfully led Believers astray for high 2,000 years. that Ferry Bout, and its contents.

Morality," without the "Blood of Christ,"—shall never reach the Heavenly shore and the victims of their own tribe and rejection of their baylour's blood, shall have to face Eternity, unchanged, unsaved, and unredeemed! "I do

not believe a word of it!" Perhaps so, but you will have to believe it one day, perhaps too late! Your unbelief does not alter the Truth of God's Word.

"For we know that no man is justified by the works of the law, but by the faith of Jesus Christ; for by the works of the law shall no flesh be justified "—Galatians it, to.

I allude to this point on account of the excellent system as regards secular education carried on in the Unitarian schools, and because it naturally leads to the question, so often raised, as to the propriety of anyone undertaking the post of teacher who has not, at some time of his life, been himself deeply impressed with religious truth, has consciously given himself to God as a follower of His Son, and has already himself experienced the beginning of that great change in his heart and mind, which is to grow brighter and brighter to the perfect day, called "conversion"

But the distinction between teaching the greatest and most fatal error ever conceived by man, mainely, that we can personally, by care and education, effect this great change for ourselves, without applying to, for believing in, a Divine saviour),—and a mere lack of vivid religious feeling and power-

ful impressions towards picty, must be obvious

I would not, therefore have any discouraged from taking part in a Work which tends so much to produce and foster. feelings of Piety, and which proves, even under imperfect teachers, an unquestionable blessing to the young of the poorer classes. It must ever be borne in mind that he who is most diffident of his powers and attainments, in good, is frequently the most likely to succeed, and, though he may not venture on the highest points of religious instruction, his cheerful, kindly presence in our Sunday Schools, would be missed by all. A few remarks pleasantly made, -the deep lessons taught in the Bible, though it may be simply read with a class of boys, all have their good effect, and before long a deeper and more prayerful interest in the class, will gradually but surely be felt. And though a life of early drudgery too. often deprives them of much of the freshness, the brightness, and intelligence of boyhood, you will find, in many cases, much in them which merits your aftertion

You cannot meet, Sunday after Sunday, with these boys (who, in many cases, depend upon you for all the religious instruction—the lessons and petsiasives to all that is good, they will have during this period of their lives, pethageall they will ever receiver—you cannot receive those presents, wrought (sometimes beautifully, too by themselves, according to whatever their branch of trade may be, by which they

wish to express, in the best way which lies in their power, their grateful sense of your good-will, and your desires to benefit and aid them, --you cannot notice the gentle, earnest interest taken by here one and there another in the things which may one day lead them to a Heavenly home, -without desiring for a higher power than you possess, for a deeper wisdom than your own, without longing for the assistance of that Saviour, Who, you hope, may one day welcome you, and them, into a better and a brighter World!

IMPERTURBABLE GOOD TEMPER.

There is, however, one natural or acquired gift which is resential to every person who wishes to engage in the Sundayschool -namely, that of a temper which nathing can disturb or cuffle, and a good human which is never lost, even when employing authority to secure order and proper conduct.

You have little idea what some of these boys have to go through during the week! Drunken Fathers or Mothers, or companions in the Workshop! Resolve never to say a cross word, God helping you, in the Sabbath School' The

Muster is near '

I have known a boy of fourteen work from six in the morning till nine at night, and when business pressed, three nights in a week, also in a cellar, grinding swords, about the most

unhealthy employment possible.

Laken to the workshop when mere children, with long hours of monotonous toil, with no opportunities for selfimprovement, how can we wonder at mattention, weariness, and indifference in a Sunday School class when there is wanting a the sant good-humoured, and forbearing spirit on the

that of the teacher?

It is really a matter of surprise that, in spite of all these disadvantages, our classes are so well attended as they are and his heart must, indeed, be a hard one who, wrapped up in his own self-esteem and pride, does not ling to ten ler the Sunday School an object of hking rather than of fear, to his a holars. The position the teacher holds is so important a one that all little feelings of personal annovance must give way before the resolve to do his utin st for the class committed to his charge

It is a good plan at the end of School to let your scholars is they pass out shake your hand. For twenty years the Writer never unitted this. It was so important a matter that a boy forgetting to do so would come running back,

enting to go through the concluding form

The only exception I would make to any wishing to accept the post of teacher (of course ounting any one living in the habitual practice of known sin) is where there is felt to be a natural irritability of temper. Whatever may be your aptitude in other respects, this is a fatal obstacle, and one which you should completely conquer before you accept such a post. The School is not a place in which you can safely learn the needful lesson. It would be most unjust to the scholars, however beneficial to yourself might be the gradual improvement in your character in this respect, for your conduct, in the meantime might inflict an injury upon a boy, for which nothing could afterwards compensate.

To illustrate my meaning. I give an extract from the late excellent Mr. John Askworth, it is a case in point. He mentions that during a walk he met by accident a handsome youth, with a fine, intelligent face, but evidently in failing health, and, as it proved from conversation with him, dving from consumption. He had lost both his parents while young, and was an only child, his health was not sufficiently good to enable him to make hunself a home, so that since the aged relative whom he had lived with had died, the poor fellow had lived a very lonely life, and had been lately unable to

unfitting him for work in the Cotton Mills

A LANCASHIRE STORY JOHN ASHWORTH

obtain even the proper necessaries of life, his declining health

Speaking of some years before, when a boy, this youth said. "The happiest period of my life was spent in the Sunday School.

My Mother was then alive, and she was very anxious that I should early have impressions towards Religion. She regularly attended the Church and had a great regard for the Sabbath day. She would read to me stories from good books, and many times prayed with me when Father was not at home, for he was a drunken man. I well remember the night she died. I kneeled beside her bed, and she entreated the Lord to save me from the snares and temptations so destructive to the young. With her dying breath she asked me to promise never to leave the sunday School, nor to neglect reading the Bible.

"I promised all she wished, for my father an intemperate man, had died of brain fever six months before. I was but young and my heart was breaking at the thoughts of losing her also. From my heart I intended to perform what I had promised. For four years I did so, for I daily read out.

of Mother's Bible, and was regular at the Sunday School, and

often prayed that I might meet Mother in Heaven.

"But one fatal Sunday a terrible misfortune befel me! The teacher of our class was a very young man, very proud, and for the smallest offence he would strike our heads. was telling the boy next to me which verse he had to read, when the young teacher struck me with the Bilde which he held in his hand, its edge striking my forehead. In a moment he was sprawling on the floor, and in a few minutes more I was in the hands of the Superintendent, being dragged up to the desk, exposed to the whole school, and in ten minutes afterwards was publicly expeded. I was turned out of the door, and my cap was thrown after me into the street, and though the blood was running down my face from the force of the blow, I received not the slightest pity, and was thus disgraced and branded by having been known 'to have been turned out of the school. I went from the school sadly to my mother's grave, and, seeing no one near, I laid down on the

cold flagstone.

"Oh' I wish some kind friend had then taken me by the hand and led me back to the School. I would have done anything to have been once again in my place, for the sake of the promise I had made my mother. I sat sorrowfully there till it was dark and then, with aching head and heart, plodded my way home. I had no one to feel for me, for my grandmother was now very feeble, and too old to care much about me. I wished to go to some other school, but teared that they would have heard of my conduct, and would object to take me in, or, if they did, that it would be always recorded against me. My Sundays, once so pleasant, were now barily spent. I soon became much changed in feeling and lorgot to read my Bible, and I got into the habit of going to rest without saying my prayers. About this time I met the young Teacher who had struck me, he held out his hand, vislang to be friendly, and invited me back to the school. Would that he had done so six months before, for I felt now very indifferent about it, and was proud in showing that I was naterendent of it, and that my desire to return was gone. I therefore merely said that, as my grandmother was now dead, I was removing to Burnley, where I expected to be able to get better wages. He expressed his regret at having struck me, and said that ' he feared he had been the cause of my leaving the School. This softened me a little but a week after I removed to Burnley, and for six years have led a very wild and dissipated life"



THE UNKIND TEACHER

" About this time I met the young Teacher who had struck me," Page 245

He confessed that his excesses were the cause of his failing health—and he felt that he kept sinking both in body, mind, and circumstances

THE KIND, PATIENT TEACHER

I give the anecdote in full—omitting the peaceful death or the poor young man who was attended in his last moments by the kind and real triend he had, at length, found in good Mr. Aslaworth, without any wish to exaggerate, indeed, I would rather hope that in this case we only hear one side of the story, and that something may be said in extenuation of the leacher's conduct. Some boys can, unquestionably, assume a manner and temper which require the utmost efforts to bear with perfect commess and good temper, and in spite of all the boy's indifference and designed mattention and rudeness, to

feel still for him as a Teacher should feel is a somewhat difficult A calm manner, and a natural firmness of character, and the respect these qualities involuntarily command, must vary in degree in different teachers, but placing the most restless by your side, stopping quietly till the boy who is talking in the class is silent, or a playful remark, which, though it tells against him, creates for from di-feeling towards you on the part of the boy, and secures your object, kindly patience in cases of losing the place, mattention, &c., will secure not only that perfect obedience which harshness may ful to of tain, but will create an evident desire to avoid (as much as the natural thoughtlessness of boys can giving you any trouble or extra work. Some boys, of a kindly and gentle sature sometimes feel more pain at the neglect and behaviour of others towards the Teacher than the latter accustomed to it by long experience) feels himself. You will notice it in many little things they do to save the Teacher trouble. In the worst cases, when great provocation is offered by wilful mattention and rudeness, surely nothing is gained by showing the sightest attitation, but merely quickly desiring the offender to leave the room " will secure in all cases that strict authority over the class, upon which success as a Teacher undoubtedly so greatly depends. There will not be found one in ten whom a few gentle words of expostulation afterwards with a word or two of aftertion will not soften, by appealing to his sense and good feeling and very frequently such lads will be found to be more thoughtless than wicked, and may, in the end, prove the best in the class. The Writer taught a class of 40 youths between 14 to 10 and in 20 years, never met with a single case of rudeness to himself.

Of course the boy's remedy in the case given, instead of weeken, the teacher, should have been to have gone quietly to the Superintendent and asked to be placed under another teacher or else he must leave the school, but such self-commutal on the part of a mere boy is too much to expect

When we consider that being a member of such a school is in some localities a recommendation and assistance to. Youth in business life, the injury inflitted by a public expulsion is very great—but the loss to the boy of what formed has prote tion in good, may be, as shown by the story, infinite! I am not aware that the leacher is still living, and may, therefore, say that I never met with an instance of the habit of stilking—and though the system in some schools in Lancashire ay probably be more rough than that which I have had specietic of still if the Teacher had been aware of the friends position of the boy, and of his promise to his mother.

which a little kindly interest would surely have elicited—if he had considered the loss which the boy must suffer from the expulsion, and yet had allowed six months to elapse without taking a step towards a reconciliation, his conduct appears incredible. such a person cannot have realised his position in God's sight, and was totally insuited for the post of Sunday School Teacher, while the neglect of his fellow-teachers, if they knew of the circumstance, and did not suggest to the Superintendent their desire to place the class in more suitable hands, was almost as much so '—I merely cite the story as an instance of the fatal effects of a young man occupying the position of a teacher who was evidently entirely unsuited for the position by this fatal defect of temper.

The talent of a reacher is put to the test by the power he has of imparting a real interest to the scholars, not so much a passing interest in one particular lesson, but a real interest in

attending the class

The surest sign of confidence in the teacher will be given in gentle enquiries made to him, in points a boy fails to understand for he must be very sure of a kind and ready reply before he thus ventures to speak on subjects on which, when really felt, there is generally great diffidence on the part of a boy. However little the apparent success of a teacher may be, every now and then these cases will occur, often in those from whom they were least expected.

To expect much apparent result at first is inwise, although the aim should be definite, and some return expected. The duty of teaching in a Sunday School should be taken up with the intention of following it, if other duties as important do

not hinder it, through life

It may take years to convey much lasting instruction to those whose minds have been greatly neglected at any doubt is felt of this, let a few questions be put on the lesson or address just given, and the boy quietly asked if he can fell what is meant, and though, probably, the lesson was a good and clear one, and had been repeated times without number, he will most likely honestly confess he cannot. The words, - their sounds, are tamiliar to the ear, but the difficulty is to impress an intelligent meaning on the mind. None but those who have been in the habit of thus testing the intelligent understanding with which their scholars have listened to them will feel how great a difficulty this really is ! In the usual routine of the Sunday School, after the portion of Scripture has been laboriously read together, and the lesson or address given. slightly attended to and imperfectly understood, the scholars have to plunge, for another week, into the business of daily life,- its daties, its trials its temptations,

Some of the best attenders of the Sunday School will be often found to be the most slow in apprehension, such will attend for years, and their advancement may not be very perceptible, but the habitual practice of punctually attending such a school is in itself a great advantage, and is a sign that though progress may be slow, an interest is surely telt cases will prove in the end generally far more satisfactory than those in which the scholar may possess much greater advantages of mind and person, may be far more bright and intelligent, but unstable and vain. The reason, probably, is that the quick and sensitive disposition feels sooner that retigion is teksome to every unrenewed heart. Do what you will provide stones, pictures, interesting lessons, still there will come a time when the uneasiness, and unhappiness, of the unsanctified heart will be felt by every youth you teach ! such an one must either cease to listen, and throw off all thought or else teel that the restraints of Conscience are now a burden until his heart is given to God.

Tell such a youth that God is all-mighty and all-wise, and can protect and aid him, he knows that this wisdom may count up his sins, and this power may bring him to judgment.

Every intelligent, thoughtful boy has this feeling. Having no clear idea of real piety, he fears that the restraints of conscience—which, even now, he feels interfere with some of his leasure—will only be increased by Religion, and that every addition to Piety is another addition to Gloom.

Is it any wonder that there is naturally an aversion in the mind of the Youth or the Man to Religion when viewed in this manner. This is often not lessened by the way in

which piety is sometimes presented to them

It is in your power, by cheerful kindness and patience very much to overcome these prejudices. They see in you nothing to rerel, nothing to cause gloom. They feel and boys have a quick sense to perceive it: that you sincerely desire their good, and long to secure their best interests, and, at once made of their repugnance vanishes. In your position as leacher there is one point you must carefully guard against, taked exhabiting in word or deed the slightest partiality in regard to points of nare worldly fortune or a titural ionial lifty. You will find this at first, probably difficult, and you cannot be expected to possess that command of feeling and manner who has seen in older teachers. The more stupid, rude neglicited and poor a boy is, the kinder you ought to be to him Dear. Reader, without resolute sed-demal nothing can be done?

A GOOD TLACHER MUST BE IMPARTIAL.

You insensibly desire to obtain the most intelligent and respectable scholars—the decent, well-dressed, pleasing boys—and are tempted to think slightingly of a boy, however well he may attend, who is evidently very poor—You cannot

avoid making a distinction between good and bad

It is but right that such a teeling should be shown, but the following extract will serve to show how unjarr, how unjust is any conduct which makes a distinction between the poor and ill-taight boy in a Sunday School and one whose circumstances happen to be better. The distinction is made soon enough in the world cold, selfish, and interested as it will ever be. We mark it at the School, at the College, in Society the World over. It has pressed down many a noble heart, and extinguished fond hopes, once buoyant and strong. It has transpled upon and thwarted the tendenest and sweetest of earthly affections. Let it not penetrate even to the Satibath School, and cause your heart to beat less warmty towards one whose let though now a poor and lonely one, may one day when this earth, with all its interests, shall have for ever passed away, prove a glorious one in a new and eternal sphere.

A LANCASHIRE STORY A POOR BOY.

NOTE It is believed that this anecdote by the late Mr. John

Ashworth, is a truthful account of his own early life.

"One hot summer's day a poor woman was toiling up the hill called." Fletcher's Round," with a flannel 'piece, on her back. A little boy was walking by her side. On reaching the 'Milkstone,' she hid down her heavy burden, and leaning the 'piece,' against it for support, she wiped her face with her agron. With a look of aftertion, the boy gazed up into the face of his mother, and said, 'Mother when I get a little bigger you shall never carry another. "piece,' On that day the painful truth first flashed upon the mind of that little boy that he was the poor child of poor parents, the young son of a toling, but kind and aftectionate, in other.

"And as he grew stronger he redeemed his promise, and carrier pieces" ip 'Fletcher's Round' on to the warehouse at Spirth, without resting at the 'Milkstone,' for his love to

his mother was deep and lasting "

Speaking of his after life, this hoy describes his first going to Suralay School. His "poor Mother did all she could to both her children, but she could not procure sufficient clothes for her boy, for her Husband was a drunken, heipless man.

they had by degrees become very, very poor, and my clothes were not fit to be seen

"My little heart sank within me in bitter sorrow. I looked in my Mother's tace, but when I saw the tears in her eyes, I checked myself, and said, 'Don't mind, mother, we shall be better off some day'. I took my place in the third bible class, among boys much better dressed than myself, aho did not like to sit by me on that account. I well remember the place where I sat that day how I put my bare feet under the form to prevent my proud class-mates from treading on them.' But the feeling that I was so poor came upon me very sitly.' As I saw, however, my mother afterwards in the ciery smile at me, and seem pleased to see her boy with the fest. I similed in return, and hoped for better days. Our bracher was young, but gentle in manner, and took pains to teach us.

It was the custom of our Sunday School to give the boy shows first in the class a ticket. These tickets were collected on h year, and the boy having the largest number had the most wast'e prize presented to him. At the distribution of prizes, the Teachers, Scholars, Parents, and Members of the Constegation and their friends, would come to witness it. This tear I had just one more ticket than any other boy in the bool and, in consequence, I was entitled to the highest prize! But I was very unhappy, because I had no shoes for I was not denough to gain much through the week. I think my Teacher have helped me, but I did not like to ask him. How-"ser I said to Mother the evening before, as gently as I could, De you think you could get me some shoes. Mother for 1 morrow? I shall have to go up to the platform for the have and I shall be ashamed to go with bare feet. My Her was mending my Father's clothes when I spoke to her She made no answer for a moment, but put her hand " her breast for a moment as if in pain "

Note Oh! Reader! that Cursed Drink traffic! It meets us everywhere! It has broken many a loving heart! Do your little to oppose it whenever you can!

A DRUNKARD FOR A FATHER

I had struck upon the train of her thoughts at the moment, she was taken unawares, for she said, 'I know it, my child,' to as I saw the said tears trickling down her cheek, how I repented having spoken

Nothing as I grew older astonished me more than her

the trials and temptations she had constantly to endure would have caused thousands to sit down in helpless sorrow but she was often in prayer, and God fulfilled His promise

in helping her to bear her troubles.

" 'I know it, my child,' she said, at length, 'I was out all day trying to borrow a trifle. I have done all I could to send you there decent. I have tried to borrow two or three shillings from the Publican's wife, where your Father takes much of his earnings, but she scorned me, and refused to lend it me! I have been to several of our neighbours to ask them to lend it me, but our well-known poverty seems to stop all help! God knows it is a hard lot in this world to be a Drunkard's wife, or a Drunkard's child, a hard lot to what 1 once thought would be mine, and for some time the poor thing said not a word, -silently brushing away her tears 'I do not wish, inv child, to say one word against your Father,' she continued. I believe you have never heard me speak of it before this, and I hope none of my children ever will do so, for he is your father. I often pray that God will keep me from murmuring, and that we may have His guardian care. And I trust that God will yet bless us, John, and that we shall see happier days."

"Dear Mother, I well remember one of her prayers. It being the Wake at Rochdale, I had risen early to have a long play-day. I thought no one had risen, but heard a slight noise in her room." I sat down on the step as I passed the door, and listened. My mother was praying in a low voice, and I overheard her say, "Lord, bless John and keep him from bad company, and make him a good and useful man." Her words went to my young heart! I never torgot

them 1

"That evening I tried all I could to borrow a shilling or two. I went two miles to a kind relative of ours, and stood long in the cold, wet night till be returned. He only said when he heard my request." Tell your Mother, boy, that when the money is paid I lent your Father some time ago I will talk about lending more." My Mother saw by my face that I had got no money; our looks met, but little was said, and I went quietly to bed. The following day I washed myself very clean again and again, for I resolved that my feet should be at least perfectly clean. I sat in a corner. Books and Penknives, Inkstands, &c., and a small Writing Desk were on the table. At length, my name was called out for the First Prize, and I was invited to the Platform amidst a loud clapping of hands." I rose from my corner, and threading my way through the people. I walked blushingly on to the Platform and received.

the Prize, with kind words from the Chairman, amidst repeated clapping of the audience. But I felt very sad, because I thought some of the boys sneered at my poverty, and when I got back to my corner, I sat down and cried like a child, because I was such a poor, poor boy."

Note—And did the Faithful God answer those prayers? Certuinly He did! The Boy was Mr. John Ashworth, whom God greatly blessed as an Evangelist in the Lancashire Dis-

trict

The boy never left the Sunday School, at proved a blessing to him in every way. he tose at length even to be Super-intendent.

He mentions that the twelve boys who composed his class at the Sunday School had agreed together never to leave, promising each other that they would as they grew up, work conjointly in the School as long as they lived. Only two out of the twelve kept their resolve, and only these two have prospered in life. Five of the others have now died the Drunkard's death!

I give the anecdote to show how many are the difficulties a poor boy meets with. Surrounded by friends desiring your best interests—placed from boyhood far above want, with every wish supplied almost before felt, von have reason as a sanday School teacher; to guard against feeling partiality twinds the most respectable and well-clad scholars. Would you not in the case described be willing for once to overcome all such feelings, and, instead of coldness and indifference, surely you would prevent the others from annoving him, by seating him by yourself, and, by your kindness, show to the poor bay that POVERTY IS NOT A CRIME which is to bring on him the dishke of all, and that he may always count upon your love?

BOOKS, PICTURES, FOR THE SUNDAY SCHOOL.

The Library of the Sunday School, if well-selected, is a powerful means of increasing the intelligence of your scholars you should have a few Catalogues printed, which may be sold to the lads, or exchanged for their reward tickets, that they may place on the library tickets the numbers of any books they may wish for. You should also mark for them on their catalogues, the Books which you know by experience will interest and be useful to them. The routine differs in different shouls. In some, the library tickets are only given to boys who have come at least eight sundays during the quarter. Several numbers should be given on the back, in case the book wanted should be in use.

In many a proud Youth or Man a verbal reproof -however gentle, for a besetting sin too often causes a wounded vanity and pride, but when the pages of a good book speak, this pride is not aroused, and the Considence can speak because

the Passions are not aroused to drown its voice.

A boy looks forward with pleasure to receiving a new book, the prospect of gratification to be derived from reading something new is cheering, and curiosity is awakened as to the book which he will receive. Pity that it is doomed so often to be disappointed for though the Library I had some experience in is probably tairly good as a Library for a large sunday school it was too much as usual composed of the odd books of old libraries and institutes, and contained books quite useless for such a School. You should do your part in seeing that books are yearly added to the library, it possible. Why expect others to be able to read Books you cannot read yourself?

It you like the present Book write for one, it you will and see it placed in your School Library. It was to the Sunday School that this Book owes its existence, and it is right that it

should be thus placed.

MAKE BIBLE READING PLEASANT.

Above all else—it you are a wise Sunday School Teacher of a Jumor Class, commence, at once, making a collection of all good illustrations of Bible Scenes, Eastern Customs, &c., you can meet with Never miss a good Picture. They are most difficult to obtain. Buy the Periodical, or Book, you notice it in and out them boldly out. Do not begrudge God and Christ's service anything. Never hesitate for a moment. having decided for Christ, do what you can do well. All will come back to you! All full measure and pressed down?

Then you can select from your collection any Pictures which bear upon the morning's Lesson or Reading, and let the Boy next you have it quietly to look at, and then pass on to the next, till it has gone the round. The Reading goes on undisturbed, while the attention is attracted by

the picture to the subject

The quick eye takes in, in a mament from a good Picture, what the stubborn or careless, ear may refuse to listen to

Perhaps in no department of art have more teeble efforts been made than in attempting to portray Bible Scenes in a rational and attractive manner—never, therefore, miss a good picture. All this adds to the interest and pleasure in

attending a Sunday School class, disarming a Boy's preindice against Religion, and giving a liking for the Bible, which may influence his entire after life.

Years after leaving the Sunday School a Man, who had attended the Class as a Youth, has said to the Writer, "Ah! Sir! those were the best hours we ever spent in our lives!"

In addition to the usual lessons of the Class, you may afford much interest by giving those boys who are equal to the task a few questions written on cheap, common paper, under which they may write out the texts which will answer them. Some Scripture questions will be found in another chapter, but, as they were hurriedly written down, you will doubtless be able to improve upon them. Such occupation serves for employment during a vacant hour on the Sunday, and insensibly overcomes the distribute to the Bibble so often formed by those who have never found out the interest there is to be derived from its careful perusal.

In regard to the portions of Scripture selected to form the lesson for the Sunday, although I am aware that difference of opinion may be entertained on this point, I cannot recommend you to read the whole of even the New Testament—or even the whole of a chapter—without regard to the understanding and are with of the boys you wish to benefit

Avoid DIFFICULT CHAPTERS.

But even here the same discretion is serviceable in choose a portions of a Chapter—some parts will often apply very teautifully to the youthful hearers, and should be chosen, allo'e the more obscure may be omitted.

It is of the last importance to render the less me as dear and "cas ret as possible, the time allowed being so limited to he sing the lesson, you must, however, decide for yourself. I have heard of a teacher who, considering the whole Bible such to be read, went through the whole Bible, from Genesis to Reselation, including the chapters of genealogical descent.

Leviticus, Deuteronomy, Ezekiel, Solomon's Song, Nahum, Habbakuk and then began again! I should not have cared

to have been in his Class

After teading some portions of the New Testament, they should be compared with parallel passages in the Old Testament to shew the connection between the Old and the New Testament, and the authority with which the latter is invested by our Ford Himself. In this way the 41st and 42nd verses of Matthew xii may be compared with Jonah, the 24th verse of Matthew xii with Genesis xix, and, in connection with H. Samuel xii, 25th verse, and H. Samuel xii, 7th verse, the 51st Psalm should be read, otherwise the abrupt and condensed account in the Old Testament does not afford any idea of the depth of feeling and sorrow felt and expressed by David. You will be able to find many other instances.

After reading the portion in the New Testament, choose one also in the Old Testament, passing the remainder of the allotted time in reading a well-chosen portion of its beautiful Stories. This adds variety to the Sunday School routine. The plan of one fixed lesson for the whole school prevents individuality on the part of good teachers, such are best left.

to their own plans.

YOU SHOULD VISIT THEIR HOMES

On the subject of Visiting the Scholars I will say but little its effect is evident, for a time, at least, in improved attendance.

Where great neglect has to be acknowledged in this parucular, you will do well to recollect that aithough it is not a point I would care to overstrain. It is, nevertheless, possible that amongst the number of boys who attend the School, hereone and there another, may be called away in their early years. When a Scholar has been absent several Sundays, this thought should merte you to occasional visits, or, if you prefer it, appoint some of the boys to visit and report to you You can I think, teel what it would be if, on introducing yourself to the Mother of one of your Boys as his fearher, you were to hear from her the reason of his absence for many Sundays past, and listen to her sorrowful account of his Death. how he became worse, and was very much alarmed at the thought talked as he naturally would do, of the Sungay School and longed for the Teacher he used to have to come to see him, and perhaps to pray with him, then how he had got her to read the Bible to him no small task to the poor woman—then how he became very ill, and at length seemed

resigned to die. Do not let such an one have reason to say. The former Teacher took a great deal of interest in me, and was at great pains to make us understand everything, and after the lesson, or during it, he would sometimes speak so earnestly to us as to how we ought to live and to pray to God. I am sorry now I ever gave him trouble, and so were the others when he was gone. The Sunday School teacher we have now has never been to see me, and would hardly know me after this illness? and he might not like to come, for he used just to have little interest in us."

The above is only an imaginary case. The Mother would not reveal all so candidly to the Teacher, but the thought that such a thing might happen should incite you to do your utmost to be faithful to Him whom you desire to serve. Surely in the Sabbath School class pride and indifference may for once be dropped, do not tear the moistened eye and trembling to teacher which you cannot at all times prevent in speaking of God's love to those who seek Him. Who can be so out of place in the mass, or in the bilbit as a cold an Endifferent Teacher?

Occasional tea parties provided for your class will prove useful, and well worth the trifling expense and trouble, on account of the increased familiarity which they afford, not only amorgst the scholars towards each other but also towards so at and they will in consequence feel more interest in the class. But do not lower the Sabbath School by offering Prizes, free Tea Parties. &c., more than you can possibly avoid. It is a poor affair to have recourse to bribery. It is not needed

Meetings for Conversation Reading Quiet Games, &c., enc. a Month, are of great service, the boys will attend if they are the left testing

It you would, however, know the true secret of success a Surlay School Teacher it is this a loving, earnest, and prayerful spirit, you feel yourself that all must at last ment upon this. No words of mire are needful to remind the law very dependent these boys are upon you for their last and electrical interests, how little there is often done for them it bears.

We can not try to be furthful to the trust commuted to the Your prayers in their behalf and your own, will be the forzotten or go unrevarded by Him who once appealed to the Descripte who loved Him perhaps more ardently them a votter and made the proof of that love he in the fullniment of the community. Freed My Lambs (**)

"Simon, Son of Jonas, lovest thou Me?"

He saith unto him the third time. Simon Son of Jonas, lovest

An I Peter was greezed because He said unto him the flora time. I ovest thon Me. And he said auto Hirr Lord? Then kn west all trangs. Thou his west that I love Thee! Jesus saith unto him. Feed my

Dear Reader, the Blessed God, may see in you Intellect, Power, Time, Opportunity, which, properly cultivated, and devoted to the Saviour's cause, may, with His aid, lead many a Soul to his Saviour and his God! And your Lord comes to you, in your position as a Teacher, with the self-same words, "Lovest thou Me ? " " Around you is a sinful, and a dying World, and precious souls whom you, with My aid, -may influence, are passing into Eternity unsaved, Will you

be Mine?" Try then to be faithful to His call!

These boys come to you, in many cases, with much of the early innocence and gentle docility of boyhood, before they are exposed to those temptations they must experience when a few years older, you have now an opportunity of leading them to a nobler and better life, which may enable them to resist the temptations which must shortly be thems. You can make the Sabbath School of infinite use to them, you can encourage them to acquire the habit of placing savings in the school fund, which would otherwise be often spent worse than You can expand and improve their minds, by use cody providing them with the best books the library affords, and the influence of a good and clever book is frequently felt through a life time

Much that is foolish, and much that 's vulgar, in the intecourse between children, arises from the nit of the mind. They have no ideas - nothing to talk about Not so when such Books are taken Home; the conversation amongst boys is soon perceived to be more refined, more intelligent, and the intercourse between the Parents and Children is gradually softened, becomes more gentle; coarse language is felt to be more repulsive, and love for debasing amusements is greatly lessened. Do not let them lose these advantages of the Sabbath School through apathy or neglect. Be above feeling hurt at the conduct of any poor, untaught lad, you may soon prove to him that you will be master, and yet not forget that he and the others must often look for all their good impressions from

If you fail in this, can we wonder at the boys losing interest or liking for the Sunday School ?

Make a collection, also, of all suitable stories you meet with, writing them out in a book, and read one after the

Scripture lesson.

It will be also found a good plan (if writing is permitted in your Sunday School), instead of setting the frequently meaningless copies of the writing-master, to choose for copies some of the many very beautiful texts contained in the Bible When they are too long for a single page, the text may be arried on for a further copy until completed. By writing such texts slowly they become familiar to the mind, and may be recalled some day, when far away, and perhaps have more influence for good than a long sermon possesses. Even one hour after one of the latter has been delivered, how low, adults as well as the young, can give even a tolerably correct or intelligent account of what it conveved, whereas a text is not often lorgotten when once impressed on the mind

(t.) If a son shall ask bread of any of you that is a Father, will be give him a stone, or if he ask a fish will be give him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly

Father give good gifts to them that ask Him?

2) I love them that love Me, and they that seek Me early shall find Me

. yr. The very hairs of your head are all numbered

4) If God so clothe the grass of the field, which to-day is, and to morrow is cast into the oven, shall He not much more clothe you?

5 Can any bide himself in select places that I shall not see him 4. Do not I fill Heaven and Earth 4 saith the Lord

The Know we not that we are the temple of God? He that dealeth the temple of God, him shall God destroy.

7 Are not five spatrows sold for two farthings, and not one of them is forgotten before God? Fear not, therefore, we are of more value than many sparrows.

SI Jesus said unto her. "He that drinketh of this water and thurst again." But he that drinketh of the water that

I shall give him shall never thirst

9. But He answered and said unto them, "Who is My monther or My brethren?" For whosoever shall do the will of too! "he same is My brother, and My sister, and mother."

to And one asked Him saving, "Ford are there lew that he saved?" And He answered, "Strive to enter in at the strait gate for few there he that find it."

ir For wide is the gate, and broad is the way that leads to destruction and many there he that go in thereat

12 Watch ye, therefore, and gray always that ye may

be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man.

(13) For what is a man advantaged though he gain the

whole world, and lose his own soul?

14.) We brought nothing into this world, and it is certain we can take nothing out.

(15.) Where your treasure is, there will your heart be also.

10.) Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love Him.

17.. Know we not that to whom we yield yourselves servants to obey, his servants we are to whom we obey, whether it be of sin unto death, or of obedience unto righteousness?

18.) I am the resurrection and the life: he that believeth

on Me, though he were dead, yet shall he live

(tit) Neither is there any creature that is not manifest in His sight, for all things are naked and open in the eyes of Him with whom we have to do.

20 He that formed the eye, shall He not see?

21.) Ye have heard that it hath been said by them of old time, an eye for an eye, and a tooth for a tooth but I say unto you, bless them that curse you

22: It we forgive men their trespasses, your Heavenly Father will also forgive your trespasses—but if we forgive not, &c.

24 As I live, south the Lord, I have no pleasure in the death of the Wicked, but rather that he should turn from his ways and live

24 Come now! and let us reason together! saith the Lord, though your sits he as scatlet, they shall be as snow; though they be red like crimson, they shall be as wool!

25 He that gave His only Son to die for us shall He

not with Him freely give us all things?

26. Even the Youths shall faint and he weaty and the young men shall utterly full but they that wait upon the Lora shall renew their strength &c.

(27) If the righteous scarcely be saved where shall the

ungodly and the sinner appear?

(28). For God so loved the World that He gave His only Son to be for us, that whosoever believeth on. Him, should not perish, but have everlasting life.

(29) In Thy presence there is fulness of joy, and at Thy

right hand there are pleasures for evermore

PASSING THE SABBATH. BIBLE STUDY.

Instead of regarding reading the Bible as a distasteful task, he upon some character in the Old Testament, as Joseph, David, &c., and write out all you can find about his life. Follow his various fortunes, picture to yourself his age at the different periods spoken of, the manners and customs of the people, and study the geography of the country in which the different events occurred, finding the places on the best map you can get. Large single sheets of such maps may now be of tained at very trifling cost. Amongst Commentaries of the Bible, that of Albert Barnes, of Philadelphia, is an admirable one. Adam Clarke's is another,—you will need also a "Loncordance."

Answers to Write Out.

In reading the New Testament, read with reverence, and prayer a few sentences of Hun who "spake as never man spake," often if you will do so, one Sweet sentence of Christ. will attract your attention and regard, whereas, if read with careless indifference, whole chapters will be meaningless to you. Ask your feacher at the Sunday School to write down a O testion or two, giving you the places where the answers may be found in texts from the Bible itself. As an example, I give you a few questions, hurriedly formed in as simple language as I could employ, for the use of my own Class at the Sabbath School. Do not think that places being given makes the task too easy, write down each question, and un berneath write out in full the text given, you will observe how one portion of the Bible answers another, and that in its own words. The Boys used to bring the Answers written out to the School the following Sunday.

- (r) Which was the longest day ever known 2—Joshua N. 13, 14
- 2 Which were the darkest days ever known? Exod is
- Which was perhaps the driest time ever known > 1 Kings avu 1, 7.
- .4 Which were the days when most rain fell in the memory of man?—Genesis vii 11, 17, 18, 19
- 3 Who was the oldest man that ever lived ?--Genesis v.
- Who was the largest man we read of in the Bible 2-

(7) Who was the strongest man, and how did he show it? Jurges xxi 27, 29, 30

8. Who amongst men ever walked upon the sea? ==

Matthew xiv 25 29

9 What man ever fived who never died? 2 Kings n 11. (10) Give some verses to show how thoughtful was the goodness of God even in the olden and dark time before our Saviour came? Deuteronomy xxv 4. Exodus xxiii. 4. Deuteronomy xxiv 15. 19.

11 But how strictly was obedience to God pressed upon man even then * Deuteronomy vvviii. 15, 17, 1 Samuel

XV. 22 , I Chronicles XXVIII. G.

(12) Why are we sure that God wishes us all to gain eternal had juness —1. Timothy if 4, 1. Thessalomans v. 6, Ezekiel xviii 25. Isaiah i 18; Isaiah iv. 7, 1. John 1, 9.

(1) But how do we know that after all it depends upon how we act towards God? Proverbs 1, 24, 26; Ezekiel xviii.

24. Revelation xxi 27. Hebreus x. 31.

(14) At what time might God have been almost seen by

men ? Exodus xix. 20, 21

(15) And how may we approach nearest to God though

He cannot be seen 2-1 Epistle of John iv. 7, 12, 20

16) What do we gain by love to God and obedience to Him? Deuteronomy xxviii. 2, 3, 6. Luke xviii. 20, 30. Proverbs. viii. 17. Revelation iii. 10.; Isaiah xlix. 15. Matthew xxv. 21, 46.

(17) What tempts anyone to sin 2- James i. 13 14

18) And why should we dread sin above all things? James 1, 15. Revelation xxi. 27., Revelation xx. 12, 15.

(19) And how may we obtain good even from temptation

-James 1, 12. Revelation xxi 7. Revelation in 5.

- (20) What miracle shows best God's power to help the who trust and love Him?—Daniel in 23, 25
 - (21) And where does God promise His care over su-

Psalm xei, 1, 4, 14.

(22) What description does the Bible give us of heav--Isaiah xxxiii 21. Revelation xxii 3, 4, 27. 1 Cor. ii. 0.

much treasure if we do not get as much money as we wish for 2. Matthew vi. 19, 20, 21. Luke xii. 6, 7.

(24) And how can we lay up true riches for ourselves

Matthew vi 33: Matthew vii 7, 9 11

Which is the door and way into eternal life?

(27) And how can we do this?--John xiv. 21; Matthew 11 50 , 2 Peter 1, 5, 7, 11

(28) Whence did Jesus come? John vin. 42. John xvi

20, John 1, 18

29 And why did He come into the world? John in.

th 17, Luke ix 56

p) What is all that we know of our Saviour's infancy and youth, -all that we are told about it in the Bible? Luke n. 16, 31, 42, 43, 48, 49, 51, 52

(11) How could forgiveness of sins be obtained before

our Saviour came? Leviticus xvi. 14

[12] And when He came how do we know that these sacrifices were useless != Hebrews x 5, 6; Hebrews iv. 13, 14

Then how can we escape from sin and God's anger?

John in 16, Hebrews ix 27, 28

(34) What power had our Saviour, and possesses still? John xvi 15. John iii 25. John v. 22; Matthew xxvi 53.

(35) Then why did He give Himself up to die as He did?

1 Peter m. 18 Philippians n 8 g

(36) What was the "New Commandment" Jesus brought to us? Matthew v 38, 43, 44. John xiii 34
(42) What was the "Old Commandment"? Exodus

XX 24 Tev tions XXIV 13, 20

1791 How many persons did our Saviour raise from the deal? Maky 35, 41 44 Luke yii 12, 41 John xi 30, 48

(5) And where does He assure us that He has power over Interned death? John vi 25

4) Why should we be earnest in learning to love and

peas to our Saviour? John M 25, John xvii 3.

41 And what lesson did He press upon us most which we can all obey? John vin 12, 13, 14. Ephesians v. 2, 3, 4, 5 h, John viii, 35

Where does our Saviour tell us how precious we are

in God's sight? Luke xii, 6, 7, 1 Corinthians iii. 23

41 But where does He warn us against debasing ourselves with sin ' 1 Corinthians in 17. Luke xin, 7. Mark NAU 25. 37

har better read a few sentences prayerfully, and obtain by means of such questions intelligent ideas of Religion drawn from the Bible itself, than to read whole Chapters of the New Testament until you get so tamiler with the Gospel history, so familiar with the deep and precious words of Christ Himself,

that slightly attended to, and imperfectly understood, the while at length falls on dull and listless ears, as a twice-told tale with no reality, and with no more personal application to courself than a history of ages long pass

CHAPTER XXIV.

WHAT ARE THEY REALLY WORTH? A SINGULAR PAIR OF SCALES.

HE following Fable appeared many years ago in the "Contributions of Q.Q." It illustrates the value certain things have in the sight of our Creator which are not greatly esteemed by men, whilst others, which we think highly of, are in reality comparatively worthless.

After many years of thought, toil, and research, we are told that an Ancient Philosopher invented a pair of very singular scales, by which he could test the true, real worth

of everything, no matter what!

You will presently see That these Scales were not made to weigh sugar or tea! Oh, no! for such properties marvellous had they That qualities, feelings, and thoughts they could weigh! Nought was there so bulky but there it must lay, And nought so ethereal but there it must stay! The first thing he tried was the head of Voltaire, Which contained all the wit that had ever been there. As a weight, he threw in a torn scrap of a leaf, Containing the Prayer of the Penitent Thief! When the skull rose aloft with so sudden a spell As to bound like a ball to the roof of the cell ! Next time he put in Alexander the Great, With a garment that Dorcas* had made for a weight; And, though clad in armour from sandals to crown, The Warrior went up, and the Garment went down! A long row of Alms-Houses, amply endowed By a self-righteous Pharisee busy and proud, Now loaded one scale, while the other was pressed By the two Mites the Widow dropped into the Chest! Up flew his endowments, not weighing an ounce, And down came the Widow's two mites with a bounce! By further experiments—no matter how— He found ten War Charlots weighed less than one Plough! A Sword and a Cannon flew up in the scales, Though balanced by only some tenpenny nails! My Lord and My Lady went up in full sail, When a Bee chanced to light on the opposite scale!

[&]quot; See the account at the end of the verses.

An Attorney, ten Lawyers, two Courtiers, one Earl, Three Councillors, with wigs tuil of powder and curl, All heaped in one Scale and, swinging from thence, Weighed less than one atom of candour and sense! A sackful of Diamonds weighed less by one pound. Than one good Potato just washed from the ground! Yet not mountains of silver or gold would suffice One Pearl to outweigh. "twas the "pearl of great price."

At length the whole world was bowled in at the grate. With the Soul of a Beggar to serve for a weight, When the former sprang up with so strong a rebuff, That it made a vast hole, and escaped from the roof! Whilst the scale with the Soul in so mightly fell. That it banged our Philosopher out of his cell!

PARABLE OF OUR LORD. THE PEARS OF GREAT PRICE



Again. Be King lom of Heaven is like unto a Merchant man seeking a north Pearls. Who is ended to hith found one Pearl of great price went and sold all that he had and noight it. Mill xin. 45 gr.

Let us lose everything rather than Christ

DORCAS RAISED FROM THE DEAD

Now there was at loppa a disciple named Tabitha, which by interpretation is called Dorcas—this woman was full of good works and almsdeeds which she did

'And it came to pass that she was sick, and died, whom when they had washed, they laid her in an upper chamber

" And the disciples heard that Peter was there they sent

unto him, desiring him that he would not delay to come to

When he was come, they brought him into the upper chamber and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was

"But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, said, Tabitha, arise. and she opened her eyes and when she saw Peter she sat up.

And he gave her his hand, and lifted her up, and when he

faid called the saints and widows, presented her alive.

"And it was known throughout all Joppa, and many believed in the Lord."



A FABLE

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CHAPTER XXVI.

PRIDE. THE YOUNG TUTOR.

ANY years ago, in the old coaching days, a young gentleman took the remaining inside place of the North Day Mail Coach As the scenery, towards the end of their journey was fine, and as it was the Summer season, one would have thought that an outside seat would have answered his purpose as well. The fact was, however, that the young man had a great idea of his consequence, and the importance of keeping up appearances. He was quite young —indeed had only recently left one of the great Public Schools but had distinguished himself so greatly during his stay there, and a few months spent at College, that he had been offered a situation as fator to the sons of a wealthy Nobleman in the North, and was now on his way there. One of a large family, and in poor circumstances, he was greatly elated at having, with great difficulty, so are I this position in an Earl's family, and being a good-looking youth, and brought up, as is too often the case at our public schools, with great ideas of the distinction to be maintained between the Richer and Poorer classes of Society, his natural consequence and concert was not a little increased by the idea of entering a Nobleman's Family. At about Noon the Coach reached the inn where dinner was provided for the passengers, and a little time given them to rest before resuming their Journey. As the youth alighted, an elderly, respectable looking, man descended from the top of the couch, and followed him into the room

The vain young gentleman thought this a good opportunity to show his importance, and to impress the other passengers with a projet idea of the Society he had been accustomed to, and therefore, while taking off his stylish wrapper, brannew kill gloves &c., our elegant young gentleman addressing the Waiter remarked, "I thought that a separate room

was provided for the outside passengers?"

The Stranger immediately rose, and, with the air of a perfect Gentlem in, observed "I beg your pardon, I can go into another rosen!" and immediately retired

The Cone a soon after resumed its course, the young gentleman being lagbly pleased with himself at having shown proper

rade and becoming spirit.

At length the Coach stopped at the ledge gates of an exidently grand Marsion, surrounded by a noble Park and Grounds, and

he was informed by the guard that this was the Nobleman's residence. A small pony carriage stood waiting, also a hand-some Mail Phæton.

"We will attend to you in a moment, sir," said the servant in charge of the pony carriage, in a whisper, coming up to the coach door. "As soon as his I ordship's things are ready!"

The next moment, the Pheton door was opened, the claerly gentleman descended from the top of the Coach, obsequious Footmen handed him in, the Coachman, Guard, &c, all touched their hats—the door was slammed to, the footmen swing thenselves into the rumble, and the Carriage dashed off down the Drive! "Why, that was the Earl of himselt!" said the Guard to the Coachman, pocketing the guinea he had just received, and handing the Coachman the other. "He must have gone outside to see the riese!"

Good herrors! The outside Passenger was the very Nobleman of whose family the youth hoped to become an inmate! No scoper had he been shown his room, to dress tor Dunner, than the poor young man sent down a message that "He telt very unwell, and begged to be excused an interview that evening."

But the Nobleman was a wise, and considerate, Christian min who knew well the importance of "not letting the sun to down upon one's wrath." One in his position might will overlook the foolish pride of a young Intor' "We in st not allow the evening to pass thus " he observed to the Countess to whom he had related the mer lent, to their mutual areasement . " I like the appearance of the young gentleman, by very good naturedly assisted a poor old lady out of the out I think be might suit us, you must send for him, on I we will talk with him upon his conduct." Accordingly the of the boys, a pretry little fellow, soon came with Memma's compliments" to the your a man's room, and the with seeing an interview was inevitable descended, with to the fellow holding his hand to the Dining room New Jersen, and Countess had not to teason long with on the wrong feeling which had it duce I fam to act as he and done in a way calculated to hurt the tee in is a mother, of to assure them that method would induce them to allow as a shill men of thems to be taught such unkind notions, and . Lens towards perhaps more worthy people in God's sight than themselves though not placed by His Providence in possession of the same Wealth, for the young man at once a ntessed the folly he had been guilty of pleaded his youth and the way youths are brought up at Public schools, and leng, in other respects, an annable accomplished,

and agreeable Youth he made so good an impression that the Earl resolved to forget the unfortunate commencement of their acquaintance, and to engage him as Tutor. He had no cause ever to regret his elemency, for the latter proved himself well-adapted for the position, and remained many years in

their family.

By this story we may learn, first never to despise or hard the feelings of those whom God's Providence has not placed in an equal social position with ourselves, and, secondly, we see the advantage of torbearance and forgiveness at the momentary folly and conceit of another who may, in spite of it possess an annable character and who had no real desire to injure or oftend us. Had the Earl given way to resentment, and treated the Youth with coldness, and contempt, he would have jost the services of one who proved a valued, and faithful, attendant in after years, and would have inflicted an injury upon the young man much greater than his act of boyish conceil and pride merited.

" The Lard resisteth the proof but give th grace unto the humble

Motion Bots pretend to be lime or was broken to lead (way from her young ones in the nest somewhere near,



For meneter can be true, she avered to the mobile poor by for its same Am. I have been the true when I have been to the true when true when the true when true when the true when true when true when



CHAPTER XXVII.

He saith unto him the third time, Simon, son of Jonas, lovest thou Me : "

THE 'CALL' OF GOD TO THE YOUNG.-PIETY IN YOUTH.

And Samuel manistered before the Lord, being a Boy girded with

a speniet bl

Moreover his Mother made him a little coat and brought it to him tre n so of to year, when she came up with her Husband to offer the scarls out tur

As I are the Lamp of God went out in the Temple of the Lord, and Sensitives last down to sleep the Lord called Samuel and he an assert! Here am 1.1.1.1. Sometime and in

Cheat act yourselves, as those who to prepare for Death whea life as about turned to tume. One There was saved that no man might tespair and only one that no man might presume " HEVRY 1524 NE. 157

HF affection of earthly relatives and friends and the goodwill and love of your Comrades, you feel to be needful to your happiness, but I would remind you that there is one infinitely greater Friend, whose approbution is of more consequence than that of all earthly friends united God deigns to regard mety in youth as peculiarly acceptable to Hunsell. if, therefore, you would secure His love Len and be happy for ever hereafter a useful and honoured on earth and glorious in Heaven. I would, with all affection, urge you to make this blessing of youthful piety yours

The esteem and love of friends, it obtained in youth and enjoyed through following years, if unaccompanied with the love and favour of God, will sink into insignificance when death separates your soul from its earthly abode, and Eternity receives you to its endless existence, but to possess that early acquaintance with Christ, -that youthful piety which is so pleasing to God,- will most concern you, long after not a trace of you or yours remains on earth,-long after the graves have given up their dead, and the Judge has fixed their eternal doom! You are now, probably, vigorous and cheerful and well, but you know that it will not always be so. You know that if you weather a thousand accidents and pends, that the end must come at length, -- the day, the hour will come, when it is your turn to stand before the Judgment Seat of Christ. Will it, think you, be a light thing in that dread hour to possess His affection and regard to know that in His faithful bosom reposes, never forgotten or effaced, that youthful love you felt for Him and His those acts of self-denial. of forgiveness done for His sake-that earnest resolution you one day made in secret to honour and serve Hun for ever? Sweet indeed will you find it then, when passing like Christian and Hopeful, through the waters of the shadow of death, to know that He is near to feel that "He is with you." You will remember that in that wonderful book, "The Pilgrim's Progress," when poor Fearing, after his fears and troubles, had to pass (as all must) over the River of Death, Greatheart says that "The Water of the River was at that time lower than I had ever known it " What a beautiful idea does it give us of that faithful, tender love, and goodness, shown by God to the weak and frembling soul as it passes for ever from this earth, to one who, in life and health, has secured His regard and approbation. God can smooth your passage to the Tomb till it is as easy as to tall asleet !

can you tell me of any Worldly concern which will be of any importance to you when the year 2,000 comes? It is not possible, you cannot. The World, then, as new, may be gay and thoughtless, but to you long long ere that period comes

there will not remain one worldly sorrow or one pleasing worldly joy! The Sun may shin as brightly then for others, the Earth be as gaily dressed for them, as now for you, but, long ete that year arrives, those who are now in vigorous youth or decepit age will be nuxed alike in the same dust! The Clod of the Valley, almost for generations, will have covered both alike forgetful of a busy or a pleasurable World. "The Wind passeth over us," and we are gone, and the place that once kiev us shall kin was again no more!

The force of the Fire of the secretary tends of the second secretary tends of the second seco





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Haw Few in the Yorks Have Below the Let in

White there is the training to be able to the first the first training to the first training training to the first training training

who is rich towards his God, devoting himself to his Sayiour Who died for Him and ornamenting Religion by giving it his best years

Religion may be accepted, at times, in God's mercy, in the aged, but it is honoured by the young by those who are religious in the prime of their days. Youthful piety is especially pleasing to Jesus! "I love them that love me and they that seek me early shall find Me, " and again, " Whosoever shall offend "-that is, in any way turn them aside from religion and pietyl "one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. " and one of His last commands, three times repeated, was the one He gave to Peter " Feed My Lambs" The Apostle John was His young disciple, but it was he who leant upon Jesus' breast at supper, and was the "disciple whom Jesus loved"

As the young peculiarly honour God by youthful piety, He condescends, in return, especially to honour them that honoureth Me. I will honour." Run over the list of names which God has honourably distinguished in His Word, and you will observe how many of them had early given their hearts

and aftertions to Him

It has been so in later times, it was so in olden days with the boys Joseph and Samuel, David and Josiah and Damel, and in our times it was no less so with Baxter and Owen, Doddradge, Watts, Wesley, the great and good, Spurgeon, John Angel James, Whitfield Chalmers, Hervey, Martyn, John Williams, and Carey, the early Missionaries, and very many others, who, in their day, led thousands to their God and Heavenly Home.

Since God, dear young Reader, has thus distinguished youthful mety since He has set such honour upon it will you entirely neglect it? Will you delay to seek, now that it is in your power to obtain it with a little effort, that bless-

ing for vourself?

You may easily see various reasons why the Saviour should have a peculiar tondness for his young disciples and why the Most High should take early piety as a mark of regard to Himself which He will distinguish with particular approbation at another day—on that day when all the pleasing delusions and varities of this world will appear small indeed. You suppose that he loves you most who appears to care most about you, and is ready to do most for you, and depend upon it Jesus judges by a similar rule. Those who are most willing early to honour and please Han, and give Him most, show most affection for Him.

If in God's strength, you resolve that you will give to Him those early years which others spend in sin and folly, this will show a most decided preference for Him and His cause. "I love my Saviour much" may be said by the aged convert; but "I have humbly proved that I love him" is a declaration that must be left to those who were pious in their youth. They do not give to the Lord merely the evening of a day, whose early and best hours have been devoted to folly and sin, they present him a better offering than it would ever

again be in their power to make 1

While your mind is yet unoccupied with the cares of life, and your affections unchilled with age, -while health, and strength, and cheerfulness, and all the freshness and vigour of lite is yours, this is the Season in which to make the decision of God, before your soul is loaded with the dark consciousness of long years of ingratitude and sin, gone past beyond recall. You are happy in having it yet within your power, in a few years, which will soon have passed away, you will have it no longer. As we grow older, new things, new pursuits, crowd upon us, and engross our attention. We may think more wisely, we may learn far more of worldly concerns, it is true, but there never comes again that freedom from care, of boyhood, when the heart and affections might turn with an earnestness, and innocence, and a disinterestedness to the service and love of the Saviour, which we cannot look for at a more advanced age. You have it yet within your power with some pains you may now acquire habits of piety. and your faults-not yet long confirmed would soon yield before the sweet communion with. Him you will enjoy in prayer,

That some effort is needful at any period of life, that it is no slight thing to change the naturally evil heart to holiness and purity, at were talse and wrong to deny, but the commencement, at the easiest time for beginning the work, is in your power, you can begin the needful work any day.

God, we are told, "loveth a cheerful giver." The Lord loves the cheerful doculity and the affection the Young offer to Him in the bloom and vigour of their days better than the offerings of a few sad dregs of life, which are wrung, as it were, from the aged."

The affection and love of the young is commonly more fervent than that of the aged, they resign their hearts to the impressions of Divine love when most capable of loving in return!

These love God soonest, and are we to wonder if He loves them best 2. Some, like Manasseh, after long years of rebellion, are driven home at last by the heavy rod of affliction, brought

with the state of worse to bear than all.

may or other, mark me if He has any love for a was vet drive you home by such means to your Bese and you will be welcome; but where is the and the season of Manasseh celebrated as equally acceptable so the early piety of Abijah, Daniel, Josiah, Timothy,

solital selfish life, a lifetime spent it may be und the acquisition of the things of this World, how such a one even if saved bear to hear the gracious a sarrasm upon his life, "Well done" goed, and servant then has been faithful," &c Why, it would be was saveasm upon the life of thousands. What ' join the 1888 Home and bring no sheaf ? What ! meet the Father's What I meet the Saviour's

and bring no jewel for His crown?

less loves all who humbly love Him nay, more He we were while we are far from loving Him, abusing it Was long-suffering and goodness by repeated sins but He loves those best who, besoonest, merit His favour most; it is to such He on, thou art ever with Me and all that I have is thine " A. u a person setting out on a journey at Daybreak I wel further by Noon than he who sets out by Noon be able to reach by night-time so in religion, those a yield their hearts to Christ in youth will be much ferwe on their way to Heaven by middle life than they could we war old age, if they neglected to do so till later years. then is to be the commencement of your course? le and Good done more for you than words can express? we not indebted to Him for life breath being, and all Through his fostering care in childhood and infancy he will now reached the vigour and bloom of youth. His was have for years, ministered to your support and What shall be your first action in return? It wen said that "He who is ungrateful has no other sin," so g that it is so great a one that it causes all others to sink significance! Shall your first return be to neglect God hgion, and thus act towards your best and dearest i. I with ingratitude?

I we is probably a work for God and Christ which you, on an do! "Simon, Son of Jonas lovest thou Me?"

THE GIFT OF A SAVIOUR.

in the estimation of God the Father, Christ was infinitely

JESUS. 270

precious. Christ dwelt in the bosom of the Father from eternity. The bosom is the place of honour. To dwell in one's bosom means to be a sharer in a person's intimate affections and in his secret counsels. Of Christ, we read, "This is

My beloved Son, in whom I am well pleased."

What a proof of the love of God, the Father, to us, His fallen, sinful children, that He should bear the loss of Christ when He left the bosom of His Father to come to redeem the world! Still more, that He spaced not Christ, whom He so tenderly loved, but consented to His suffering and dreadful death for our sakes—the death of a malefactor!—though, to the eye of faith, there is a surpassing glory upon that cross! He was never so kingly as when girt about with that crown of thorns! There was never so much of royalty upon that brow as when He said, "It is mushed!" and died!

Do not let the death of Christ be to you "a hundred-times told tale" which, though you heard it a thousand times, possesses no interest to you, -that great and wonderful sacrifice, and what it produced for us. Is it not true that you have formed a vague idea of our Saviour appearing the fierce anger of God again sin, and satisfying, by His death, the wrath

of God which we should otherwise have felt?

It is an unworthy idea to entertain of God's infinite goodness and love to us. No wonder that the young are at times unable to appreciate or understand, the truths of our religion, when they are generally presented to them in a vague and uncertain manner. There are it is true, difficulties, you must not expect to understand the Being of God, and of His Son, and Christ's Holy Spirit. We might as well expect to take up the great sea in the hollow of our hand as to embrace God—the whole mystery of His Being, in our minds! The finite to embrace the Infinite! The child of time to comprehend Him that is "from everlasting!" It is impossible! Still, we should en leavour to obtain some true idea of God's infinite goodness, and our Saviour's love to us

CHRIST'S SACRIFICE WAS A WILLING ONE.

You must ever remember that the sacrifice of Christ was a willing one. In many places in the Scriptures you see this especially in the garden, when betraved, His words to Peter were, "Put up thy sword into its place, thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of Angels?" But He would not. He had come to redeem us from sin; the sun of Righteousness had dawned upon a dead and talley

280 JESUS.

world; and, having loved us. He loved us to the end, and conquered sin and Satan (

But was it Just that the Righteons should suffer for the

sinfu. ?

THE OLD, OLD DIFFICULTY OF THE "NEW THEOLOGY" OF 1907.

IT WAS BETTER THAN RIGHTEOUS!

How many an act of heroic self-forgetfulness, self-sacrifice, which it would be most impost to demand from, or force on one reluctant, is yet most glorious in one who has freely offered himself: it is only not righteous because it is much letter than righteous—because it moves in that higher region where law is no more known, because it has been changed into I over!

The idea of the satisfaction God had in the sufferings and death of the Saviour is an unjust one. How could God Lewell pleased with the sufferings and death of the innocent and the holy, and that innocent and Holy One, His own Son.

"THE CHIEFEST OF TEN THOUSAND AND THE ALTOGETHER LOVELY."

Assuredly He could have none, but He must, from the moral necessities of His being, have pleasure nay, the highest joy, satisfaction, and delight in the perfect goodness, obedience, and patience those sufferings gave Christ the opportunity of displaying. It was joy such as alone the mindand heart of God could contain, that in His Son this perfect obedience and perfect pattern of self forgetting goodness and love was shown. Christ satisfied not the Divine anger, but God's yearning and desire after perfect holiness, righteonsness, and obedience in us. His chosen creatures, the first fruits of His creation, the last and highest work of His hands know how we are fallen, you know that no man ever had satisfied, show all had disappointed. God's desires. Everyone, instead of repairing the evil sin had brought into the world from Adam's disobe hence, had left, the evil only worse than he had found it 1. But here, at length, was a Son of Man, yet ' fairer than all the Children of Men' one on whom the Father's love could rest with perfect complacency, and whose obedience was proved by the greatest proof possible, that he was "obedient unto death." It was thus by that hie of His, crowned and perfected by His death for us, that Christ satisfied to the uttermost every desire of God, every demand which all the other children of men had not satisfied for themJESUS. 281

selves. The debt of sin was contracted in the currency of earth. Christ paid it in the currency of Heaven! "I and My Father are One" What mystery is here! What if Etermity discloses the soleum fact that it was God Himself Who ched for our sins, that the Blessed God Himself died that we might live?

There was a real and intrinsic value in the offering of Christ, which enabled Him, in behalf of mankind, -of whom He became thus the representative, —to claim as a right—which the Pather as joyfully conceded as the Son demanded—the Redemption, under certain conditions, of its all from the power and effects of Satan and sin, and opened to us all the loor of eternal life. And God consented to all this because through Christ alone, the deep, eternal love that is in the bosom of the Pather to His simil, erring creatures, could ever have found a way to reach and redeem us.

Amazing love to us, His poor, fallen Creatures, unparalleled

except by the love of Christ!

Thus Jesus Christ the brightness of His Father's glory, has suffered and died to redeem our souls from eternal death. Oh' learn the worth, then, of your immortal Spirit from what

passed on Calvary in its behalf!

The great and blessed God resigning His best-beloved to the shameful Cross, to stripes to insult, and to death! The patient Saviour accomplished what none but He could perterm and bearing a load of human guilt and sorrow more vast and dreadful than any tongue can teil! And will you allow it as far as you are concerned, all to have taken place in rain? Will you still choose your own way, or cling still to the loved sm while refusing to listen to the gentle voice which strives to lead you into the path of peace. For us, in the most affecting manner, God the Father and God the Son have declared the value of the Soul So also learn the same from all which His Blessed Spirit does for the salvation of our soils. Has He not exerted His gentle influence in your heart? Have you never telt the convictions of sin and folly, those sincere and loving desires which can only come from above? Has not His still quiet youe, as it were, said to you at times. Turn in affection and love to God and to the Saviour ? You will not and Him a hard Master Forsake worldings, and folly, and sinful pleasures, they cannot but lead to inisery tollow religion, and you will be happy for ever " Have there not been times when you have slighted the warnings and the holy thoughts and desires given you thus from above ? Act has God left you to vourself? Has not your conscience been alarmed, and these holy impressions repeated again and again?

Why does the Saviour, and His Holy Spirit, thus strive

with you? Why as it caused your heart almost to melt? You did not seek it. Oh! believe me it is because God "seeth not as man seeth." His eye alone can look into Eternity. He alone knows what Eternity means! It is because God knows the prospect before you is, indeed, a tong one, that He would not have you or any perish!

Shall God the Father, our Savious and His Holy Spirit, all express such concern for the welfare of your soul, and

will you slight and neglect that soul yourself?

PRACTICAL PIETY

Ask to be state the given jour seek, and ye while find a sock, and it shall be opened unto you. For every one that asked receiveth, and be that socketh findeth, and to him that

anoraeth t shall be opened

Do not let your piety be as transient as the morning cloud—as quickly passing away as a watch in the night. Do not draw near at one time of your life to the Saviour, and then pass on again once more into greater alienation from Him than ever!

Acquire by earnest daily prayer in Jesus' name, and by quiet reading and thought, fixed habits of piety, a true and lasting turning of the mind and affections towards God. If difficulties meet you in religion or anything which you fail to understand, never neglect to seek the aid of those whom you have reason to believe wish you well and do not fancy by their manner that they fail to feel these things earnestly Only mention your wants, and you will meet with earnest and ready sympathy. We are only standing on the shore of the boundless of earn of eternal life, and are daily acquiring habits both for bad and for good which the stroke of death will rivet beyond the power of an elernity endless though it is -to loosen! Do not tear then to determine upon the acquirement of any good habit - remember it can be obtained by you. contemplate the desirableness of it, and begin at once its formation let some effort, however slight, be made every day, go on in spite of defeat by repetition it will become a habit Let us take one or two.

(I Be worthy of trust once begin the fatal habit of "small thefts" = "Stamps," = Money & , where is its end? Never attempt to deceive or impose on another, when found out in anything wrong despise prevariation! half the truth told to satisfy conscience, the other half kept back, to falsify the whole—but speak the truth boldly out at once—to steer dexterously between the two is impossible for the desire to deceive, or make another believe what is not true, constitutes

a he as much as an open falsehood. When Washington was a boy his father possessed a particularly fine young fruit tree, of which he was very fond. Young Washington thoughtlessly tried his axe against it so vigorously as to reduce it to a said condition, his father, on his return, enquired of each who had been guilty of its destruction, for the tree was rumed, all protested their innocence until it came to Washington's turn, when lafter a pause, he burst into tears, saving, "I did it, father -1 cannot tell a lie 10. His father took him in his arms exclaiming with delight—that he "would sooner lose a dozen such trees than have a son who was a Lart!" And though it may happen that no such approval but even punishment, may tollow confession in your case permit me to remind you that the approval of One has been gained, more important and precious far than that of any earthly parent your Heavenly Father, before whose eye it has not passed unnoticed, nor will He who has all things in His hand in Heaven and in Earth, allow it, or similar actions done to please Him, by any means to pass away torgotten or unrewarded !

THE TIGER.

(2) Check those feelings of resentment for any injury, and the resolve to avenge it either now or at some other time, try to learn that blessed lesson, really to forgire an offence

SLOTE

Remember, also, that no habit is more easily learned, or more difficult to break, than idleness; the first time a youth refuses to try to do anything on account of its trouble, he has begun this fatal habit, and its effects will be bitterly felt when you come into actual contact with the world.

IMMORALITY

the char is a good set him in arrest size. And he who has hithly, let lim be Bishy si to

Above all, shun, as you value your eternal happiness, and your health, and vigour of mind and body while living, those ideas, those books, that company, which tend indeed, whose very object it is to min and pollute! They are the most awful scourges with which our world has ever been visited! They dig graves so deep that they reach to hell. Bright prospects of future promise lost irrevocably, the haze of indistinctness thrown over the acquirements, and the pure feelings, of earlier and better days, the gradual benumbing and palsying of the intellectual faculties, and for what?

I nquestionably, the time of life you have arrived at is a dangerous one, when the appetities are keen, and the moral

strength to resist them extremely small, later, you will indeed be exposed to even greater temptation, but you will have gained more experience and more strength of mind. Remember your only safety is in flight. Sermons, Prayers, even, will otherwise avail nothing, for if you pause, you are lost ' ' A heavier curse," Todd observes in his excellent "Manual," "can hardly be imagined for a Youth, than that of a polluted imagination; on that mind what degrading ideas will be for ever fashioning themselves, detiling that temple where God's Holy Spirit would have dwelt! Time only increases it, the unciean spirit is seldom east out, much more commonly does he find the abode swept, and garmished for his reception. much more commonly does he take to himself spirits more wicked than himself to go out no more! The mind is debilitated, and rendered incapable, in a great degree, of exertion, self-denial, and self-improvement, and the soul is disfigured by stains which it is to be feared tears cannot wholly wash out. and which the power of the Gospel can seldom do more than restrain, without subduing, when the disease is once fixed."

REMEMBER THEN THY CREATOR IN YOUTH

If, then, -you would have your prety especially pleasing to God, apply to Him for grace betimes, let it be the piety, the "kindness of your youth" Would you thank anyone to offer you a purse without the money, the shell without the kernel, or a stalk on which the flower has withered? And even were it possible, would you be willing to offer to the Lord only the remains of a life spent in the miserable and dreadful service of Satan? That eye which kindles so brightly at the prospect of earthly pleasure, or at the words of approbation from those whose opinion you value, shall it never brighten at the thought of gaining the approving smile of a gracious Saviour? Is a Youth to feel interest in everything cise, yet the moment His name is mentioned his best and dearest Friend as he always to yawn and turn away? That active step, so light, so tireless now, shall it never take over step to please or to serve One who has done so much for you? And after your health, and strength, and prime have taded, would you willingly tender only the refuse to Christ? Seek. then, the love and friendship of Christ, in your early days. then they will indeed be your best days, every year that departs will bring on a happier one, and the last will be the happiest of all 4. Believe me, it is no vain promise of God's -"they that seek Me early shall find Me." He indeed looks with gracious approval upon a blameless, pious, dutiful boyhood as it blossoms into a graceful manhood, and it miracles are not wrought for his reward even in this life if purer gales do not breathe to preserve his health, nor softer suns arise, nor more timely cams descend to ripen his harvest, if in this life the tarcs grow side by side with the wheat, and God allows the good, things of this life to fall on the evil and on the good—yet of this we are confident, that God is pleased with him! In times of distress of danger, where human and is vain comes that gracious whosper. Because thou hast kept the word of My patience. believed in My love when there was much to saffen, much to people v. It also will keep thee in the hour of temptation. With Him there is no past, in His faithful remembrance will still be fresh —when years have passed,—that early love to Him,—that honest resolution one day made!

At unexpected seasons, in unforeseen ways, and without effort on your part, tokens of God's goodwill will come dropping in upon you. as richly-laden vessels come dropping into a shel-

tered harbour with the tide!

God's love calls for thankfulness more deep than any imagination can conceive, but, that by devoting your youth to Him, you may now give the best expression of grafitude in your power. Soon, very soon, in a few more years, your youth will be gone past, never again to return, and the opportunity will be yours no more. How happy are you in having it in your power now to say. "Great God. I owe Thee more than it is in my power even to understand, or to express." I have lut one way of showing grafitude equal to my obligations. help me to make the best returns I can, the warmest will be cold, the most will be but little, but such as I am, accept me, and by the offering of my youth, may I show to Thee, and to Thy dear Son, that I am thankful; it is but little that I can offer, but that little, with Thy help—I will."

Cosciusios - How Few Choose Christ!

To conclude, one more circumstance may be mentioned, as rendering early piety especially acceptable to God, and that is its rareness? Most who come to Claist at all come to Han in the prime of life, but how small is their number compared to the multitudes who are strangers to Him?

Among the Great, how many families are there in which the life of a Christian would be considered insupportable. Among the poorer classes the case is the same. Look at conthis in the Factories, Works, and Mills, where twenty, fifty or even hundreds are employed. Is the language commonly heard from these, or the habits of the Workpeople, when

they leave work, worthy of those whom the great and blessed God would tain call His children, and for whom a Saviour died . Among scores, perhaps but one will be found who loves and serves Christ. Whatever changes are made, one thing seems unaltered. Religion was never in tashion upon Earth! In Youth, even when free from what the world calls vice there is often little to be found besides Pride, Vanity, and Folly. That fair morning of life, which a few happily improve for the service of God and their own Eternal welfare. most youths spend as if their Eternal welfare was no concern of theirs as if they had no interest in the matter ino Heaven to gain no Hell to shun! Thus the rarchess of early religion may well make it peculiarly pleasing in the sight of Jesus He sees the greater part of the young utterly careless of His dying love, and treating Religion as a thing ansantable to vouthful garety, but here and there we behold a few youths who are offering to Him their best years. He beholds them with pleasure, and will remember the 'kindness of their youth " He ,who will remember even a cup of cold water given with love to Himself) will never torget the humble resolutions of that Youth who says to Hun, " I would be more Thy triend because Thou hast so few that are Thy friends at all! Few youths can be found to offer Thee any of their time, so I would offer Thee all the best of mine! Few show any gratifule for Thy many mercies. Thy loving kindness, or Thy dving love, take therefore O Thou compassionate Saviour, ray youngest and best years, that Thou mayest have all my life, since Thou hast none of theirs "

THE SAVIOUR NEGLECTED

Poxes have holes and birds of the sur-have nests. Lat the Sound Man hath not where to lay his boal?

Birds have their shent mosts—
I in their holes—and man his peaceful only.

All have their rest from care.

But Jesus had not where to lay His head!

The will deer both his lair.
The homeward flocks the shelter of their shelf.
All have their rest from care.
But Jesus had not where to lay His lead?

Why then still do have rest?

Why lott He stand and knock with ceaseless love?

That contest in W act cease.

Until He makes us bears of joy above?

Let the Birds seek their nests
On Farth thou loved'st to dwell
In contrite hearts that sorrowed for their sin
Oh I deign to take The rest
Our hand ed, contrite loving hearts within I

"Remember death may and you,
While you're young!
For it ends are liften weeping,
And the stars their watch are keeping.
Our their knaves where, sleeping,
Lie the young!

"Oh' seek the path to glory
While we re young!
An I Jeson will betriend you,
And Jeson Do ne will send you,
And I frem charget will defend you
While you re young!"



The Pious, good Youth, respected by all taking leave of his school-

I five them that have Me and these that some Me and all his Paths are Peau.

'As Ways are ways of Please of an analyal His Paths are Peau.

'It's that honour Mr. I we must they that lespase Me shall be lightly exteerned."

CHAPTER XXVIII.

THE SPIDER AND THE TOAD.

THE FIGHT AND THE ANTIDOTE.

HERE is in India a small animal called the Ichneumon, noted for the courage and extraordinary audacity with which it attacks the most venomous serpent. It will spring, without the slightest hesitation, upon the back of even the dreaded Cobra, whose bite is death and, fixing its teeth in the back of the serpent's neck, seldom, it ever, relinquishes the contest till the latter is killed.

When wounded, the Ichneumon invariably goes as the retires to, a short time, what it has naturalists have never been able satisfactorily to decide. The general belief is that the Ichneumon sucks the leaf of a plant which it knows to be an authorite for the scripent's poison. Certain it is that the Ichneumon shortly returns, with renewed vigous, to the encounter—the poison, apparently, having had no effect. The Ioad was formerly said to have also an antidote in case of poison, to which it resorted when wounded

THE FIGHT.

Some author no great matter who, Provided what he says is true Relative to saw, in histile rage, A spider and a trad engage bor torigh with possin both are stored back by the other remainingful It seems as if the commen venom Privokec an ematy between em' hig wable maliculas cruel -I de motern hero in a fuel! I to spaler larged on his foe, In fixing death at every blow ! The rad by reads instinct taught An estal of which wours led wought from the herb plantam growing usar, We'll know a to teach ats virtues rare The spiler's person to repel-It crepped a leaf and so in was well! This recents or often trad-And all the spider's rage dehed! The person who the contest viewed While yet the lightly high that stood, Removed the healing plant away An I thus the spacer gained the day

For when the toad returned once more, Wounded as it had been before To seek relief and found it not, It swelled and died upon the spot '

SATAN.

The Toad's an emblem of our heart, And Satan acts the spider's part, But He who died upon the tree From guilt and wie to set do free, is like the pantaio's leaf to me.' To Him our wounted scale report. He knows our warits and means our prayer.' From H m trest life and strength we gain and Satan spends his rage in van.'

THE ANTIDOTE

A thoughtful youth will sometimes ask the question, "How arp I to know that I am a Christian youth? What test is there by which I may do ide whether I have an interest in Christ, and the good thangs of God and have some hopes of a happy Eternity?" There is one intillible sign by which a Christian youth may always be distinguished maniely, what he does when he sors ! All youths sin . Satan and temptation prove too much at times, for them all, but it is what he does after he has sinned which distinguishes the Christian couth from others.' No sooner has a Christian youth committed a sing than he wishes to go raide to ask God's forgiveness in the Saviour's name. He feels instinctively that he has been tatten by that monster sin, which has caused every curse and evil which has come upon our race, from the Creation downwards.' The Christian youth knows an antidote for the poison Le has inhabed the knows also that there is but our applicotion, in Jesus' name, for renewed reconciliation with God-He therefore goes uside as soon as possible avails himself of the antidote, obtains forgiveness and fresh resolution and strength, and then returns, to sin afresh? God forbid! No to recommence with fresh vigour and watchfulness, that great light against Satan and sin, which every Christian with makes it the chief business of his early life to wage!

Conquer our sins, in this great, life-long, light, we must,

or they conquer us for ever.

The Anticote will never fail us, no matter how frequently we apply it, so that we choose to avail ourselves of it! It is, therefore, what he does after he has sinned that proves whether a youth is a Christian or not! If he is one he applies at once to the anti-lote, whereas the Godless worldly, man, and the Christies youth, never do anything of the kind!

"FALLS" INTO "SIN."

No doubt a voing thristian leak these falls into an lafter all his process and resolutions very keerly. Some sins especially seem to shock and dismay the Seal But, lepend spear it rear Res for these trials of our faith in God are needed. How gratifying it would be if we were able to be as it were our own Saxiour. But it would be if "Thou shout call this name Jesus. Saxiour in the Heldew). " for Held all save his people from that sins. With 1-21.

These falls are permitted who an doart it in many lives to drive us to the only true Savour'. Diessel God' as histian Youth peace. 'I have fallen again! But I shall relies at me to Thee'. Nothing shall ever present me from dring so.

I district masel entired but I wil never 'strict I tree I turn once more to the distance. And late and I said I so to my last 'meath'. Forgive therefore Bused God once more for Orist's some not only this sin but all my sins up to the contact of I know that I have can stid of this of approached in Thy own appointed way in Jesus name.

Thus I shart usem, craving for Christ's sake, note of the control inflience of God the Hole Spirit in my fature Christian course fast these tails may occur less and less frequently until that happy has when the very desire after, and love for any smimay die own. Tade completely away from my thoughts stellife. Historithat day Bressel God when I may love only what I hou lovest and may hate what I hou batest.

This dear Reader, appears to be the true Christian Life returning again and again, to God through Christ the Antidote, all our hises long and drawing fresh supplies of grace, fresh pardon torgive ness reconciliation, and blessing from Firm? Only let such a Christian Life by steadily continued and salvation and distinues on theation must follow? Way? Recause God's precision to set fail. It is merely a question of time? Just and true are all Thy ways?"

JESUS, THE ANTIDOTE.

- "Verily I say unto you. He that believeth on Me hath everlasting
- "And this is the will of Him that sent Mo, that everyone which seeketh the Son, and be severhon Him, may have everlasting life, and I will time him up at the last 638."
- "I am the resurrection and the life, he that believeth in Me though he were dead yet shal, he live,"
 - "And whoseever leveth and believeth in Me shall never die "
- "Thou shalt call His name Jesus for He shall save His people from their sins" Mat (-2)
 - " If hat but Thy Grace can foil the Tempter 6 Power 17

The Son of Man shall send forth His angels, and they shall gather out of His king loni all things that oriend, and them who have impacty."

And o' ill cust them into a furnace of nre there shall be wailing and gnashing of teeth "

CHAPTER XXIX.

THE GOLDEN OPPORTUNITY.

AN ADDRESS TO YOUTHS AND YOUNG MEN.

Seek ye the Lord while He may be found; (all ye upon Him while He is near,"

'Strive to enter in at the struct (difficult) gate, for many shall seek to enter in and shall not be able "

Those who still remember the sermons delivered many years ago to the Boys at Rugby School will recognise in portions of this address the teachings at 1 the in ister hand of that great and good man, Dr. Arnold who died 12th June, 1842 I

N order to understand the full meaning of these and similar words of our Lord, we must remember that our besetting fault, especially in youth, is in thinking very lightly of sin, and even when we feel conscious that we are not seeking, nor caring for God's approval, we satisfy ourselves with the prospect of having such abundance of time for all these things still before us.

AFFICENCE OF TIME.

We are in Youth, in health, looking forward, it may be, to many years of health, and pleasure, and advancement, took has brought us into this world. His kind providence has brought us through the dangers, the helplessness of child-hood and intancy, a hundred circumstances have produced for us our present position and comfort, and our future prospects. He has spared us through illness. His creatures have days, and months, and years supported and nourished us, we have probably twenty or even forty years to remain here, our influence over others must be felt, our words, our lives during all these years will either honour Him, and lead others to do so also, or will encourage others, by our example, to neglect and dishonour our Heavenly Father

But though we feel the duty, and see the reasons for commencing a prayerful and Christian life, and intend to commence it some day, there comes the thought of the great time yet before us, we fancy and Satan is ever ready to whosper —"Time enough yet," and that there are things in this world more sure to satisfy us and to give us pleasure than a life of piety, and affection, and love to God. We even may wrongly think that such a life is of itself enough to damp all gatety and pleasure, but is it really so? Are those, then, alone happy who live without God in the world, neither thinking not caring for Him in Whom they live, and move, and have their being, and from whom, repulsed again and again. His Holy Spirit has silently withdrawn, to trouble them again no more? As that great and good man, Dr. Arnold, remains in one of his admirable sermons to the boys at Rugby

"Surely when He, the source of life and happiness, has at length departed, must there not rather come over that soul something of the deadness, the silence, the loneliness of the

tomb > '

Our Saviour tells us that "God is not the God of the dead, but of the living," and that "He that believeth in Me though he were dead, yet shall he live." He would teach us that those who are not yet banished entirely from God must feel the virtue of His gracious presence penetrating their whole nature, and because He lives, they must live also.

LIFE AND DEATH.

If, then, to be dead,—in the language of Scripture: and to be living without God are but the same thing, then even now we must be either adive unto God or dead to Him-For let me ask those who think least of God who live year after year, most separate from Hun, whether there is not now actually perceptible in their state something of the lonchness, the fearfulness of death. It is not that they feat God's anger for those who test God are not dead to The thought of Golf gives them no disquiet at all every transient fear on this score is soon got over in the pleasures and pursuits of the world. But are not these conscious that in all these pursuits and pleasures, there is something wanting that they have to go from one pleasure to another, or from vice to vice, to prevent themselves becoming unhappy? If in times of sorrow, such as all most have or mistortune, or danger. I care not what, if in these times they have never known what it is to feel Gosl's hand is over them =if in sickness or danger we have never known what it is to feel that His Almighty hand is near, and that He is with us, and wall be with us to the end, or again in seasons of pleasure, and happoness, and success, and enjoyment, such as we all so often share, at, in all these, there has

never been any voice to answer us, no one to care whether we had them or not, no one to thank for our prosperity, no one to call upon in distress. If, in God's world, we are thus left to empy as we can, to bear as we can, if we have never known that we are even here tasting the kindness, the goodness of our Heavenly Father, and that these things are but an infinitely small foretaste of His love, surely, then there is in all this in this life without God in His world, let us stiffe it as we may by frien ily intercourse with others, by the pursuits and interests of a worldly life—already something of the coldness and loneliness of the Grave!

And this coldness and loneliness will be felt, more and more, with alvancing years, with every loss of a friend of our early days, with every feeling of loss of that strength and vigour and health we once had, the deathlike feeling will be felt more and more. The misery, the loneliness, the despur of that state when God and Christ are for ever gone, is not to be conceived of nor understood greatly indeed do we deceive ourselves, if we think, we can comprehend the heights and depths contained in those little words Life and Death ' They are far higher, far deeper, than ever thought or fancy of man ever reached, but at the confines, the commencement, of that never-ending descent from God, that being for evermore banished from His presence, we can gain a faint gleani from His absence in our present lives." Why then in early life do we not unite the thought of our Heavenly Father with our pleasures and pursuits and learn to ask His presence and blessing upon them all enjoying them, not as stolen, but as His free gift and, instead of a life of piety and loving services to Him being a dull and dreary one, find the pleasure—the greatest this earth can afford of having His approving smile upon all that we do :

"TIME ENOUGH YET"

But, das' we think differently, and as we grow older new presuits and occupations crowd upon us'. We may guit more skill and more knowledge in the things of this life as years pass by, but there never comes again that freedom, from care, that freshness of early days, when the ability to choose our course of lite, the opportunity of giving our youth to God is ours, and which when once passed away, comes again no more! Weeks and months glide past, we feel that we are as far as ever from holiness and from God, but we have formed, it may be, acquaintance with companions, who either know nothing, or care nothing, about Religion.

We feel it unpleasant to appear to care so much about these things before them, we think, as we get older, we shall be able to take our stand, and begin anew, and thus avoid the awkwardness of a change, and as all around us seems just the same, we do not notice the gradual, ever advancing, change which is taking place in OURSFIVES! We are not the same! The Spring, the Summer, and the Winter come again and again, the same sights and sounds come back once more, the Primrose, the Blue-bell, and the Rose, come back again; even the very same shadows are cast around us by the rising or the setting Sun-but we are not the same." We are not in the same position we once were, we hold a different position in the eye of God to what we once did, we are not the same by possibility, it is not in vain that a Year passes over any of us, we are either better or worse, softer or harder towards God ' We can now see more clearly the meaning of those words of our Saviour. "Strive to enter in at the Strait Gate, for many shall seek to enter in, and shall not be able, when once the Master of the House has shut to the Door."

THE DOOR CLOSING.

It may be shut, not suddenly, but gradually; Sin, and a life without God, becoming more and more habitual to us, and long habits of prayerlessness stealing upon us more and more. It is not that God is not able and ready to save, and to change the hearts of all men; it is because Sin,—owing to repeated, wilful, acts of known sin or carelessness, has, at length, come to seem not so very dreadful a thing to them! It is because they have at last got to think very lightly, very slightingly, of Sin,-of Sin, which runed a World made by God, and required a Saviour's death to counteract. This is the reason why God's promise that "They that seek Me early shall find Me" is only distinctly given to those in comparatively early life. Christ calls upon all alike to repent, His gentle voice may still try to draw our hearts to Him, He is still ready to receive us with forgiveness and love, but indeed, those who have long heard Christ's call, should make haste to obey it. Indeed we should strive earnestly to enter into His presence, before the Door is shut to as ! You may think lightly of my words now, see if you will do so when your hairs are grey! For I am not speaking of the uncertainty of life, for in youth, especially, we ever think the chances of a long life are in our favour. In that sense the Door may be open to us for many years; yet indeed there is a danger, and a great one too, that to those who delay for the present to answer Christ's

call, that strait ithat is at any time narrow, difficult) gate,—the door of eternal life,—may be to them for ever closed as year after year sin gets a more confirmed hold on us, and the many enjoyments and pursuits we meet with engross more and more our affections and thoughts! The longer we postpone commencing a life of piety, the harder it seems to make a stand for ourselves regardless of what others may think, and the more we are ourselves becoming used to the idea of living without God.

CHRIST'S FORBEARANCE.

How gently does Christ bear with us! He is full of longsuffering! For days, and weeks, and years, we slight and gneve Him, still He endures and spares, still He entreats us to be His, still He gives us Sabbath after Sabbath. He gives us teachers and His Holy Bible, and is ever ready to teach us to love Him. There are some who may go on thus grieving Him for as many as lifty or even seventy years, and Christ will bear with them all that time! Day by day will His sun shine upon them, day by day will His creatures administer to their support and pleasure. He Himself will but entreat us to watch over our lives, to see if we have done well or ill the day, or the week past, whether we think Christ loves us better or worse, or whether we are more or less hard towards Him! Christ may still spare us, but oh! remember that as these months and years pass on, His voice of entreaty will be less, and less often heard, the distance between Him and us will be consciously widened! There were periods while we were young, when sometimes, at least, we felt inclined to pray, when our hearts were tender towards God, and we felt really disposed to love, and do our little for that Saviour who had done so much for us, but those times do not come to us From one place after another, where we used sometunes to think of Him, and where, had we but sought Him, He would have been found, He will have departed! One spot after another which used one to catch the light of Heaven -felt on e the sweet influence of His presence, -will now he constantly in gloom. It sorrow, or any softening feelings turn our hearts towards Christ, we shall be startled at perceiving that we do not feel towards Him as we once did, that there is something which keeps us back from Him!

When we speak of loving Him, our hearts, which have so long loved earthly things, feel the words are but mockery! What words are "Redemption" and "Salvation" to one whose life has passed away, while he is left unredeemed,

and unchanged, whom carelessness and sin have ruined, whose heart has lost all taste for heavenly things, and even the disposition to seek them?

MISSING THE TIDE

Not "past teeling" in the sense that, with increasing age, religious impressions are less telt, and the tear if we less readily at the Gospel message, but "past feeling," that now, to all the expostulations of Christ's Ministers, the invitations and solemn warnings of Almighty God, the ear may still asten with listless attention, but the heart feel them no more than if it were a stone!

Such know already all that the Christian Minister can say to them, they believe it all, it has been presented to them a hundred times, in all conceivable forms, and urged upon them by all conceivable arguments and considerations.

but it now no longer products any impression!

You may remember that a faithful and earnest Minister tells us of a conversation he had with a respectable, decent, man, who, at an advanced age, bore a good character, and was never absent from church. While on a call at his house, the earnest Minister took an opportunity of addressing land. and his family, on the importance of piety, and the need of gaining the love and approbation of God, by latartily accepting the Salvation He offers through His Son Jesus Christ After affectionately urging them to a consideration of the Eternity before each of us, and the importance of applying in earnest graver, to Christ, betimes, he mushed what he had to say, and left the house, this man following him, where they were alone together, the latter said something like this "I would have you spend your strength upon the viene labour to bring them to Jesus, for, to fell the firstly I fear it is too late for such as me (" I have known, for many years, he continued, 'that I have never been a Christian. I have slighted many convictions. I fully believe that when I die I shall go to perdition, yet somebow, though I know all that, and try to think senonsly of it, of late years I do not some care. I know perfectly well all that you will say, I can tell the very texts you will repeat, I have intened to them for a himdred times, but the truth is, for some years past, I have tell them no more than it I were a stone " And this man died, we are told, with similar words on his lips! We do not know how many a time he had slighted, and rejected. Daying love and goodness, but there was doubtless, here, a long, sid tile of warnings in youth neglected; amusements, and pursuit of

earthly things, taking the Saviour's place in the heart, just at the "accepted time," when his heart should have melted, and yearned after a Saviour's love and tayour, a long, sad tale of pride in outward appearance of godliness, indusing him (and how many are there like him?) to keep up a lite-long, weary, disguise of love, never really felt, a Religion never heartify embraced. He had lost the Spring-time of his lite. he had missed the lide that would have borne him to the Heavenly Home.

That Tide is flowing now, for you, dear Young Reader, as it flowed once for him? Let it bear you to the Heavenly

Shore!

RIDICULE RESOLVE TO GO YOUR WAY

Will you allow the rude jests, or the quiet sneers of a comparison, make you feel aslauned of showing your concern after a noble and godly like? May not the calm recklessness, the cool indifference you observe in him and others like him in those who know perfectly well that there is but a step between them and death, and that Death to them means between them and death, and that Death to them means between high to their business, enjoying their comforts, and death, after high to their business, enjoying their comforts, and death, it is be the sign that God's Holy Spirit has ceased attempting to find an intrance into that colon proud, unyield-

ing, unloving heart?

Do we not see in that cool, composed, polite indifference, or that rude sincer, one who is interly heedless, because God's Soint has left him as he wished, a fore, and will strice with him no more ! Overs lonely is that Portal! Keen bleas the Wind 'Rustle the stead leaves on that Deserted Periol, to which the Faithful God, and Precious Saviour will ome no more? But you, dear young Reader, are vet yours, with a heart not yet hardened to a Sayiour's 'eye His loving Presence may now, at times, in spite of your coldness and unwerthiness, reach your heart, and is not entirely unwe' on a there! Oh! chersh such moments while they are yet your own, indeed, they are not at our commund! There is now him you now that He may love for the temper of the band in youth is soft and tender, and prore to love It is a period of do thry and good himeured acquescence do not, then, let pride hinder you from exening your Levil to God, and learning, in spite of all who may try to hunder you, in that to lam in Jesus name. If the first years of your life cause you to look back with sorr w and regret, it, young as you are, there are sus you would not walnut have known

to another, let us take heed that it is not so with us when our life is drawing towards a close; for the despair which would be sinful now will be only too natural, and too certain, then ' But it would be sintul now, for it is the Morning of Life with you, you may still be His Who died for you on Calvary's mount, your eyes may yet behold "that land which is very You have much to do at would be false to deny it it is no light thing to have our sinful natures changed by God's blessed Spirit to what He would have us to be ! It is the work of many an effort, of many a prayer, but you may begin this needful work any day. True, the path may not at first seem so inviting as that of careless ease and selfish pleasure but there is no true, lasting pleasure and happiness it will not secure for you and, above all, that pleasure God alone can bestow the pleasure of having the approving smile of the Almighty rest upon your souls!

Smely everyone knows, upon a very little thought, what are his most besetting faults and sins, and do we not all feel in our hearts that if we are ever to be with God and our Saviour, these must be forsaken and overcome? And in what way can we forsake them but by fixing upon them, and naming them to God in our prayers? asking Him, for Christ's sake, for the strength and faith we need to overcome them, and being watchful and resolute when the time of actual trial

comes !

We must ever remember, dear Youths, who read this Book, that we are but passing through an education and trial, designed, if we do out part mantully, to fit us for the real and en lless life to come. We are in life and being never, no, never to go out of it again. There is no going back."

If any of us were, however, thus to pray, and, by being careful, were to go through our work and anusements as Christ's servants, if Conscience said to us, "I have tried to act this day as in God's sight. I have tried to do my work honestly and cheerfully. I have tried to keep myself free from protane and impure thoughts and words, from ill temper, from se fishness," suppose, I say, that conscience said this to us at night, should we then be unwilling to present ourselves before thrist? should we still look upon prayer with weathness?—should we still fee rejustant to be grateful to God when successful and happy, or to turn to Him when in sorrow and inistortune, or even when failing into sin, as to our best and learest briend?

Surely we should rather pray at night that Christ would be present with us also on the morrow! You shall feel, if tou continue to do this, that the great God who made Heaven and Earth, and the host of Worlds we see around us every starlight might, will love even me, will grant His blessing to follow me through all the changes of my life here; and when it comes to my turn to leave this world, the Saviour will welcome me with those words precious words to us when that time really has come—"Well done, good and faithful servant; thou hast been faithful over a very little—enter thou into the joy of thy Lord!"

THE " WICKET GATE."-AN AMAZING PROMISE

The commencement of a Young Christian's Life of Prayer

"He that both My commandments and keepeth them, he it is that loveth Me and he that loveth Me shall be loved of My Father and We will some unit, him, and make our abode with him."

Christian at the Wicket Gate.



The "Strait Gate" at the Commencement of a Christian's Life.

Strice to enter in at the strait (difficult) gate; for many shall sack to enter in, and shall not be able when once the Master of the House has a ut the Door."



Summer Time



I Can " in the Class Room of his Night Institute,

CHAPTER XXX

"I CAN," AND "I CAN'T "
WHICH WILL YOU BE?

A GOOD YOUTH SELL IMPROVEMENT THE INSTITUTE -THE FIRST-CLASS CAR. THE "CIP-GRADE"

"Heaven grant the Mark Heart that times ere Youth five with Libes case Battle, would be expense.

The Epit of droors, hope is 1s, swaking. Blank Despair."

(1016)

"I CAN "

HERE are two venng tellows,—whom we all know well,—for you can meet with them any day, and some of us have not got to go very far to do so,—the name of one of these youths is "I can,"—whom you see in this

Picture, in his Night Institute, and the name of the other is "I can't". Where shall we find him? Probably listening to low songs at the Concert Hall, or watching scenes of Murder and Bloodshed of a "Sensational Drama" in the Gallery of a second-rate Theatre.

What age are these youths? Oh' just your age, young Reader'

What sort of looking lads are they? Well, in one sense,they are,-as the saving goes, -" like one another to a T,"for you see there is really only a T between "I can" "I can't." But that little I makes all the difference in the World! For you can hardly fancy how very different these Boys really are to each other, and what very different young Men they will become! "I can," is as nice a looking Youth as you would wish to see Bright, clean, cheerful, lively, good-natured,-everybody seems to like "I can" His comrades and young companions like "I can," always have a smile for him, when "I can" enters. His employers like "I can" "We can trust him with anything '-best lad we ever had," they say, "we hope to keep him with us when he's out of his time" His Parents, Brothers, and Sisters, all love "I can,"-can't do without him Why? Because "I can " said, "Instead of being disrespectful, selbsh, cold, and unkind to my parents, I can obey God by obedience, and dutiful respect to my Father and Mother, and I will ast goodnaturedly to all around me". It required many efforts, and self denial, at first, a good many struggles with term et, but he said, 'I can,' and he did it!

"I can" is always a pattern of cleanliness. He has a good deal of dirty work to do at times. "The more need for a scrub wherever I get the chance," says "I can". So he buys a twopenny hail brush, and sets to work! His teeth by constant brushing, hight and morning, are now, at last, for it took time, so fair and white, that it is a pleasure to look it them, and it you saw Master." I can " in his Sunday clothes, con would not know him from a young gentleman. "I can" I is had his temptations to injure his health by drinking, so oking, back company, and sin, but "I can" would have nothing to do with them. "It's not good enough," he says,

I want a happy, healthy, and long lite! 'Oh' every tooly smokes!" say they, "and drinks too!" "No, not crevious, says I can," else all the cars on the Railways would be smokers'. I'm better without it, and I want all has money for the Cricket club, and the Penny Night Classes."

For you must know, "I can' is thought much of in luscricket club. He didn't get on well at first, but he said. I know "I can" if I try, and by degrees he became a sure Baisman. It was long too before "I can,"—as a Bowler, -could send down the Balls true on the wicket, but "I can" kept "pegging away" till he did it "Wanted a good man to play that ball!"—remarks the Umpire, putting the leg stump up again, -and away goes the best Bat on the other

side, with only half a dozen runs!

All this goes towards making "I can" so healthy and cheerful. "I don't like your "Religious," non-drinking, non-smoking, non-swearing, lads, they are all "Molly coldles!" Are they? You should see "I can" in the Gymnasium, this jolly round shoulders, good arms and legs, having a turn with "the Gloves" with a youth half a head taller than himself, not much of a Molly coddle "there! Why, "I can" can stand up to any youth his own weight, not a professional and would knock your poor pale faced, thin, shipwrecky-about-the-knees, fast,"—drinking, their shipwrecky-about-the-knees, fast,"—drinking, vicious youths, into a "cocked hat" in five minutes! Then, while "I can't" and other "fast" youths are wasting their hard-earned wages in tobacco, and drink, and low company, distemng in a stifling Concept Hall to the "Great" "Cad!" shall we say? or the "Shoreditch Idol," men and women, making their \$200 a week by singing

Idol," men and women, making their 1,200 a week by singing vulgar, often vile, songs to those who are foolish enough to pay to hear such rubbish, all this time, "I can," with other decent youths, is at his evening classes, at Mr. Hogg s. "Polytechnic," or Sir Edmund Hay Currie's splendid "People's Palace,"—if in London, or the "Midland Institute" in Burmingham, the splendid "Atheneum,"

Man hester, and the 'YMCA's" in our cities

That is why "I can" is so intelligent, he "pegs away " at his French, and Shorthand, and Music, and Science, and Art Classes, just as he 'pegged away" at the Leg Stump! Then, --before he leaves the Institute, -he has a turn at the Gymnasium, visits the Chess, and Reading Rooms, and, perhaps, the Swimming Bath, and thus spends his evenings happily, and well, and feels that he is "getting on "

His Employers notice it too, when their self-interest is concerned you may trust them to that, and "I can" becomes the Foreman, Heal Clerk, or Traveller of the Firm, before many years pass. He will then be drawing a good salary, and will probably marry the pretty daughter of one of the Partners, whom you see in the picture asking good-natured "I can when a lad, —to give up his cricket and join them at lennis

Then, in the Institute, as "Tirds of a feather block together," -the better class of his companions ask "I can"



to join them in the Sunday School Work, attending their Bible Meetings, shelping them in the Evening School for poor Boys, visiting the poor, and other good, Christian work. Then, best of all, without which all would be useless, "God's "call" comes to "I can " in early life. God sends "I can " convictions, and though, at first, it was difficult, he said "I can, with God's ud, chose the narrow Path of Prayer and Piety," and becomes a young Christian, —Lonoured by God in a life of usefulness and is able to say, "I can do all things through Christ strengthening me."

Well' dear Reader! How do you like the Lad, 'I can "? Then why should you not attempt to be "I can " yourselt?" Ah! it's all very fine talking,' a boy in very your circum-

stances may say. "Your Book goes amongst the Ragged Schools. I have seen it, but you do not know how miserably. I have been brought up how wretchedly poor, how neglected I am? What chance have I in life? How can I atread Institutes, get a good Situation, or say? I can' to anything?" Well' but you have the Sunday Schools, open free to 'he poorest, we all feel for you, and are glast to do all we can. Cannot you, as you grow older, avoid evil companions, choose the better class, gave up the Drink and bad habits, and save the little money you do get for self-improvement, as "I can' do!? Surely a cake of soap, a two sensy i of brush, and that closepest of all luxury, a cleanlates—is in your power? Depend upon it, 'where there is a sail! there is a way." Try,' and you will, one day, find your article to be "I can."

Well! Now tell us something about "I can't"

"I CAN'T."

The less we tell about "I can't" perhaps, the better—for "I can't" is a very disagreeable Youth to even describe,—much less to copy! Always dirty, miserable looking, and untidy—"I can't" is too lary to wash himself, - he says to everything that is for his good,—"Oh! I can't bother,—what's the use?" So it is with everything! Always "I can't" to everything that is good,—always "I can," and quick, too,—to ali that is fad, "I hate Books and Realing,—I can't work heartily, it's so hard! I can't associate with good and worthy young fellows, I don't like Religion Give me the Gallery of a Theatre,—a dirty pipe,—and a drink, that's the life for 'I can't!"

'I don' like your Churches and Chapels, it's such dull work' give me a 'free and easy,' in company where, if one does whip out an oath now and then, -what's the harn.' They only laugh' I'm not one of your Methodists, not I'm No' dear Reader' "I can t' is certainly not a 'Methodist' There is neither method, nor sense, nor hope in the life young "I can t' commences as a youth. The worst of it is 'I can t'' the Youth, becomes, "I shan't" the Man' The worthless Youth, 'I can't," only too often becomes the deprived, wicked, drunken, hopeless, grown-up man'

Poor, Selhsh, Ignorant Concertod, Lazy, Dirty, Wicked, "I can't Dear Reader, have nothing to do with that miserable. I can't "Have at him at once." Say "I can't Begin at once, adopt the good habits urged in this Book. You are still young.—Nature is kind,—one Year.

of steady good habits will prove to you the change, which will come to you, if her laws are obeyed. When tempted to evil, as we all are, and all must be,—don't say, "I can't help it." Say "Nonsense! I can reset if I like!" When temptation comes and Conscience,—which is the voice of the taithful God,—calls out, "Resist! Flee!"—don't whine out, "I can't," with that miserable tellow, said resign yourself to sin and the Devil! Always say "I can,—God belging me, 'and have a try! Choose "I can," for your life. "I will, with God's aid,—try to do better! I will try to improve myself, and to get on in life, and I will begin at once!" Anything is better than lying down with that wretched "I can't," in his dirt, selnshness, ignorance, and sin! Try the upward Path,—the "upward Grade," and you will not tollow it long before finding that it brings with it all blessings, "having



"Thard closs '-Going Out First Voyage,

the promise of the Life that now is, and of that which is to come." A dutiful, patient, industrious, Youth of self-respect and good habits, blossoms, naturally, into a worthy, excellent useful. Manhood, and ripens into a good, cheerful, and lionoured old age. How many Beys, —in humble circumstances,

by patience, application, and good habits, have raised themseives to affluence, and usefulness? Like the Boy in the Picture, they started the Voyage of Life in a "Third Class" car, but, in time, returned in a "First!" We may conjecture



' First Class,' Promotion Homeward Bound.

that the Young Other has interested not only the well-to-do Merchant,—but also the Young Lady, his Daughter,—in the dress of fifty years ago. He is asked to visit them.—the young people fail in love,—the Father consents,—and the Youth's fortune is made! "Romance!"—you will say! Well! Do your part by self-improvement,—so that when the turn of fortune comes to you, you may not lose all by neglect and inefficiency.

HIDING OUR LAIENT.



That he what his tree even the mentarest came and could be of I above thee that this set a bank man, read by where the head but seem above galder a Above these base stranged

A is were about and rect and but the tale at in the earth. So, there there had that to there is Vell and ridge.

"I CAN,"—AND "I CAN'T" THE BATTLE OF LIFE

THE SECRET OF VICTORY "THE UP-GRADE," GOOD HABITS.

I can," =with God's aid,= " I will try "



THE SECRET OF DEFFAT -" THE DOWN GRADE," BAD HABITS.

I can't," there is no God, and I won't."

God, the Faithful God. -hstens to them who listen to Him."

You are old Father William? the young man cried, the few hars trad are left lon are grey had are hide, I sit or William a hearty old man New tell me the reason, I pray?

"In the days of my youth," Futher William replied,
"I recome ered that wouth would be test.
An Lat mode not by I ealth out my yightr at first,
If at I never might next them, it had

You are of Chatter Wilson. The young man cried View to be taken besterned in as You are chested to be the even of exercise about death Now tell me the reason. I provide the control of th

"I am cheerful young man" Father William replied Let the cause your attention engage. In the days of my a 4th I remembered my God. And He has not deserted my age "

A FABLL (2,500 years old).

An obstinate Ass, was making for a dangerous precipice when his worthly master, in great alarm seized his tail, exclaiming "Stop! you still it creature, or you will se filled."

But the obstinate beast sould have his own way, and the min. fee ing his own strength going and in fear of going over the cliff himbed, at lost let go he hald, saving the? Jea I have done my bed! If you still go over over I suppose you must go? 'A wilful have now have less way.' The igh written now two thousand use huntred years ago by that won-left let in the point we not see his hable illustrated only too often in our own day ?

"I can't" too often becomes I shan't,"



and "I won't" comes to a had end '



Not a Sparre or take to the go and we have a new harber

CHAPTER XXXI

GEORGE THE THIRD AND THE YOUNG MASON.

E have, in England, been favoured in our later History, with, as a rule, Christian Monarchs. What that means,—and what a curse to any modern Country it would be to have a Godless and corrupt Court—only

those who possess a strong imagination can picture

Compare for a moment, the noble life, too soon cut short, —of that splendid man, Prince Albert, —whom the Nation never fully appreciated until he was taken from us, and the court of Charles the Second, Philip II., Louis XIV or Louis XV of France, &c. Faricy the amazing contrast in the influence exercised upon the times, and the people at large, by a good or bad Rulet! Probably the world will be spared ever again seeing in power such Rulers, who were in the dark days of this World's History, too often, unhappily, on the librone!

The advance in tone and enlightenment of Society would

now render the rule of such Wretches impossible!

Before the tetrible affliction which eventually deprived him of his reason,—George the Phird,—during his long reign, well leserved the respect of his subjects as a just, well-meaning, and God-fearing King. Not possessed, it is true, of great talents, still his influence was ever on the side of the good. He took great interest in everything that tended to the welfare of England, especially in Agriculture and Farming,-then considered, as one day it will be again, of the very first importance to the greatness and well being of every Country. so well-known was the King's interest in these matters that he gamed the name of "Farmer George," Simple, homely and thoroughly English, were the days "When George the Third was King," though as to their being the "good eld times,"-no sensible Reader, sliving in 1907, surrounded by comforts and advantages common to rich and poor alike, then unknown, -would ever desire to see those so-called "good old times" again!

A most simple and unassuming King,—" Farmer George" went amongst his Subjects in a truly patriarchal manner, with always a pleasant word, and enquiry, showing his interest

in "all sorts and conditions of men-

On one occasion while the Palace at Kew was being repaired, one of the Masons,—a young man,—was cutting some work

in the stone in a very skilful and rapid manner. His ambity attracted the King's attention, who paused to watch him making some remark. at the same time, to his attendants A week or so after the King came again to notice the progress of the work. Owing to the expected arrival of Royal visitors from abroad it was important that the work should be completed by a certain date. George the Third had then a good memory, and quick eye, and not seeing the young Mason at work he had before seen, inquired the reason of his absence No one could say. The King desired them to make enquire-In great histe, and in evident trepidation, down came the foreman, and architect, and from them the King learned that the young man in question, though an able workman, was a pious young man, attached, they thought, "to the Methodists." As it was important to conclude the Contract in the time, all the other workmen had agreed to come quietly, and work privately, on the Sunday. This the young man had refused to agree to, and he had been dismissed

"Dismissed!" exclaimed the King, "Then I beg that he may be again employed. This will never do. The man, -gentlemen, who resolves to please his God, rather than to please his King,-that is the man for me'". The young man was at once reinstated, and the King, ever after, showed

the worthy Mason particular favour.

NOTE The "Methodists," The followers of that saintly man John Wesley who appears with Whitneld to have been sent by God to save this Country, and true religion from almost dying out under a sleeping in lifterent and corrupt church. This Heavenly gifted man, evidently inspired, was born in 1704, and was spared in God's mercy, for he was sorely needed, till 1741 thus living in the reigns of Queen Anne. George I., George II., and during twenty years of the reign of George the Third. What a dark and Godless age State Religion, and a State (burch utterly corrupt had reduced true Religion to in England at that period, we - in these days

of teleration in religion and enlightenment, can never know!
The World is my Parish! "said the great revivalist. John Wesley. It was indeed! And like the other great Reformer in Religion,—Martin Luther — He shook the World!"

Though unconnected, in any way, with their Denomination, the Writer in common with thousands of their fellow Christians has ever felt for the followers of that man of God, - John Wesley the utmost réspect and esteem.

It is impossible to overrate what " Methodism " has done for the true

Religion of Jusus Christ '

Utterly una le to comprehend the difference between the "Wesleyan," the Methodist ' the ' Primitive,' the "United," &c , &c , these remarks apply to all their sub-divisions, as they are no doubt at one, as regards the main fundamental points and, in Foodials, are all followers of the saintly man who high brought "Methodism" to light

GEORGE THE THIRD AND THE SERMON.

On another occasion His Majesty attended Divine Service at a certain Church, and the Minister took occasion to allude, at some length, to the virtues, and goodness of the Royal Visitor, and to the blessings and advantages the Nation If the young had derived from his long and illustrious reign Reader will turn to that fulsome "dedication" to James at the commencement of his Bible, he will obtain some idea of the affected, unreal flattery and adulation in vogue in former times. He will notice that King James,-in reality, a pompous and mediocre man, is approached, as "Dread Sovereign,"capital letters are employed as if he had been Divine, he is afficied to as "the Sun in his strength," while that worldly old body Queen Elizabeth, with her 3,000 or more dresses, is alluded to as "the setting of that bright occidental Star" It would be a boon if this fulsome nonsense could be altered,

or the delication removed altogether from our Bibles. The old doctrine of the "Divine right of Kings" has been happily now long explode I, and they have been found on examination to be pretty much like other men, too often,-worse.

During the Sermon, stiff and bolt upright in his pew sat old King George, till, the Service being over,-the Court prepared to leave, and all stood respectfully up to see the King go by But good old George the Third,-ever anxious for the glory of God, -was not going to leave that Church without teaching all present a lesson. For just as he had reached the middle of the aisle, -amidst profound silence, -George the Third, "Farmer George," suddenly stopped, and bringing down his tluck, oak stick, with a great being, upon the floor of the Church, called out in his big voice. -

'Frien Is' I came here like yourselves, a humble worshipper to this House of Prayer, to join in the praises of Almighty God, and not to listen to those of one of the weikest and most someorthy of His creatures'". So saving the King signed to his attendants to proceed, and annilst breathless silence,

slowly left the Church.

[&]quot;They that honour Me I will honour, but they that despise Me shall be lightly esteemed



CHAPTER XXXII.

THE BOY KING. EDWARD THE SIXTH OF ENGLAND

of war, outrage, and wrong, that annote the grouns, the sins, the imprecations which have marked, too generally, the History of Mankind for thousands of years, one comes to a Royal Life so delightful to contemplate, as the engaging character of the Boy King, Edward

the bixth, of England. His short reign of six years coming as it did after that of King Henry the Eighth, and before that of the bigoted and bloody Mary-must have seemed in that dark age a gleam of sunshine amidst the prevailing darkness and sin. What that boy performed during his few years of life, he died when a youth of sixteen, must be looked for in the noble endowments which, ever since his time, have spread a blessing over our country! In the Chapter " Incentives to Piety in Youth," it was remarked how Almighty God chooses to peculiarly honour and bless the work of a young disciple, certainly this was the case with the young King Edward. The noble Institutions of King Edward Schools the means of educating thousands), the noble found ition of Christ's Church Schools, the Prayer-Book of our English Church, our form of worship in the Church of England as opposed to the blighting munimenes of the Chinch of Rome. in those dark days, all bear witness to the amazing influence for good this young boy's short life has had upon this Country

A hardsome deletate boy, tall for his years, graceful and winning in his deportment. Edward was placed on the throne of England at the age of nine years. So extraordinary were the boy's talents and precocity, his intelligence and goodness—that, amidst the cares and splendours of the Court surrounded by intriguing courtiers, "the excellent gives and singular goodness wrought in the boy by the grace of God, enabled him says a contemporary historian, to maintain over the Court, even then, the conduct of a youthful Christian, and to set an example to all around him in a way, which at

times, moved even Godless men to tears

The ardent youth, from his earliest days, bent his whole mind to study. In those days of intense darkness and ignorance, the young King's acquirements were considered to be httle short of marvellous, for he acquired an accurate knowledge of French and Latin, to which he added the Greek, Spanish, and Italian languages, to form some idea of Edward's gits in acquiring knowledge, we must remember the disadvantages he laboured under, we must remember that looks in those early times, were practically unknown. Enormously expensive manuscripts, copied by hand, were alone to be found in the great families. Even the nobles of the land seldom knew anything could not write could not read whilst the lower classes were plunged in the grossest ignorance. Thus Foxe the Historian informs us as a marvelleus fact, that the box -belward the Sixth-actually knew the names of the Ports, Hovens, and Towns of England Scotland and France together with the time of the ebb and flow of the sea

upon their shores! Edward's attainments seem the more extraordinary when we consider how much of his time was occupied in affairs of the Court, the Government of the country public business, and reception of Ambassadors from other countries, all of which duties the Boy performed with remark able grace and dignity.

As another proof of the tender, Christian, conscience of this won tertal boy, so greatly in advance of those dark times. may be mentioned his extreme reluctance to sign a death

warrant

In those days no criminal could be publicly executed with-

out the King signing the "death warrant"

Soon after his accession, Edward had to perform this duty He earnestly implored Bishop Cranmer to spare the prisoner's life a woman saying, "Will you have me send her to Satan in her sins?" But the wise and Christian youth could not prevail. Young as he was, he saw the responsibility of sending a hardened sinner into Eternity.

A trien by critic remin is the Writer that this anecdote has forg we. I silenged o not in historical fact. It is therefore merels given to formerly stated. The Writer himself is strongly adverse to its arting Capital Punishment. It ever has and ever will be a safe guard to Soomey. Lew brief Murcheses like being being the morely of

For Rulers are not a terror to good works but to the evil. But if thou do that which is real 's ifraid for he seem that for Sworf is true for he is a Minister tood a revenger to execute wrath upon him that death eath "however in he was and 24.

We so shed into man's blood, by man shall his blood be shed, for in the image of God made He man."

they that take the sword shall perish with the Sword "-Manheu

XXXX -2

To the Writer, the only thoug to lament is that when there is Money and Indiance so many consisted Murderers in this day are allowed to except banging especially when their means and station enable them. to be ally defended " a Senyational Irial" secured the Public worked upon by the Press Petitions got up letters written &coall with a view of gerting the interesting. Murderer or Murders off

whereas the feer o'w are command is tried consicted and bring at times un tetended no tuterest of any kind shown by the public and only a paragraph of six lives in the paper to tell us that the execution took place. Abolish hanging by all means if a second it saids, but until you do not at least do not let there be one law for the right well. connected but she cruel nurderers and another law for the "uninter-

We have only to turn to America to see the deplerable effects of the public exceptation at the message of pietre. They me in Lumults, and you will totizens' lives (worth dozens of brutal and canning Murderers) are swiftle of in the effort to carry out the proper execution of the law by those who were responsible and whose duty to the Public it was to see that the law was fully and importably carried out

The apprehence of hidward is pleasing exhibiting the temperature of a young brist an Ruler in that dark, chief age but as a King when the equivalent for the ' Judge and Jury' of me day had found no cause for mercy if his his district to have signed the Warrant without demur Opinions will of course differ but all will allow that there should not be one law for the Wealthy ably "defended" commond with money and insteriety, and another for the Flor. The former will get a tendance Trial. Petitions sent up &c., &c. the latter is hing without a word!

The boy used to tell Cranmer, when the latter urged him thus to carry out the law of the Country, that the blame must rest upon him. But the excellent young Protestant King set a still more important example—can example to the half-heartest, temporising Protestants of our own time, in these days of Ritualistic mumnicries) in the firmness with which he resisted all attempts to induce him to allow the Mass to be performed, even in the chapel of his sister Mary the Catholic.

Edward knew that the Mass was idolatrous, and he resolved, at whatever cost, not to be guilty before God by consenting to the commission of such acts. So that when the powerful nobies, and the great Councillors of the Court, represented the displeasure of the Emperor of Germany (a relative of the Lady Mary) at his refusal, and, being all against him, did all they could to overpower his judgment, the poor boy burst into tears, but exclaimed that "He would suffer the loss of all he had, may the Crown of England itself, rather than allow such a sin to be committed against God!"

Affected by the firmness and piety of their youthful Monarch, some of the Council could not restrain their tears, and forbore to urge him further—and Bishop Cranmer, turning to Edward's preceptor, under whom he studied, said, in a whisper," You may rejoice, indeed, to have such a scholar, for he has more divinity in his little finger than some of us Bishops have in our whole bodies?" In 1548, Edward issued an edict that the burning of candles, and other superstitious rites of Poperv should be given up—Unremitting in his studies, Edward excelled in music, logic, and philosophy but his constitution had always been weakly, he was seized with a fever, and it was evident that his death was approaching.

Surrounded by scheming, grasping. Nobles, seeking their own aims, and the ruin of their rivals, constantly harassed by Bonner, and the Roman Catholic party.—the poor young King's health sank before he had completed his sixteenth year. There were some dark rumours of poison being administered to the boy King, but of those dark, cruel times, little is now known. If the Duke of Northumberland was guilty of such an atrocity, a speedy retribution soon came upon hom.

nm.
"He was taken from us,"--savs an old chronicler,—" no

doubt as a judgment for our sms. whom, had it pleased the goodwill of the Lord to spare to us, this Realm of England had become such that, as it was said of Cesar, 'he found the

Empire of brick, and he left it of tine marble."

But the hour was come when the spirit of the gentle and pious boy was to be released from a World of stiffe and, as the Royal youth lay, with closed eyes, -not knowing that any heard him, -he breathed forth a sweet and simple petition, — 'that his Father might now take him Home, if it was His will, and that He would be pleased to bless the Kingdom, and defend the English realm from Papacy, and maintain the true religion " and, in a tew minutes after saying, "I am faint—Lord have mercy, and receive my Spirit," Edward the Sixth quietly and peacefully passed away.

It might be said, with truth, in the words of the old chronicler, "He pleased God, and was beloved of Him, so that from hving amongst sinners, the Lord hasted to take him from

amongst the wicked!

Every youth who reads this account should temember, however poor and observe his position may appear to himself, that the same grace which God bestowed upon this prous youth is to be obtained equally by him—our Creator, unlike ourselves) being no reshicter of hersons—His love to a peasant's son, who temenibers and honours his God, is the same as it is to the Prince—The Lord of Heaven and Earth, when in this World, worked as a youth in a Carpenter's shop—washed the feet of the poor dishermen, His disciples—and spent most of his short hie amongst the Poor—How can the Creator, and only real Possessor, of all things, make any distinction between a poor boy and a Prince, when He knows that all the wealth—in which so many pride themselves, is His alone.

"The world is Wise and the fulness thereof, and the cattle upon a thousand hills !"

WILLIAM THE CONQUEROR

How different to Edward's death was that of the Tyrant, William the Conqueror, who, upon one occasion, merely to secure a convenient hanting ground for lamself, laid waste an entire district in Hampshire, the New Forest), driving the wretched people out of their houses, and seizing the lands upon which they depended for their subsistence.

It was doubtless, in God's judgment upon this sin, that his son, William Rufus, was afterwards slain in this Forest.

William the Conqueror, on his death bed, became recedingly alarmed, and entreated the deeps to intercede for him. exclaiming—"Being laden with very many, and most grievous sins, oh! Christ! I tremble! And being now shortly to be taken into the terrible examination of God, I know not what to do! I have been brought up in feats of arms even from my childhood, and I am greatly polluted by shedding of much blood! I can by no means number the evils which I have done for the 64 years wherein I have lived in this troublous world, for all win h, I fear I shall be now constrained to render an account before a Just Judge."

The Loon's Den.



Her Husser's brinking in Souther



" Love me Invent Dog "

CHAPTER XXXIII.

THE ETERNAL HOPE DELUSION.

MODERN UNBELLEF.

HE WAS CLIAR FROM THE REGINNING —UNBEHRE IN THE PULPIT THE PRESENT LADY THE PRAYING WHEEL. TOUCHING THE SACRED ARK TRUE WORSHIP CHRIST'S WORDS. FAISE IT ACHERS BEECHER, PARKER, AND DEAN FARRAR'S DELUDED FOLLOWERS.

"YE SHALL NOT SURELY DIE ""

that the Gospel, too often is not now preceled that Ministers, too often, openly teach that there is no Hell to shun, no Last and Final Judgment of the Impenter t Wicked, no Wrath to Come, from which to fits in short, that Unbelief in Christ's Teachings has now made its appearance in many Pulpits. They complain that their Congregations will not listen to the true Gospel.

The 'Targer Hope' doctrine of our day is but a modern phase of o.1 Unbelief. It is the old, old falsehood, "God is too merciful!" 'And the serpent said unto the woman ye shill not surely die.' Gen. in, 4. God merely said it to ingliten you, it was intended, merely, as a wholesome deterrent, not that He intends really to do it, there is no real danger. God's warning to you is merely to be understood as an instructive Parable.

Jesus tells us of the Devil,— 'He was a laar from the beginning."

Dear Reader! Surely the Tears, the Groans, the Deaths, of countless Millions of human beings, for thousands of years, since that day, have proved to Mankind that God's warnings are semething more than. Instructive Parables!! "Thou shout not ent of it, for in the day that thou exist thereof, thou shold startly the?" Gen. ii. 17. And we all the!

Int. Oad Falsehood Reproduced

In our day, once more, for History reseats itself, 'ving voices have gone out into the World, the 'New

Theology,"-persuading to the old, old Unbelief; teaching that Sin, after all, is not so deadly,- a mistortune rather than a tault, lulling the Conscience to sleep with the talse hope that God does not really mean what He says, We are now told that the "old, narrow, terrible, Gospel creed" must give way before " Modern Thought," that we may now

treely indulge in a "larger hope."

It is true that Christ tells us that the way into life is " narrow, '- that the gate is " strait " ,dithcult ," and few there be that find it " But we now know better! Christ did not really mean what He said ' We now know God to be too merciful,a God of love. In these days of cultivation and advanced thought, we can take browler views. We may now hore for the ultimate salvation of all Mankind, through Christ's atonement, after, it may be, a certain relining Purgatory for very evil characters

You will find, we are told, in the "last day that our view is right, and Christ was wrong, and you Christians will have to be contented with merely receiving your own salva-

Yet Christ says, "I tell you, Nay: For except ve repent, ve shall all likewise perish." Luke xiii, 3. "Woe unto that man by whom the Son of God is betraved, it had been good to that man if he had not been born " Matt xxvi. 24

Ye will not come unto Me that we might have life shall die in your sins, and whither I go ve cannot come."

lohn v , 40 , viii , 21

Ultimate salvation for all Mankind? Then why would it have been good for that man if he had not been born?" Universal salvation . And some die in their sins and where Jesus is they "cannot come?" What does it mean? Dear Reader! You have God's word constantly placed in your hands. He has given you common sense to guide you What does Christ mean if there is ultimate universal, salvation tor all men "

If there is, then our Saviour's teachings, all through His Minastry, and all His words upon they dread subject se ectes) in this, and other Chapters of this Book, are not merely or intelligible, and meaningless, they are worse, they are designedly false! What about the Judgment Day? "The Books being opened? The dead judged / Why a Judgment Day at all? What Books r. Who is going to be "In ige !?" You see dear Reader, if there is to be universal salvation for "I the "Last Indigment" becomes an absurdity"

The shallow, sentimental, religious, teachers of our day seem incapable of intelligent reasoning upon this subject. Nothing is more amazing to the thoughtful Christian than that men who presume to teach Religion to others, cannot, or will not, see the destructive consequences that follow them: "larger hope" delusions.

BEITEF IN THE BIBLE IS DESTROYED

The -neer that the Christian Believer "will have at last to be content at receiving his own salvation,' is an unworthy one. The Believer is the last person in the World to feel disappointed in finding that all men are to be finally saved, but he is the prst to see that this talse hope, and modern acids on, strikes at the root of all belief in the truth of God's Holy Word! For if the Last day will prove that there is ultimate salvation for all men, then that Terrible Day will also prove that there was not one word of truth, in all the solemn texts selected at the end of this chapter from the Word of God. and that God and Christ wilfully deserved Mankind upon this subject for high two thousand years! Are you prepared to commence Eternity upon that discovery? Prove God and Christ to be untrithful in one Subject, why not in others? It the Warrange of God and Christ are false, why may not their Promises he equally so? Either the Bible, or the "larger hope must go! They are ureconclicable! They mutually destroy each other 1

UNBELIEF IN THE PULPIT.

One more tatal consequence of this new phase of old Unbeliet in God's warnings, we must all have noticed already, namely. its effect upon the Pulpit! Dear Reader! You must have noticed it yourself! In our churches and chapels we find excellent Music, tastetul interiors, --altars, surplices, --Anthons, genutlexions, interminable repetitions of the old old responses, ejaculations, collects, and pravers, gabbled over by well dressed audiences, for the thousandth time about equivalent to the 'Praying Wheel' But what is there in all this to awaken the sinner, or arge to a new life? How seldom do we now hear earnest, awakening. Gospel sermons, surging the speechless inportance of obtaining an interest in Christ's atonement, while the opportunity is ours, the absolute ne essity of the great change from a Christiess to a pious Life ? That "without holiness, no man shall see the Lord " How should we? How warm men to flee from the wrath to come."

Matt m 7, when the Minister does not believe that there is any "wrath " from which to " flee?"

We admit that the Sermons are poor, but in our Church, we come for the Service, and not for the Sermon." No doubt! When the Minister has instituted his "Eternal Hope." Delusion, for the teachings of Jesus Christ, how expect him to preach as it to dying men. Holding that all men will be saved, what is there left for him to say?

UNBELIEF IN THE PULPIT.

I thought," candidly confessed an elderly Rector to the Writer, 'that certain difficulties I felt, when at College,-in the doctrines of the Church, would disappear as I grew older. Many young men, intended like myself, for the Church -I know had the same hope. But as years have passed, instead of disap, earing, those difficulties have become more pronounced. I can belly admit that I do not believe what I am expected to pread, to others. I do not believe in the doctrine of the Er and Punishment of the Wicked, and I am sorry to say that my ambelief does not end there. I have my own views upon Inspiration, the Doctrine of the Atonement, and the truth of many portions of the Bible. As an honest man, I know that I ought to have resigned my position long ago, but I am a poor man, there is my family and livelihood to consider I decline to preach for others whenever I can, and in my own Sormons and teaching I keep as much as possible to Morality " He died soon after

Dear Reader! What a state of things! Unfolded in the Fidoit! How many totally unregenerate persons might at end the Reagious Performances! at such a clarich for years, with nothing to rouse them from a sleep of spiritual death!! Is this the nam to call in on the occasion of death!

What possible edition the expected from listening to an Unbelieving, or Christless, Ministry?

What per eath is that he exert with an intiel? He we not unequally weeked together with it nelicovers for what fedowship light series of ansalteoustics. Sect we is

It is minarkable to notice, when Christ is not preached, and the Gospel is absent, how Vestments. Intonations, Processions, and sprofeible soon. Wax tandles Intense, etc., or a in. The more worthless the Ministry, the greater the inxiety to hich deherences by Externals, the outward symbols, or Shell of Religion. The more welly the Priest or Minister, the greater importance he seems to assume in virtue of his arred other, in order to disguise the dehicincy?

The true Christian soon finds each a Minister out, and, if he he wise, with leave his Family to another chutch or

Nothing can be more deadening to Spiritual life than in listen to an evidently Christless, "Unbelieving, "person pretending to be a Religious Feacher of others. Under such a Minister the audience return, like the French Lady,"—from the weekly performance,"—with a sense of hearty relief, unaroused by any Religious exhortation, to their real life, where their heart is fixed, the life of money-getting, frivolous annisement, "the Theatre, Concerts,"—Dress,"—Dances, Comic Operas, "Cards, endless chatter, and small talk. —Trashy Novels (in which immorabity, murder, and Religion are mixed up to suit the times), "in a word, as Christless a life, that is as unlike Christ, and as opposed to His commands, as it they had never heard of Christ at all." Busy about everything but God, Christ, and their own salvation

Yet venture a remonstrance, express a doubt, whether such a life can be a safe one, and it is like touching an ulcer, or open sore! "Safe? What do you mean? There is no danger whatever! Oh! you are evidently one of the obsolete behevers in the old creed. Our Minister feaches the new doctrine! We do not recognize those old, narrow, dogmas now, we have, -you know, the 'larger hope' to

trust in."

THE FRENCH LADY

Like the old French lady, who, having lived a gay, frivolous, not to say, immoral, life, and was now fading into age, on being expostulated with, exclaimed,—in a tone of astomshed contempt, "What Religion? Oh? ms Priest sees to all that?"

It was no business of hers! Never had been! It was not her department! She had paid her lees,—she attended Mass, she threw all responsibility—and how many are there like her?—upon the System,—"the Church!" She declined all responsibility in the matter—her spiritual advisers and religious teachers must!" see to all that!"

THE PRAYING WHEEL

The "Praying Wheels," or "Praying Machines," met with in the Bhuidist Idol houses or tempes of Thibet and India, are surely but an expansion of the French lady's idea.

Having paid the fee to the Priests, which will be found essential in all Countries and without which nothing can be dine, you write your prayers on slips of paper, and go about your daily affairs. These Praying Wheels work upright on a pivot, and have wooden projecting cross bars to work them by, not unake the movement of a Ship's Capstan. Water

power is sometimes employed, at others they are turned by the wind. It is, however, the Priests' duty to keep the wheel going,—not yours,—"they see to all that."

What a relief to be able to see to other things,—go about your Business, and yet to know that your prayers are at u.rk, satisfactorily spinning round in a brisk Wind, at so

many revolutions to the minute!

Is not the religion of many modern so-called Christians, and the heathen Buddhists, pretty much on a par? The melancholy, deplorable, thing, noticeable in both cases, is the dense stupidity such worshippers must attribute to their trois, to suppose the latter capable of being "bamboozled" in this childish manner!

THE GOSPIT NOT REACHING THOUSANDS.

Our lengthsh Churches and Chapels seem quite ineffectual in carrying Religious Teaching amongst the Masses. Take all the sittings of EVERY CHURCH OR CHAPET in any one of our large. Towns you like, then obtain the Population! TENS of Thousands could not be got in, any Sunday, even if they desired. But they do not desire. Fancy, dear Reader, a party of Bricklayers' Labourers entering and taking good seats in one of our modern, tashionable Churches or Chapels, filled with stylishly-dressed worshippers. You know, dear Reader, that such cannot come. Then where do hundreds of thousands of our Labouring Population go every Sunday? Why the majority go nowhere, never hear the Bible, or the Gospel; whole streets never attend any Place of Worship! "I deny it!" Do you? Then go amongst them next Sunday!

'Canvas' one Back Street, it will be enough! "The Church' of our day fails to reach them—they are filled with too well dressed folks to permit the Poor to venture in—The services are infinitely too long for an uneducated person to stant —much less to follow. It needs an education to go through the Service of the Church of England, Sunday after Sunday, and it has proved too much for the poorer and uneducated classes. Come in their Masses, the Working Classes never his stone, and, unless some vast change is made, they

mare will "

RESPONSIBILITY OF MINISTERS

May not one cause be the Universal Unbelief that is falling, like a light, upon our Religious Teachers? There must be some reason for the unbelief, on the part of our Ministers,

in the truth of God's distinct warnings to Mankind, in regard to Eternal punishment. It seems to argue a secret enmity against God as the Eternal Punisher, not only of the outwardly wicked, but of outwardly respectable, but Christless, and Unbeheving persons. It would appear to need serv little to induce many of the Ministers of our day openly to reject the authority of the New Testament, and Christ's words altogether. They have evidently no conception what Spircally is, and what the anholy and Christless soul, which loves, and harbours it,—deserves.

THE " NEW THEOLOGY," 1907.

They preach a God of their own creation, certainly not the God of the Bible? The Christian is spoken of with gentle sarcasm, as to his coming disappointment at finding at the last, all men saved. His regiv is, what rather will be the disappointment. nay, the agony, of self-slehided Teachers of a talse hope, and their victims, when, too late, -they find that Christ's words, and the Bible, are after all, true? What will it be for some, who have forced themselves into the position of Ministers, uncalled by God—who, in the end, find themselves utterly rejected by Him?

Depart from Me 1 I never knew you ! "

Whit' reject us? We who have been consecrated by Bishops, have written popular books upon Theology, have taught such luge authories, and in Thy name done so "many wonderful works!" Matt. vn., 22

FAISE TEACHERS

"I never knew you? I never called you! You wrote your 'Fternal Hope' and 'wonderful works,' and preached your dangerous Sermons, not at the dictate of God the Holy Spirit, but in your own pride of reason, and self-con eit. My Lite and teachings were written already in the New Testament. Prefending to know more about Me than others, you taught a talse hope to the People, in direct opposition to My express words and teaching."

You employed your time, talents, and influence, in throwing leads upon the Inspiration of My Holy Book, and My sa thee for Mankind. I placed you in a position in which, had you presided My Gaspel earnestly, and faithfully, it dead of being luhed to sleep by your false teaching, multitudes ought have been roose for convicted, alarmed, and fled to Me, their Saviour. Depart from Me. You are none

of Mine ! "

Disappointment? Let but these sentimental teachers of a faise hope,—who now talk so glibly of a "God of Love,"—clearly understand that they and their life's work,—not being of Christ,—are alike rejected of God; and how,—in a moment will they be filled with speechless rage and hatred against both God, and Christ,—throughout Eternity!

Reader! If you do not believe in the Divinity of Jesus Christ, and in His teachings in regard to His Atonement,

His previous Blood, and the Eternal loss of a Christless, and unbelieving, unregenerate soul,—leave Religious teaching alone? Why pretend to teach others, when you are an Unbeliever yourself? Do not touch the sacred ark, it is ill playing with Divine things!

TOUCHING THE SACRED ARK.



Uzzah put forth his hand to the Ark of God, and took hold of it, for the Oxen bank it. And the anger of the Lord was kin lief symmat. Uzzah and took smale him there has his error, and there ha ched by the Ark of took. Severity to the disobesient.)

And the Ark of the Lord continued in the house of Obededom, the Gittie, Gare months, and the Lord Slessoil Obededom, his house, and all Dat pertained anto him, because of the Ark of God. (Blessing and contort to the obedient 1 - 2 Samuel vi., 6-;).

If you are not a Believer in the Divinity of Jesus Christ, why "touch the Sacred Ark" at all? Why attempt to teach Religion to others? "What hast thou to do to declare My Statutes, or that thou shouldest take My Covenant in thy mouth, seeing that thou castest My words behind thee?"

And, dear Reader, why so ready to bow down to the opinions of others,—and tollow them in any new error, why not study the 'Life of Christ,' in His own Holy Book for yourself?

There are Ministers of our day who are no longer to be

trusted, many of them do not preach the Gospel, and are totally unsuited for the sacred office. Our Saviour's "Tite" was one long protest against the assumptions of false Priests, who, pretending to be the Religious Teachers of the people, were themselves hateful to, and utterly rejected by God. "Ye have taken away the key of knowledge we entered not in yourselves, and them that were entering in ye hindered " -Laike xii , 52

TRUE WORSHIP.

Instead of, =" My priest sees to all that," -study His Word, and come to Christ for yourself! One hour's quiet communion with God in the "pathless wood," or the "lonely shore," is more to the mind of "Him with Whom we have to do." than all the Gothic windows, Organs, Music, Priests, and "Praying Machines," in the World! "Man looketh at the outward appearance, but the Lord looketh on the hour! ""

Those who read the advice to Youths in this Book, upon the importance of attending regularly a Place of Worship, will not understand the above as intended to dissuade them from hearing the Gospel faithfully preached in Church or Chapel

But the truth still remains that,

"The Most High dwelleth not in Temples made with hands | Heaven is My throne, and earth is My tootstool, what House will ve build Me,

saith the Lord . I to you page

" But the horr cometh, and new is, when the true worshippers shall worship the Father in spirit and in truit . for the Father seeketh such to worship Hun. God is a Spirit, and they that worship Hun must worship Him in Spirit and in Truth. John 18, 21, 24

MODERN TEACHERS AVOID CHRIST'S WORDS

Our Lord assures us that,

" The Son of Man shall send forth His Angels, and they shall gather out of His King formall though that offend and them which do inquity, and shall cost them into a firm we of the shall be wanting in I guidh ing if teeth. If en shall the Righteous shine forth as the sun in the Kingdom of their Fatlor. Who both ever to hear let som hear? Man Sp-14 , 348

There are teachers in our day, who have "ears to hear"

Christ's word, but they revolutely close them

The followers of the "Larger Hope schelusion, is did Farrar, resolutely avoid every text in the New Testament by which our Lord emphatically teaches the Eternal Punishment of Unbelievers. The Author of the "Larger Hojle," Mr.W. J. Accomb =quotes George Macdonald, Socrates, Carlyle, [S Mill, Martin Tupper, H. W. Beecher, George Dawson, Charles Dickens, Buddha, Mother Slapton, and Virgil! But he does not quote the savings and warnings of Jesus Christ. In not one of the above authorities—quoted by Mr. Accomb,—has the Christian Believer the slightest coindence, but he has the greatest confidence in the words and distinct warnings of Jesus Christ. In not one single instance throughout the 276 pages of his Book, does Mr. Accomb venture to quote, or attempt to explain,—one Text of our Ble-sed Lord, out of a score,—warning Mankind of the inevitable "Wrath to come". In a similar evasive manner does the "Universalist," Rev. T. Alim, in his Bristol Tracts, studiously avoid giving one single text of our Saviour's solemin warnings, or attempting any explanation of them. They know well the weak point, they know that they cannot assail the truthfulness and authority of our Lord's leachings, therefore they studiously avoid them!

Print a collection of the distinct warnings of Christ, on this subject, in bold type, place them in his hands, and the follower of this "Larger Hope" delusion, must proceed thus,—either he must decline to discuss, or listen to them, or he asserts that they are not correctly translated—or he maintains that Jesus does not mean His words to be taken as true, but as Metaphor or,—that they are now obsolete, and must give way before

" Modern Thought."

If he be driven from all these evasions, and it comes to accepting Christ's words on the subject, or rejecting them, he will choose the latter resource, and rather than believe in the Eternal Punishment of the Impenitent he will throw Christ and His words believe it "I do not choose to believe it "Thus ending, where it began in "Unbelief"

No advancement of "Modern Thought" will ever render Christ's words "obsolete," for he assures us that "Heaten and Earth shall pass away, but My words shall not pass away,"

CHRIST'S WORDS.

Once uttered, they stand for Eternity.

"The son of Man shall send forth His angels, and they shall gather out of His kings, in all things that offend, and them which do intquity, and shall cast them into a turnare of tire, there shall be waiting and gnashing of testle." Matt. No., 45, 42.

An I I say unto you. Be not afrom! of them that kill the body, and after that have no more that they can do. But tear Him, who after He hath asked hath power to east into hell, year I say unto you, hear

Him.

" He that is unjust let him be unjust still; and he which is filthy, let

tion by titles will "

"And least and hell delivered up the dead which were in them and they were judged exert man according to their works. And death and hell were cast into the lake of fire. This is the second death. Not

whenever was not found written in the book of life was cost into the lake

of hir " R xx 14 . s.

" But the unbelieving and the abominable and murderers and silveremoneyers and idelators, and all hars shall have their part in the lake which burneth with fire and brimstone which is the second death her xxi s

And these shall go away into everlasting punishment, but the rightconstinto life eternal. Matt. xxv. 46. The same wer! Anness

eternal in the Greek is used alike for hith states 1

It is better for thee to enter into the kingdom of God with one eve, than having two eyes to be east into hell tire—where their worm both not and the fire is not quenched?" - Mark is 47-48—(Repeated three times 1

I or what shall it pront a man if he shall gain the whole world an !

lose his own soul?" Mark vin 16

Depart from Me we carsed into everlasting fire prepared for the Devil and his angels $(-M/t) \propto v(v(-4))$

" And the Devil that decrived them was cost into the lake of rice, and shall be tormented day and night for ever and ever - Rec. vx.,

" For the hour is coming in the which all that are in the graces shall hear His voice and shall come forth - they that have done goes, into the tes arection of life, and they that have done exil nato the resurrection of dampation - / An s - 28 29

For we must all stand before the judgment seat of Christ, that excryone may receive the things deale in the body according to that he both dear whether it he good or I al. Knowing therefore the terror of the

Lend we terminde men work in

Know we not that the unrighteous shall not enter the King less of God . Re not deceased. God is not mocked! Neither I man it is not adulterers not thieves not coverous not drunkare, shall uterit

the langeless of Cost '= 1 (> v) set

Then one with unto Him. Food are there few that be saved He saith unto them. Strive to enter a st the strait iditionly gate (sgange to enter in the Greek) for name 1 ery unto you will sork to enter in and shall not be able when once the Master of the bruse is risen up and shut to the foor '- I showing 21

Wide is the gate, and broad is the way, that leadeth to destriction and means there be that he in thereat. Because struct is the give and narrow is the way, which teadeth unto life, and few there be that to still

Waf vii. 13

if the righteous scarcely be saved, where shall the ung silv and the summer appear a threat is

But the heavens and the earth which are now are reserved into his

against the day of prigment in I per tition of angels, men." For we know H v. that hall and Vergeance is More I will so was person such the lovel on Lagain the last of all judge His person. It is a fearful thing to fall into the hands of the living God ! Het x 30

Dear Reader ' Accept Christ's warnings, and come to Him while time and opportunity are yours.

THE CONTINENT UNDER THE FRENCH.



Littler drawn in the Conscription, and killed



Farm larges requisitioned "for the Army and the Young Men all taken

CHAPTER XXXIV

THE HORRORS OF WAR

WAR OF CONQUEST AND SPOLLATION BURNING VILLAGES EVERYTHING TO BE DESIROTED MOSCOW AND SMOLENSKO, 1812

N tayoured England, Generations have come and gone, without her inhabitants having seen a Partlefield or sustained an Invasion. The English theretore, as a

Nation, know nothing.—personally,—of the Horrors of Warbrought home to their doors. Far otherwise has it been on the Continent. Up to the year 1812, no European Army, save that of Great Britain, appeared able to stand. In open field.—against the French, led by that extraordinary General, Napoleon the First. We must, however, remember, that, at the commencement of the present Century. France was the most populous Country in Europe, now she is only fifth, and in proportion to other Countries—is still,—proportionately—decreasing.

Note - Increase of Population the past five years -

		increase
Great Britain .		E FREE FERNIS
Germans	144	2,284 333
Austrian Hangary .	**	2.250.000
Italy uncluding Enugrate	on) .	\$ \$CIDEFFEE
France		000 000
Russia		10,000,000

It is believed that the Population of India (280 000 000, 1891) has increased under English rule, the English sources, 30 000 000,

It is estimated that by the year 2000 1,700 000 000 People will be speaking the English Lauguage against 500 000 000 speaking other E-ropean Tongues. Germany and other Empires are now also well able to take care of themselves, so that the existence of such a Despotism of that of the French under Nape con will never again be possible.

Napoleon was not a Frenchman, he was a Corsican. He cared little for losing thousands of Lives to place his brothers and Family on Thrones

We must also remember that Napoleon claimed all ablebodied Frenchmen, between twenty and sixty years of age. for Soldiers Indeed, towards the lose of his terrible career, he took them all, even mere Boys from the Schools and Colleges. The French Nation seemed to be intatuated, - to be under a strong defusion. Was it a dream of universal Empire, and pillage, and spohation, all over the Continent? It so, the dream was indeed dispelled, when after twenty years of War, and losing the flower of their Nation, they found them selves precisely the same France, with the very same Territory as they were before, having gained nothing whatever! Stall, whilst it lasted the terrible "Conscriptions" gave Napoleon an Army of some \$50,000 men. It is estimated that, during Napoleon's rule, two Milhons of Frenchmen in the prime of life perished! To us, now that eighty years have clapsed, this trightful sacrifice of human life, fully shared by

this frightful sacrifice of human life, fully shared by the other Continental nations, seems to have taken place, absolutely in vain. France, in the end, never gained an inch of Ferritory, and will never recover the blow those twenty years. inflicted upon its Population, other Nations having naturally increased immensely in proportion, so that it is impossible for France ever again to retake them, or to regain her position.

The Bloodshed was frightful. At the Battle of Évlau,—fought in a Snow Storm, Sth February, 1807, by Napoleon against the Russians, from Iwenty to Fifty Thousand were killed and as many wounded

The losses were never acknowledged in the Bulletins, but it was allowed to be the most terrible Battle fought during the Empire. It was an indecisive conflict

Even Napoleon, accustomed to such scenes, as shown by his letters, telt the horrors of that Night, for a long period after. The frozen tree trunks shattered by balls, stood in the dull moenlight, amongst heaps of dead, and dying half covered with snow, wretched creatures were dragging themselves, with a bloody trail, to any little shelter from the cold. Such was the number of wounded that eight and forty hours after the battle, 5,000 wounded Russians still lay on the ground! Bread and spirits only could be carried to them.

Turn, dear Reader, to our List of "One Regiment," and fancy for fines that number, \$5,000 poor creatures, shattered and bleeding, -lying exposed in a severe frost, for forty-eight hours, before they could be taken into the rough shelter of the improvised hospitals!



Napoleon found the first army placed under him, by "The Directory," impoverished impaid, and destitute. His very first speech to them was an appeal to their cumdity. In his

first Italian Campaign he promised them Pillage, Projecty, all that they needed! And for years the "Brigand System"

was systematically, and mercilessly, carried out !

Some idea of the Plunder obtained from virtually defenceless countries, and at what a cost if was obtained, came to light when that amizing "Convention of Unitra," Ioth August, 1808, was entered into by that blundering General Hew Dalrymple who was unfortunately placed in Command. and, like others, thwarted, for a time, the splendid successes and genus of Wellington. Our Newspapers surrounded the announcement of this amazing Blunder with black lines, as in Mourning 25,000 French, cut off by Wellington, from all help, on the very point of unconditional surrender, were to be safely transported by our Slaps to France with their Arms and Foundments, "Personal Baggage," was also to be included Junot, the French General, only a common soldier by birth, as indeed were almost ad the "Princes," "Dukes," and "Marshals," of Napoleon (who, was hunself, only an artilleryman a few years before demanded his ships to transport his "personal baggage" alone! He had entered Portugal with hardly a change of linen. Amongst his "personal luggage" were 53 Boxes of Indigo. Treasures, Libraries, Museums, Churches, Convents, had been stripped of everything! The very Court of litigated Monies, awaiting decision, were robbed of \$22,000 1808. Their Military Chests were taken off with three Months' pay in them! One Regiment alone took away 100,000 crowns! And how had it been obtained. A herrible picture of the Desolation caused by the French cruelties was clearly confirmed by the Commissioners who distributed the money English benevolence, as usual, sent over to the Sufferers (1813) " In the District of Levilla, the population was cut down by Famine, (all their food and property taken, from 48,000 to 16,000. In the division of Pombal, the 7,000 before the retreat of Massena was 1,800 after it Before the invasion 200 Families at Pombal itself derived a fair subsistence from husbandry, the Commissioners only found a few starying survivors of 30 tamples left." In the main street only one dismantled building remained all around were ruins, amongst which swarms of dogs, and wolves, boldly attacked the Commissioners! The wretched people were found beiling grass to check the cravings of hunger!

And this was French "Glory!" The Field of Vittoria, June 21st, 1813, was strewn, for Miles, with Pillage torn from all parts of Spain and Portugal. The French lost everything! There lay the wreck of a mighty army! Plunder accumulated for years with unspairing rapacity. 54 million

dohars were in the Military chests, verified by the French accounts. In Joseph Buonaparte's travelling carriage Paintings of inestimable value ione "Mutillo" was sold for £50,000. In 1884 (2) to our Government—were found stuffed into the imperials in canvas rolls, cut from their frames from the Palaces. &c., of Spain! They were all alike from the Private to the Marshal! It was indeed about time for Europe to put down a Race of Brigands!

SACK PILLAGE

Massena's final retreat from Spain, before Wellington, was one dreadful track of Villages wantonly burnt, the inhabitants killed.—the whole country ravaged, and swept of everything 'Yet' Glory" has ever been claimed! What glory?" Glory in what?

Surely there exists no Nation which has been subjected to such complete defeats and furniliations as the French! No Nation whose "glory" has been of a more temporary, and deubtful character! After all this useless bloodshed what has France gained? Nothing!

The wanton setting on fire, and destruction of a Village or Town by Soldiers, or by an officer's orders, should be made a criminal offence, especially when it serves no purpose of the War.



the perfect inhibitants, their little piecessions, in this wilds, all lestroyed, the aged poor, delencess challien, in the sick, were driven out before the story of War, with the French carried over Europe, to perish as they must.



The trightful cruelties practised upon the Spanish Nation during the Invasion of that virtually detenceless country, by the trained legions of Napoleon, from 1808 till the decisive va tory of Vittoria, 21st June, 1813, by Wellington, ended their reign of terror,—will never be fully known. Towns and villages burnt, -massacres 'co-masse," the wretched peasantry stripped of everything, "a system of organised rapine and plunder, enabling their armies to subsist, at the expense of the total rum of the country in which they operated." On one occasion, the French General Dupont, for certain offences commutted by the small, but heroic Spanish town of Jaen, (18th July, 1808). Despatched a battalion of Infantry and one of Cavalry to punish it. These soldiers stealing on their prey by night, like a herd of wild beasts, committed atrocties on the wretched inhabitants, at the bare idea of which humanity shudders ! "

Deat Reader! This was not "War!" It was cowardly Murder!

The Spanish, though hereor in their resistance, could not oppose untrained moles of Peasants against Napoleon's veterans. They were rithlessly shot and cut down by thousands. There is a tendency in our day, now 80 years have clapsed—to detract from the influence of Wellington's campuigns in Spain and Portagal. Had we lived in those lays we should understand better how his victories first proved to Europe that Napoleon's legions were not incincible. They inspated the Alles with new life. Had there been no Battle of Vittoria in June, 1813, then would have been no Battle of Leipsu in October. The French never got over the Battle of Leipsu.



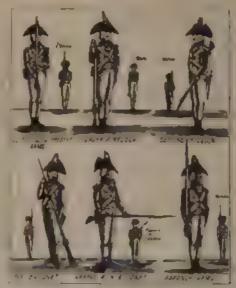
The French in Spain

In one case, Savary, describing one of Massena's battles, says. "The catnage was dreadful, the town was set on me—the wounded were burnt to death, and lay scorched,—the artillery and cavalry passing over, crushed them into appalling masses of horror." So intolerable a stench came from the mass of corruption, that it became necessary to procure spaces, such as are used for clearing mud from the steeds, to remove this tieffd mass."

Still while Napoleon's destructive system prevailed, great temporary results were, no doubt, obtained Jena, Wigisum, Austerlitz, Dresden, crushing defeats of their opponents, seemed to follow the French efforts, one after another. It seemed to be one long tale of Armies cut in two just at the critical moment. Empires conquered, and forced to employ their armies for the time to assist the French

Napoleon's System, which he adhered to down to the final scene at Waterloo, was, Concentration, Massing Batteries of cighty cannon acting all together—charges of dense masses of Cavalix—Infantiv sent into the Battle in solid columns—The Duke of Wellington thoroughly understood

British Infantry



Taken from an of I Book of 17 at showing the unfoctunate British So re of that Per m with the herry le staff cloking stock to be constitutionally by it strape to Providenced a pross the breast and the a more commed tot " How they could March and except the a and as the distinct relation tests of that Period meach a Costume THE DO LIES THERETO HER

Napoleon's System, knew and exposed its weak points, when firmly met, and opposed to it the resolute, stubborn, cost, determined character of the Scotch, Irish and English Intintry with invariable success

Willington never lost a Battle. Every one of Napoleon's Marsh as sent against the Duke were defeated in turn, the last ting Mushal Soult who assuing a vainglemous proclare their realing angentrously with the previous tailures of his to low marshals at north of his intention of surpassing them all. He failed completely, was driven across the Pyrenees never having, during nine days fighting, made the slightest ampression, and, after years of toil and combats,

which had been rather admired than understood. The great English Octional emerging from the chaos of the long Peninsular Staggle sering Spain and Portugal entirely of their crisiand of pressive assa lands shoul on the Summit of the Pyrepres, an acknowledged Conqueror!

Unable to strike at England effectively, owing to our Fleets sweeping all before them at sea, the Campaign of 1812, had for its avowed object, the Conquest, or destruction of Russia, a War of spoliation,

At one time serious thoughts of the invasion of England were entertained. Fleets of flat-bottomed boats were collected at Boulogne, -and troops exercised in their use. Could be once land 50,000 of his "Veterans," and take London,-all our immense National Treasures and Resources would be at Napoleon's disposal. Medals anticipatory of the taking of London were actually struck, and are still to be seen in collestions, bearing the rather premature assertion, "Frappe a Londres," Struck at London).

One of them is in the writer's hand, it represents two gladiators, one completely vanquishing the other, with the words, "Descente en Angleterre" At St. Helena, Napoleon was understood to say that he really, at one time, was in favour of the attempt, but acknowledged that the chances of success were immensely against him.

When we consider the power of broadsides, delivered alternately,-by our old "Three Deckers," hring chain shot, and canister, samongst a fleet of flat-bottomed boats, -crammed with Men and Horses, the figure they would have cut, in their attempt to reach England, would have been indeed a sorry one. The entire army would have been blown to pieces. The idea was abandoned, and when, at last, Napoleon and Wellington met, opposed to each other, for the first, and the last, stime, -the Medal might, perhaps, with a little alteration, have read, " Frappe à Waterloo!"

The operation and a first the anti-Bostonian from fames's history we know eachly represent the process of the entering the entering beet would be a first the entering the ent

^{7 4 75 14 6 1}

I save tely ter that Napole a busite of terrasa the Straits of D ver and that I explain he is a been tentered paper by bequiess by Cornwaltis Calder Violonouse, and

Next en plants to the motion of the plants of the popular transfer and the plants to the plants of t where the first of and occurred the called the own and had explicit our force on the box were record that me from the games to be the that has the all expenses the execution of the heat page the all expenses the flat of a Loudon from a the flat of a Loudon from a the flat of a grand from the flat of a grand f who were from field, and central to be love a com then two mids of steeling

Moscow, 1812.

The Storm then was to burst upon Russia. After sanguinary engagements, inflicting frightful slaughter on both sides, the French forced their way, -first to Smolensko, which, after a terrible struggle was taken. But, adhering to their deeply sagacious system, the Russian army was always retreating decoying,—drawing the French onward, leaving them nothing but burning ruins, and fruitless victories. They passed over the smoking and bloody ruins of Smolensko, in martial order, with all the pomp of military music and banners, a triumph over deserted ruins, the solitary witnesses of their own "glory," A spectacle without spectators, a glory steeped in blood, a

fruitless victory

"With gloomy and mute rage," one of the Officers narrates, -" Napoleon, bitterly disappointed at the retreat of the Russian Army, sat down before the Citadel, on a mat of a house door, and then held forth to us for nearly an hour, on the cowardice of the Russian Generals, -the fine chances of a brilliant action, he had offered them—their disgrace in thus delivering up Russia, &c., &c. = he thus continued to sit, venting his passionate disappointment, uttering bitter sarcasms on the Russians." He was not yet in the secret of their deep policy! One of the Marshals, -who knew Napoleon well, observed, "If the Russians were so very wrong in refusing that Battle, the Emperor would not have been so long trying to convince us of it." After a dreadful Battle, Borodino, Moscow lay before the French 1. Napoleon confidently expected on entering the conquered Capital, to be received by the usual abject deputations of Mayors, and leading Citizens. In on whom, -as he was long accustomed to do, he would proceed to levy his cruel and terrible "requisitions" "War must be made to support War," was one of his dreadful maxims, and, throughout the campaigns he led, Plunder was certainly an acknowledged, and important item, never, for a moment, forgotten. He did not know the Russians! For once no one appeared! Reports came that the City was deserted! Napoleon, at first, al solutely refused to believe it! At length the truth dawned upon him! Drawn into the centre of Russia, tar from supplies, and Winter approaching ' For once,-they entered a City without a single creature to meet them :--it was a City of empty streets and houses,-which, in a day or two, burst forth, in all directions, into all devouring flames,—the work of organised bands of concealed Russian incendiaries. The ancient City, save its vast Palaces and Churches, was built largely of wood, -and, for two entire days, burnt

like a furnace,—fanned by a storm. It was known that at least 6,000 wounded and helpless Russians, and probably some French, were lying in the Hospitals after the Fires broke out, and there can be little doubt as to the dreadful fate of these poor creatures. In fact, the sacrifice of life throughout this Invasion of Russia was enormous, -never fully known. The desertion,—and burning of their Capital by the Russians, -when they found themselves unable to cope with their Invaders, in the open Field, -has, -for its devotion, -no parallel in History! "Sire!" said the Russian Merchants to their Emperor, Alexander,—"Ask all!" "It is yours! Take all!" The detestation of the French was universal. they were resolved to make any sacrifices. At one of their patriotic meetings, the President put down his name for an immense sum; it was half his fortune! One of the Russian Princes wrote to the French,-" I leave you two Palaces in Moscow, which, with their furniture, cost half a million of roubles, but before you enter them they will be in ashes." Napoleon, at St. Helena, contended that he could be no more expected as a General, to have foreseen,—and provided against -so tremendous an expedient as the desertion and burning of their Capital by the Russians, than he could be expected to have foreseen an earthquake!

THE POORER INHABITANTS DURING WAR

Doubtless, all the wealthier inhabitants had left Moscow, after the taking of Smolensko, -and had removed their chief valuables which could be carried away. It is known that the Magazines, Public Archives, &c.,—as in the case of Smolensko,—had been safely removed. But the distress caused to the poorer inhabitants left to evacuate the city without any means of subsistence, will never be known. Napoleon calculated flet us hope with some exaggeration), that 100,000 of these poor creatures perished from want and exposure in the Forests and Wilderness round Moscow.

Thus it always is in War, -whoever may be victorious, the wretched poorer inhabitants suffer more than the trained solchers, who, as a rule, are systematically provided for. Thus, at San Sebastian, when the French soldiers had defended the breaches to the last, dealing fearful destruction upon our troops, they retired to the Citadel, leaving the maddened soldiers, as at Badajoz, -infuriated by their losses, to tall upon the defenceless inhabitants. So many of our corporals, -ergeants, &c., had tallen, that Wellington, for once, lost control of the men. When discipline had been resumed, the

French soldiers capitulated, and were allowed to march our unharmed. Was a sum to all, but most of all it is run to the popper classes. The wealthy lose a portion of their goods.

but from the poor it takes their all. The Generals who escape, and they generally are seen on the hills at a respectful distance from "the front." may return to receive honours and encoluments, but the working classes from whose ranks the common soldiers are drawn, have to go into the battle and get, for their reward, death, or a wood in leg."



Moscow.

The burning of Moscow was then a frightful expedient, -

but it proved also the ruin of the French!

Napoleon entered the Kremhn at Moscow, on the 20th September, after the flames had raged for two entire days, it then fulled for want of fuel, the churches and buildings of stone alone remaining

SPORTATION RUS.

To reach it he passed through the camps of his soldiers forced to remain outside the burning city in the dismal rain and cold mire. Around intrieuse hies, fed by rich mahogany furniture and gilt doors the soldiers, splashed with mud, were lying in wer straw sheltered by a few planks and around them in heaps, lay superharm chairs, damask silk solas, costly Cashi iere shawls, go d stuffs from Persia, and even dishes of solid silver rescued before the fires broke out. Yet the soldiers as yet, had nothing to eat but black dough, and half-broded horseflesh. No doubt the pilage secured during the past two days had been very large, but it is doubtful if any portion of it eventually crossed the Beresma in their flight.

A RUSSIAN WINTER BEGINS.

Up to the middle of October, 1812, the weather remained open, but during an armistice many warnings of what was before them were given by the Cossacks to the French Sentinels. "What does your Emperor mean?" they would say, -" In three weeks your fingers will be dropping off with the cold! Were there not corn, air, and graves enough in your own Country, that you must come to fatten our soil ? "

Beguiled by the wilv toe. Napoleon,-hoping from day to day to receive the submission of the Russian Emperor Alexander, lingered on five weeks in Moscow But on the 13th of October the first sudden fall of snow occurred in Moscow, -and, from that moment, the only thought was of retreat ' As in Spain, at was the old tale,—everything they

could not carry away was to be destroyed

EVERYTHING TO BE DESTROYED AS USUAL.

The splendid Kremlin was blown to pieces, and the massive iron cross carried away as a trophy! It never, however, reached the frontier, being, with everything else, abandoned in the flight. Of course, only a very small portion of Napoleon's immense armies, occupied as they were in every part of Europe, ever actually entered Russia, much less reached Moscow Probably 100,000 effective men marched out of Moscow with 550 cannon, 200 artillery wagons, and followed by an immense train of Camp followers with the sick and wounded, and with carts, carriages, and even wheelbarrows laden with spoil. Many more might have crossed the Beresina the day before the Bridge broke, but, with the instinct of Bandits, they ching to their spoil with desperate tenacity, and refused to abandon it. But fully half perished before they had even reached Smolensko! The scene, -- says an eve witness, -resembled a vast horde of Tartars returning from a successful foray Were they anything better? By the 12th of November, the Imperial Guard, -with Napoleon, -after fighting some terrible Battles against the Russians who endeavoured to cut off their retreat,-reached Smolensko Behind them awful scenes were going on, -for on the 6th of November, the weather had suddenly changed to frightful cold,-in fact, a Russian Winter had begun! Napoleon ordered the wounded in these battles to be taken up by the Camp followers,—and in some cases, stopped to see it done, -but no sooner had Napoleon and the Guard left, than the Camp followers threw out these poor creatures into the ditches to perish miserably. A French officer relates seeing their dead bodies, lying in rows as they rode up from the rear, the cold being ten to twenty degrees below zero. In fact, it soon became a mad struggle for life and self alone—the one thought during those terrible days and dreadful nights was to reach Smolensko. Around the drifting snow, and widerness with gloomy pines—horses and men dying by hundreds, the wretched host struggled through the Wilderness of snow, through these terrible days, and

awful nights of a Russian Winter '

The provisions failed—the damp forest trees would not burn,—and the packs of starving herce dogs from the Villages cruelly burnt,—as usual, by the French, as in their retreats from Spain,—followed the host day and night, hercely disputing with the Soldiers the flesh of the fallen horses. Behind these came the wolves and the Cossacks—It is believed that only some 50,000 of the entire host ever reached Smolensko to say nothing of the Beresina and the Frontiers!—It really reminds us of our Saviour's words, "Pray ye that your flight be not in the Winter, for then shall be great tribulation, &c."

Meanwhile, the Imperial Guard,—with Napoleon, had fought their way back to Smolensko, where they expected to find the immense stores, twenty-five days' provisions Napoleon had ordered to be stored up there, for 100,000 men. Instead of this he found a mere nothing! No meat, only Rice, Flour, and Brandy! Napoleon rately allowed,—even in the most terrible scenes, his outward calm to be disturbed,—or to exhibit any outward signs of emotion. Thus, when the Couriers and officers came in bringing the report of the awful scenes going or in the rear, Napoleon cut them short by calmly saying.—"Why do you attempt to rob me of my serenity?" And on their attempting to continue,—repeated. "I ask you, gentlemen,—why do you thus attempt to rob me of my serenity?"

Long accustomed to every detail of the movement of vast armies, he knew, after his fatal delay in Moscow,—as a General,—what would follow. But this unlooked for collapse at Smolensko, which he knew must prove fatal,—was too much even for that non nerve! For once even Napoleon's habitual calmness gave way, and his trembling officers from without, heard the Emperor's voice in frantic tones,—furiously upbraiding the Army Contractors, and Commissariat Agents.

who only saved their lives by piteous appeals, on their knees, -pleading that what with convoys of provisions cut off by the Cossacks, -the Country, swept clear of cattle and provender, and irregularities and disorder in everything, they had really done all that was possible, and they were



probably right. The Guards,—with Napoleon, left Smolensko on the 14th November, the second day after arriving. The Russians,—although it is believed 90,000 strong, attempted in vain to cut off their retreat; in open field they could never stand against Napoleon's "veterans," and after Battles on the 16th, 17th, and 28th, they at length reached the Beresina River, which was to prove so fatal to many.

SMOLENSKO, -A FORGOTTEN HOSPITAL

Hardly had they quitted Smolensko, than there began to pour into it the survivors from Moscow, the remaining army;—they dropped in in detached Bands,—starving, fierre,—desperate men, many with limbs frost bitten whom nothing but amputation could now save,; half-dead with exhaustion,—many wounded, and half-naked. Already there were 15 Hospitals in Smolensko, and one of these had

been entirely forgetten for three days !

Fancy, dear Reader, in that cold, many degrees below Zero,-a hospital firgotten for three days, without food, hre, -light,-or attendance! Imagination recoils from the picture the French General, Rapp, gives on his accidentally discovering this Hospital! Into Smolensko, -already thas crowded, continued to pour the wretched stream of famished, and desperate, survivors from Moscow! A French other, -like the one in the picture, one of their number, says "We were buoyed up, during those dreadful days, and nights, by the one thought to reach Smolensko! Once we lived to reach that city, and the immense stores of provisions we were told had been collected in its Magazines, we should be save!! Imagine then our technics, when still two leagues oft, - reports reached us that the provisions had failed, that the Emperor and the Guards had already left for Beresma, and that the oth Corps had not even entered Smolensko, but had followed them! After all our dreadful sufferings there remained nothing for us but another terrible march towards the Frontice! It was with difficulty that we reached the City, the Cossackfell upon us, and the steep rocky roads leading to the city were so covered with ice that numbers already exhausted, fell and died that night from exposure. I was told that the cold that day was 22 degrees below Zero ! Once in, I found the streets filled with haggard, worn out, despairing men, without food. or shelter. There was no one to see to them and no supplies The Churches and stone buildings which had given out. survived the first terrible Siege, were crammed with the sick, wounded, and dying. Multitudes died that night by the fires they had lit in the wide open exposed streets. During the

night the cry suddenly arose,-" To the Magazines! "-" They have begun to pillage!" Away we went, seizing sacks, baskets, anything we could, and presently crowds of Soldiers were seen with Flour, Biscuits, and Brandy! There were terrible scenes! We left on the 15th. After all the survivors from Moscow who were thought likely to have survived the march, --were supposed to have come in, -- there was no time for great delay, the Emperor's cruel orders to hre, and blow up Smolensko before they left, were carried out by the sangumary Davoust. The wretched inhabitants, - who had not quitted the City before the first Siege of Smolenkso, had been already treated during its occupation by the French with great tyranny and cruelty. This was before the Retreat from Russia, but the few days of the French occupation, during their retreat, were marked by every outrage, and wanton cruelty, which deprayed, disappointed, drunken, revengeful, deeply chaggined Soldiers could suggest, resolved to rum, and destroy everything they could before leaving the Country, blood flowed in torrents,

HOW DIFFERENTLY DID THE ALLIES DEAL WITH PARIS

Eighteen months after (31st March, 1814), the Emperor of Russia, with the Prussians, and English, entered the conquered city of Paris, had they chosen to retaliate the rum done in Russia, Paris could have been blown to pieces! Again, a month after Waterloo, the 7th July, 1815, found the English Army, with the Duke of Wellington, in the Bois de Boulegns, and Blucher, with the Prussian Army, bivonacing in the Churches, Streets, and Quays of conquered Paris, while the Russian Army 'a million men in all surrounded Paus, again, terrible reprisals might have taken place. Yet all that was suggested was the blowing up, by the Prussians, that night, of the 'Bridge of Jena," across which so many thousands of sightseets have passed during the Great Paris Exhibitions of 1867, 1878, and 1880. The hated name of Jena, perpetuating the memory of that disastrons Battle, by which Napoleon broke up, for a time, the Prussian Monarchy, and the heart of its fair Queen, for cier ' But even here, our good Duke of Wellington, ever generous to a conquered foe, and always opposed to reprisals, wrote the admirable letter, at midnight, still extant, calmly asking his a imiter, and fellow victor at Waterloo, to stay his hand, till the morning. It was enough 'Blucher, to please the Duke, spared the Bridge, though scarred himself with the wounds

received in that terrible Jena campaign.

SMOLENSKO.

No such feelings of moderation influenced the French Mines were established throughout the already ruined Smolensko,—and filled with 800 immense cases of combustibles,—and, when all who could follow the retreat were supposed to have come in , the City was fired! What became of the contents of the 15 Hospitals? Put into open carts to follow the retreat to the Frontier, with the cold at twenty degrees below Zero, to perish miserably, and to be thrown out to the wolves. Or were they left belief.

One of the French officers describes the sight from a distance, —"I had gone a few miles out of the City with my men," he narrates, "when all at once we heard a roar behind us! It seemed to us as if a Volcano had suddenly burst forth! Flames shot up into the air, and burning masses seemed to fall back into the ruined city,"—and thus, from the blazing suburbs the sangumary Davoust issued with his soldiers,—having executed this last totally needless act of crueity and revenge, leaving the miserable surviving inhabitants, provisions, shelter, everything destroyed, to perish in the midst of a Russian winter, in the Wilderness round smolensko!

NAPOLEON'S ARMIES WERE "GANGRENED."

The fact is Napoleon's atrocious system of warfare, had utterly demoralised the French army! He had left them to support themselves by a system of Rapine and Piliage upon the unoffending non-righting population, so long that his armies had lost all the common feelings of humanity,—and rules of humane and legitimate Warfare! The "Grant Army," says one of their own officers: "was gaugeout it was not fit to live!"—and, as a matter of fact, very little of it till live to reach the Frontier! The intense cold was followed by an exceptionally warm Spring 1813, and this unhealthy warmth killed off, by typhus, vast numbers who had reached the Towns and Hospitals.

NAPOLEON'S SKILL IN 'TALK"

San, le of Napoleon's Larangues to his troops (September, 1808) before marching 200,000 of his selected Veterans into Spain, the choicest of his Soldiers, the Veterans of Jena, Austerlitz, and Frielland, of confirmed hardihood, chosen from every part of Europe, to complete the Conquest of Spain, and to drive the English out of the Peninsula.

"Soldiers! after having triumphed on the banks of the Danube, and Vistula, you have passed through Germany by forced marches! Soldiers, I have occasion for you! The hideous presence of the Leopard,"—The Ancient Arms of England represent a Leopard, not a Lion)—"contaminates the Continent of Spain!"

(Note: -It was our presence that alone sweet it.)

"Let your aspect terrify and drive him from thence "

(Norr It lid norther! Vast numbers of those "Veterans" never saw France again!)

"Let us carry our conquering Eagles even to the Pillars of Hercules, and there also we have an injury to avenge! You have covered yourselves with Glory! You have placed yourselves upon a level with the Roman Legions, which, &c., &c., &c."

(Not) How his Ircops "silf for years," take in 'all this 'claptrap like ally ct. alren seems amaring 'i

Yet, to show the duplicity of the man, no sooner had he started them on to Spain, than Napoleon hurried off to Germany to meet the Russian Emperor Alexander, at Eriutth, where they both in a joint letter, do tated by Napoleon, proposed a general peace to the English Government, who, upon the terms suggested, firmly declined it

Enraged at a power he could neither delude nor intimidate, Napoleon December, 1808 tollowed the Troops into Spain,

issuing the following despatch.

"The day wherein we succeed in seeing these English"—
(They emoyed that privilege for 10 years after.—" will be a
day of Tubilee for the French Army."—It proved a zero serious
day of "Tubilee,"—and a long one, terminating only in
Waterlees'.

Oh! that they might die with their blood this Continent, which they have desolited! with their intrigues? their monerables! and their frightful selfishness! "No Monster in History was a better judge, or exponent of "frightful selfish-

ness, than himself !

"Oh" that they might be met with to the number of 80,000 or 100,000 instead of 20,000. Then English Mothers would feel the evils of War." and the English Government cease to sport with the lives and blood of the Continental Nations of All the Plagues which can afflict the Human Race come from London!"

Note that and the 2 con "quite as much is be, and this Marshals could convenie the sterview used with a Party of Figlish. Red In arts," were respectfully carrying a sponson's Cotta to him Grave at \$1. Helpha and all the Survivors of Ar. Family have, more or use since tomal a

safe Asylum in England! He purposely chose to mirrender to our Nation knowing our character, and that he would be safe for, after Waterloo the other? Continental Nations! would have made observed them, as an outlaw!

St. Helena



English Red Jackets" carrying Napoleon to his Grave, 6th Max,

He limit from Cancer filling the Stomach; the same Disease which killed his Father

A few days after this Despatch December, 1808) Napoleon received, by a Courier, the most important Despatch he ever received in his life! The news that Austria had, once more, decided upon War! From this moment the tide turned! From it may be traced every disaster that subsequently belief him! It hurried him back from Spain, never again to enter it, sit saved the Peninsula, influenced other Nations, sand led, by a remarkable chain of circumstances, indirectly, but surely, to the Russian War, the tatal Battle of Leipsie, to Elba, Waterloo, and St. Helcha!

As a Christian Behever, the Writer throughout this Book has never disguised for a moment the fact, while allowing perfect." Freewill." to every living creature, and Nation, the hand of God works, ever has worked, and ever will work mysteriously through History. Napoleon, like too many of his Countrymen, was an Atheist, totally devoid of all Religion, or Religious Principle. That is certainly not the Ruler or the Nation, to whom Almighty God has the slightest intention of permanently allowing supremacy.

Let no one think it? God's will will eventually be done! Those nations only, who obey, and extend, the Kingdom, and the Religion, of Jesus Christ, will in the end prosper!

A CONTRAST.

" No Pillage if I am to Command the Army."

General Orders of the Duke of Wellington upon entering France as a teng eros, with an Army, "with which I could a anywhere and do

As the Army is now about to enter French Territory the Troops of the Nations under the command of Field Marshal the Duke of Wellington are desired to recollect that their respective Sovereigns are not at War with but are the allies of His Mayerty the King of France. Note. After Film the allies ignored Businaparte altogether as an outlaw, and refused to treat with, or recognise him in any way, having broken his Parole, Treaties and Faith), "Ar 4 that France, therefore is to be treated as a friendly Country. It is therefore required that nothing shall be taken, either by officers, or soil est, for which payment be not made. It is not permitted either to sold ers or others to extort Contributions. This order was be strictly enterced, and they will be held perconally responsible for whatever they of that in was of supplies from the infial dants of France, ac &c."

If out a Contrast to the frahtful System purson for 17 years (to use his own words) by that leightfully selbels 'man who during those terrible years never ceased to sport with the Lives and Blood of the Continental Nations! "

It was not the Millions of human beings, whom that extraordinary man Napoleon deluded, or forced, to lay down their lives to satisfy his own selfish, and mad ambition, how many more did he demoralize for life, by scenes of Pillage, Rum, and reckless bloodshed with which his terrible rule of fitteen years half ruined Europe? How many Milhons of men but for him, might have led useful, honourable lives, dying in happy homes, with children around their bods? He has bequeathed a legacy of hatred to, and want of conndence in French Rule, which still threatens to plunge all Europe, at any time, into War once more. Merely speaking of them as a Nation, and cheerfully allowing their ingenuity and ability in other directions,—the French as a Nation, are not suited for Conquerors, or for Colonizing. The "arresistible logic of tacts," past History, proves it. How can a Nation which cannot govern itself rule over others? They lack the attributes indispensable to a truly great Nation They lack generosity as Conquerors, Wisdom, Seibcomman l. Justice. True Freedom. Religious toleration, and, above all, true Religion and Principle Their trightful cruelties. treachery and war of extermination, towards their best and noblest fellow citizens, the Huguenots,—can never be forgotten! The freacherous, and awful Massacre of St. Bartholomew, with its hundred thousand minocent and helpless victims, treat erously taken advantage of, and murdered by Night, and that still greater attority the "Revocation of the Edict of Nantes," the dving legacy to Mankind of that wretched, worn-out, old Debauchee, Louis XIV—are National Crimes,—considering the enlightenment and civilisation in denance of which they were committed,—unparalleled in the History of Mankind! They were Crimes which, it seems, as if "Heaven cannot pardon" Not only were 400,000 of their worthiest critizens driven from their Country, and Property, but twice that number were forbidden to fls, and there is no doubt that 400,000 of these unfortunate,—unoffending, helpless,—creatures were sabred by the trained army,—executed,—destroyed, in prison, or the Galleys, by dreadful cruelties,—their churches demolished,—their property confiscated,—all merely for their Religion.

A Nation capable of such a past, -capable of permitting such National Crimes, --must not complain of the universal hatred and dread felt for their rule. The great Reformation, bringing with it its speechless blessings to Mankind, --came to France, and was absolutely rejected. It passed by and left them a Godless, immoral, frivolous. Nation, without Ballast. Faith, -or Religious Principle, and for the sake of Mankind, it is devoutly to be hoped that France may never again regain her former power on the Continent, which she

once possessed, -only to abuse.

WAR IN DEFENCE OF FREEDOM.

ARTHUR WELLESIEY,—THE DUKE OF WELLINGTON,—HIS WAR SYSTEM CONTRASTED WITH NAPOLEON'S.

What an amazing contrast to the above irightful scenes of ruin and spoliation,—did the System of Wartare, carried

on by our great Duke,-uniformly present!

Vanquishing,—in turn,—every one of Napoleon's Marshals sent against him—never losing a Battle throughout his entire career, Wellington, at length, cleared all Spain and Portugal of their cruel oppressors,—the French,—and with an Army,—"with which I could go anywhere,—and do anything,"—the Duke quietly entered and occupied the South of France,—with the entire Country at his mercy. Then tollowed Burning Villages,—Pillage,—Wretched Peasants, "Requisitions,"—the Country laid waste? Nothing of the kind!"

"No PILLAGE"

Some of the Spanish auxiliaries, after the horrors their own unfortunate country had endured, for years, - under

the French; -their country laid waste, their treasures,--priceless Pictures from their Cathedrals, &c., -all swept away to Pans,-could not restrain a disposition to pillage, if not destroy, -in return. But Wellington, -the Iron Duke, - firm as a rock, would allow nothing of the kind for a moment. The offending troops were ordered home to Spain. "Where I command," the Duke's despatch to the Spanish Generals, runs,-" I declare that no one shall plunder. If plunder is commenced then another must command. You have now large armies in Spain, and if it is wished to plunder the French peasantry, you may enter France, but then the Spanish Government must remove me from the command of their armies. While I command there must be no plunder." (Despatches, Vol. XI., p. 305.) It was against the Duke's System of War. We were not fighting against France, our duty was to deliver her from the tyranny of the Despot, Buonaparte. Everything, -as usual, was paid for, -the Country people, gaining courage, brought their produce to the Camp,-mixing unarmed, and socially, with our Soldiers. Indeed, -so completely at home did they all make themselves. that our good Duke, and officers,—followed the hounds, like Country gentlemen,-while we were awaiting news from our Allies, -and the issue of that,-to the French,-terrible and tatal, campaign of Leipsic.

"What is this that I hear?" said Napoleon,—"Wellington settled in France! and they call themselves Frenchmen? War! War to the Knife!" But even the French had had enough of that frightful System: and were getting sick of

their Idol!

If we are to have War at all, let it be the humane, just, en ilized. War ever practised by the Duke of Wellington; a noble exponent of a generous Nation! Actuated by "duty," never by "glory." Persistent;—irrepressible, never relinquishing his hold of a country, when once that hold was established.—calm,—ever on the side of moderation, and mercy, as a Conqueror;—he exhibited every type of a true

Englishman.

The Duke was of Irish extraction. Although unhappily estranged from us by miserable politics, how many gallant Irishmen have fought by our side, for old England, and mingled their blood with ours upon many an heroic and Historic Field. Pity that our Sister Isle,—which has given us such splendid Soldiers,—should not feel proud of the Nation whose greatness they have so greatly assisted in establishing,—and hand and hand with the English-speaking Race in America. Australia, and the Colonies—join them in these

Grand Mission in carrying Freedom, true Religion and Justice, to countries and nations still groaning under Despotism.

Superstition, and evil Government 1

Waterloo was fought on Sunday, the 18th June, 1815 Napoleon only survived it six years, dving at St. Helena, 5th May, 1821. He could not, in any case, have lived, for his suspicion that he was suffering from the disease, which had killed his father, proved only too true. The interior of the stomach, after death, was found to be almost entirely filled with a cancerous ulcer. He had been warned of the first symptoms as fat back as 1803.

The Duke of Wellington lived many a long year after Water-loo, namely, till 14th September, 1852. 7 years after the great Battle which gave the Continent lifty years' repose from War. The Writer, then at a London School, well remembers the Duke's Splondid Funeral, which took place

Thursday, the 18th November, 1852

It is estimated that the mad ambition of the French and their frightful system of Wartare, in 17 years, caused the death of Five and-a-half Millions of Human Beings—all for absolutely no results, for the Napoleon family have now disappeared, except it be the fatil, and hateful, results of an entity between Nations, which, not ending with Sedan,—infortunately remains to this day.

CONCLUSION.

The Christian Believer, to whom Christ's commands, and example are final, tirmly maintains that all War is alsolutely opposed to every precept, and to the entrespirit, of the Gospel. The only solution of the problem, how the present vast Armies of Europe can avoid mexitable collision, and future terrible War, seems to be their mutual consent to a partial, general disarmament, each Country alone retaining an army proportionate to its size, sufficient to suppress internal disorders, but not, happily, powerful enough to attack any other Country.

Believing that all War, respecially a War of Conquest, and spoliation, is a moristrous iniquity, still, regarding Arthur Wellesley, apart from the War System, as a min his noble example, in desiring always to lessen the Hornes of War, his inflinching duty to his Country, his abhorrence of crue ty and pillage, and his ever being on the side of moder ation to the vanquished, we may be allowed to los eight of the System, for a moment, in the noble, calm, and gilleint, min, and may, without inconsistency, close with the lines written at the death of the great Duke.

Mourn for the mighty dead, Mourn for the Spirit fled, Mourn for the lofty head Low in the Grave!

Tears such as Nations weep, Hallow the Hero's sleep Calm be thy test and deep, Anthuk the Braye.

THE EXCELLENT FRENCH NATIONAL TRAITS

Our,—now, (1907) good Friends and Neighbours, the French, possess excellent traits, as a Nation. Would that we would follow their example on these points. For instance, our National, and degrading, Sin of Drunkenness, is almost unknown to them.

The French, as a Nation, can enjoy themselves thoroughly without incessant Drinking. Again, the Oaths, disgusting language, and vile words, too common amongst our Working Classes, are practically unknown across the Channel, A worthy English Clergyman, hving, for years, near one of the great Paris Railway Stations, accustomed to the sight of many thousands leaving every Sunday in Summer, and returning after a day's "outing," in the evening, could hardly tecall an instance of Drinkenness, or having heard an oath."

It must be remembered this Book was last issued in 1892. Since then a terrible change seems to have taken place in France. Alcoholism, the Daily Acus Paris correspondent sive, was again before the Academy of Medicine on Wednesday. This evil spreads rapidly in France. Dr. Rochard said that the Brandy now sold in France is rank poisen. It is made with ethylic alcohol, the said of which should be restricted. Ten years ago, the average of brandy per adult was three litres 22 centilities, it is now exactly double. An effect of ethylic alcohol is to break down rapidly the will. The city of Paris has just built an asylum large enough to contain 800 patients, joo of whom are to be women. It will be far too small, the offespendent says, for the inebriates of Paris.

Sorrowful news of our now (1907) good Friends, the Gallant French Nation.

Again the French are a thritty, saving Nation, not given to squandering their hard earned wages as the English Workmen do. This enables them to retain self-respect, and independence of character, and saves them from the terrible pairperism, and abject Poverty, too often seen in England.

The National Sin is a restless Ambition, and extraordinary love of War, which has never, however, yet given them any substantial return

With a splendid climate, and a Country immensely rich in its Vineyards, all would be well could they rest contented,

Surely the past oo years must have shipped aggressive Wartare of its false colours, and shown the Nations the folly of a delusive, talse, "Glory," which consists in the attempted Conquest of, and pillage of neighbouring Countries, and the Murder of their Inhabitants!

In vain did Napoleon attempt to reproduce the terrible

Past: The 'Glory' of the old Heathen Times!

Before the advent of our Lord, before Christianity dawned upon the World, Military "Glory" took the place of Religion' The Ancients,—being Heathens,—and the vast majority of them practically Atheists idespising, as well they might, the Deities they pretended to Worship—knew no other "Hero" but the successful Warrior! Their highest ideal of the heroic then consisted in Conquest. Bloodshed and Plunder! Napoleon came into the World too late! Those Heathen Times are passed for ever! In vain did he "pose" as a second Alexander the Great, and liken his horde of marauding Soldiers to the Legions of Heathen Rome! What could be done in a Heathen World, is now simply impossible after the advent of Jesus Christ' Society, Civilisation, Christianity, were dead against him!

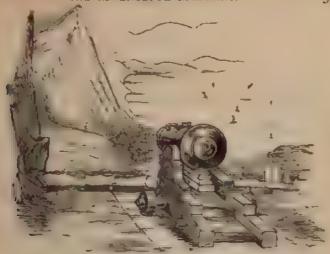
The old false tinsel, and the delusion of the old cuckoo cry "Glory," is worn out! Mankind do not go back! They have a higher Standard now! The Spirit of the Times has changed! The Nations now recognise that Wealth, and Power, have their Duties, as well as their Privileges, and insist upon those Duties being performed! Otherwise they will decline such Ruleis, and Rule themselves, by enlightened

Republics.

Thanks to Christianity, the Future demands of all Nations, Justice to others,—Peace,—Freedon, and a universal Brotherhood! It takes time, for the Passion for lalse "Glory," (so-called) is still strong,—but its Doom is

certain

Through the dark Future—through long Generations, The sounds of War grow funter—un I then mass, Aul. ike a Bell with solenon sweet's brations. I hear the vines of CHRIST once more say. Prair however however the constitution.



EDUCATION. CHRIST'S COMMANDS

Were half the Power which holds the World in terror, Were half the Wealth. Distance I on Camps and Courts Given to redress the Human Min't from error. There were a need of Arsenals, or Forts'

LEAVE REVENGE TO WILD ASINALS.



I succeed liephers, in the element of knowledge introducing his in part of the knowledge the middle of a linker the latter inpulse usly proked the end of it will like the Thirty of anoth retired think has the knowledge and ealth the arget the whole over the cruel Lador and has radiable to the most and the hope that this water cure" tangent for the elementary partial lesson. To do unto others as you would there should do unto you."

CHAPTER XXXV.

DRINK. THE CURSE OF ENGLAND.

"DEACON OF CHRIST'S CHURCH, WHO WAS IT SOLD THEM THE DRENK ? "

N one occasion the Inhabitants of a thriving Borough in Pennsylvania were met to decide whether they should petition the County Courts to issue the usual number of Licences to sell Intoxicating drinks during the coming year. A respectable magistrate of the Borough presided and, upon the platform, were seated, amongst others, the Minister of the Village, one of his Deacons, who was a spirit merchant) and the Physician. A most respectable Citizen rose to propose that the Meeting should petition for the usual number of Licences for the ensuing year. His idea was that it was far better to license a certain number of respectable men, and let them sell, than that people of whom they knew nothing, should open Dram Shops

This proposition seemed to meet with general tayour, and the Chairman was about to put the question to the meeting, when a woman rose in a distant part of the Hall, and all eyes

were turned in that direction.

She was an elderly tooking woman, poorly clad, and grey with sorrow, and yet there was something in her manner which showed she had not always been as she now was. Many present seemed to know ber, and they whispered to each other, while she addressed the President, and asked his per-" You know mission to say a few words to the Meeting many of you, who I am," she said. "You once knew me the mistress of one of the best Farms in the District. I once had a Lusband and two sons, and woman never had better husband or boys till the Drain Shop opened ten years ago near our home Doctor , Deason , I see you both on the platform, and I ask you, where are they now? In the Burying Ground, close by, are three graves, any husband and sons all he there, and they are all three drunkards' graves! Doctor! You would come and take a glass with them, and you often said that moderate drinking did no one any harm ' And you, sir," she said, addressing the Minister, " when you called, would take a glass with my husband, and when you were gone, the boys would say, 'there can't be anything wrong here, for they say you drink. You taught them in the Sabbath School we attended, at one time, your church, and they thought that, whatever you did must be right! And, Deacon of Christ's Church, who was if that sold them the Rum? You have got on well since you came here. you are stud to be a 'successful man'. You have got all our Property, and the Property of numy another poor Family, (God help them), about this place, and you got it all by Rum [22]

" And now," said the old woman, "I have done my errand! I go back to the Workhouse, for that is my home! You, Rev Sir, and you, Deacon, I may never meet till I meet you at the bar of God, where there will be also my ruined husband, and my two sons, who, through your example and influence, all the dr inkards' grave."

the lonely old woman hobbled slowly away, wiping her eves with the corner of her tattered shawl. A complete silence for some time prevailed. The Chairman was evidently greatly embarrassed. At length he rose, and in a nervous voice put the usual question to the meeting. "Shall we petition the Courts to issue the following Licenses to this Borough for the ensuing year ?" When one unbroken in lighant -and determined roar of 'No" made the walls re-echo, and showed the results of the old woman's appeal!

If anyone had cut out of our English papers for the past forty years, all the awful scenes, silvin ken trimes and cruelties caused by Drink, what a mass of Misery, and Ruin, would be placed before the Public!



of hat are these French believe going to these that Train for of German Though

the first run de only as her can "

a strong our der are Everything as first if War

a cris news or hostism long a War when a had a read one generated

first long Men transcol to kish each other. I had far whint?



CHAPTER XXXVI.

THE BOY DAVID

shammed win. Another went out a charge of out of the camport the Phastones named (which of texts whise height sizes six cubits and a span in I the state of his spair was like a weaver's learn.

And David returned to tee, his father a sheep at Bethlehem

Any Joseph and Into Day I be sent the constant for the brethren in the camp, an ephan of this purched corn and these ten classes to the captain of their thousand.

And when the Probatine has cooked about — (It is presumed that the giant expected the Israelites to so ec! their most privertal man to meet him) and son Day if he historical lengton his was had a youth and ruddy and of a fair countenance.

But David with instea the Philistene — Thou concert against two with a sword and with a specie and with a should build, more than in the name of the Lord of Hosts — the Cool of the armies of larger whom their hast defined.

And David put his hand in his ong and took thences stone and slang it and snote the Phystine in his bredhead, that the stone sank into his

forehead on the fel upon his face to the earth

And Payrs can and strong on the Philiet ne and drew the Philiptine's sword out of the shooth there is one stew to an i out on his least there with, And when the Philiptines can that the common seas don't then

fled. And the men of Israel and Judah pursued the Philistines until thou come to the salley of Ekron and their wounded fell down by the way, even unto Gath."

The Lord is my Shepherd, I shall not want. He maketh me to be down in green pastures, He leadeth me beside the still waters " -Psalm xx. i.

O wrote the boy David,—in what is thought,—no doubt, correctly,—to have been one of his earliest Psalins. David, as you know, was the youngest of Jesse's sons,—a Shepherd Boy at Bethlehem,—the Birthplace.—

a thousand years after, -of our Blessed Lord

David probably wrote this Twenty-third Psalm when quite young, probably a youth of sixteen or seventeen years old. The allusions are to his daily duties, as a Shepherd Boy in the East. He had to keep a watchful eye on his sheep, —to lead them to suitable, green, pastures,—if possible near the water.

so precious in those hot Eastern climates.

The sheep in the East get to know their Shepherd and his voice. Our Lord alludes to this in one of His discourses (John x , 27-30). "My sheep hear my voice, and I know them, and they follow Me;—and I give unto them Eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father is greater than all, and no man is able to pluck them out of My Father's hand. I and My Father are one " "I am the good Shepherd; the good Shepherd giveth his life for the sheep."

No doubt, then, David's sheep knew their young Shepherd and followed him. This reminds him of his own condition, as a pious Boy enjoying the love and guidance of God. "The Lord is my Shepherd," -writes this pious youth, -comparing the faithful love of God to him, which he had felt from his boyhood, -to that of a good Shepherd.—"The Lord is my Shepherd. I shall not want. He maketh me to be down in the green pastures, - He leadeth me beside the still waters."

Youths, in reading the Bible, seem to think that there is something inviserious about the Boys in the Old, and New, Iestament. They appear to think that they were not just like other boys, and thus you lose the interest you would otherwise feel in their lives. But, surely, every sensible youth, must, on reflection, admit that the Boys mentioned in the Bible were, after all, must have been,—merely boys like yourself. What else could they have been? They had their boyish pursuits, and fancies,—were as active,—and as fond at adventure as you are. The only thing mysterious about them was that they gave,—as you may do,—their hearts to God in their youth, and thus attracted,—as you may do.

His love. "They that honour Me I will honour". The Boy David is merely described as a brave, handsome, and vigorous lad,—or as the Bible puts it, "Now he was ruddy, and withal of a beautiful countenance, and goodly to look to."

He was a brave Boy, we know, -for when the trained soldiers would not go out to meet, single-handed, the Champion of the Heathen army, who challenged them day by day to do so, the gallant Boy, grieved that God's people should be thus insulted for forty days by the Heathen, resolved, -m God's strength, to go out alone against the huge Grant, -and, with God's aid, -slew him!

According to how the ancient cubit be taken, Goliath would be between nine and ten teet high jother Giants are mentioned in 2 Samuel XXI., 16-221, covered with airmour the only place where a disabling wound could well have been inflicted was the face. "Disabling," seems the word, rather than "fatal," for it is not said that it killed him the fell probably merely stunned, for we read that David then took his sword," and slew him."

God's providence, doubtless, was behind that stone. Are we quite sure that it is not behind everything? still it is equally true that the stone was hurled by a vigorous, athlene,—and probably long-practised,—youth, for we read that the stone sank into the Giant's forehead. As a boy he would be doing something with his sling, we may depend, during those long days while taking care of the sheep. aheads, as a young shepherd,—David had successfully detended them against the attacks of wild animals. Doubtless, he knew what he could do with a sling, else why did he only choose "five smooth stones from the Brook," as sufficient, when he might have filled his bag.

The Ancients attached great importance to their Slingers, and that these men were highly trained, -no doubt from their youth, we learn from Judges xx., 16,—where we read of a body of practised Slingers, picked men, left-handed.—"who could sling to a hair's breadth and not miss." This, of course, is in the figurative, flowery.—language of all Eastern Nations. The young Christian, or young Behever, in reading his Bible must see how unfair it is to expect, after 3,000 years, to translate the expressive Hebrew language abounding in metaphors, so as to require it to express the exact equivalent to our matter-of fact, precise, modern English. The young student of his Bible will allow this difficulty in thus rendering the different modes of expression used by various Nations, even at the present time—still more so, when he considers that even in the last 200 years, many words in our

own English have already quite altered their meaning ' What then is 200 to 3,000 years ago!

The mode of expression used, gives us, however, the impression,-no doubt the true one, that these ancient Slingers

were accurate, and skilful, to a remarkable degree

In later times the Sling in warfare seems to have given place to the Bow, which our own English Nation, 2,000 years after David brought to its highest degree of efficiency, until it in turn, gave place to the more deadly, indeed, frightful,weapons of Modern Warfate

God had chosen the boy David to be the Future King -

through whom, indeed, our Blessed Lord Himself, -the "Son of David," was to descend. Could any circumstance be conceived more adapted to bring the Boy prominently before the King, -the Army, or indeed the entire Nation, than

his victory over the dreaded Giant?

We see the immediate result in the passionate admiration, and love, the noble young Prince Jonathan, at once conceived for their young champion; David says that Jonathan's love to him "was wonderful, passing the love of women". We also see it in the Songs of the Singing Women, which offended the jealous King Saul so deeply - "Saul has killed his thousands," - figurative metaphor you see again, - ' but David his tens of thousands."

That it was the Boy David's piety, which had attracted God's love, and choice, we see by I Samuel xvi, by tor lus elder Brothers appear to have possessed still greater advantages of person. Indeed, the Prophet Samuel was so much struck on first seeing the eldest Son, Eliab, that he at once concluded that he saw before him the future King. " And it came to pass when the sons of Jesse were come, that Samuel looked upon Eliab, and said. Surely the Lord's anomited is before Him 2 " But then came the menorable words of our Creator, "Look not at his countenance or the height of his statute, for I have rejected him tor the Lord seeth not as man seeth - for man looketh on the outward at pearance. but the Lord looketh at the heart."

They were, no doubt, a good-looking taunly but although David happened, like his brothers, to be well-tayoured outwardly -it is evident that this was not the cause of his being chosen. Eternal blessedness is by no means reserved only for the fair, and well-favoured, either in mind or person, on the contrary,

to go no farther than David's own lovely, but intamous son, - Absalom, all lustory shews that such are, not unfrequently, the ' Abhorred of the Lord "

No youth, therefore, who may read this book, however

conscious of his inferior character, or outward appearance, should be discouraged in the slightest by it.—or hesitate for a moment in seeking salvation, and God's love, by piety in his early days. God is no respecter of persons.—if only your heart, like David's, is set upon seeking God's favour. He will soon supply all you need to be pleasing in His sight, however mean you may judge your appearance may seem among men Your common sense must show you that outward beauty is a mere chance of birth,—that it is but skin deep,—and may,—and, in fact, often does,—hide a detestable character.

A poor Boy, if only he possesses piety towards his God, is loved by Him quite as much as if he possessed all the wealth

and grace of a young Prince.

Do you doubt it? Then look around and say who were the youths most tayoured by God —David, a Shepherd Boy. —the good youth, Joseph then also a Shepherd Boy King Josiah all conditions are represented—then in later times our prous Boy-King Edward VI—and how many boys of humble origin, in our day, has God chosen to be a Hessing to Mankind?

The saintly Wesley and Whitheld, -Doldridge, Jay, 61 Bristol, the Stonemason's boy, who preached from 17 to 81 years of age -John Angel James, of Birmingham, -Mr Spurgeon, of London, and many more, who, having honoured and loved their God in youth, have been honoured by Him to lead thousands to Heaven.

Now, in your youth, with life before you, is the time to seek His favour, and to secure His love. Many a prayer, and happy communion with his God, doubtless had the pious boy, David, enjoyed during the long quiet days, while his sheep were peacefully feeding around him. And surely you can also have your quiet times for prayer, and to commence, like David, your journey to the self-same Heavenly Home.

I speak not to all, but it does seem to me, that some youth who reads these words has already like the boy. David,—felt the love of God, and has heard that blessed—and yet that solemnicall "Will you be Mine?" Your lot is not it is true,—thrown, as David's was, amongt quiet, pastoral scenes—your life is probably passed in the vast towns of our modern times—but remember Almighty God remains the same—"A thousand years with the Lord are as one day, and as a watch in the night." The call still is "Will you be Mine?" There are young contrades in the Factories.—Workshops, and Offices, of our day, whom your example will either encourage in good, or evil. You are beginning life,—with, probably, many years before you,—there is, if you seek His aid,—a work for God, which you alone and o"

"Now do not spoil my pleasant pictures in Life," a Youth may say,—"My Parents wish to see me successful in Commercial Life,—they are excellent people, but do not lay so much stress on Piety, and Religion, as you do! We must, you know, have our amusements, also, we must see to getting on in the world,—around me are scores of pushing young fellows, not given much to Piety or Religion, it is true,—but getting on well in life,—and likely to become wealthy, and successful men, speak you to others,—do not speak to me."

"Wealthy, and successful men! What is a successful

man ? "

There is a "strong delusion," in this age of money worship. -the God of this World blinds many a soul that they should "believe a he!" A few fleeting years, where is the wealth or success? The noble Mansion? The stately grounds? We look around the successful man has gone! We see a neglected tombstone,- we see a lonely and deserted grave! I speak not,-I know,-to all; if you can find in a worldly, -selfish,-life, all that your heart desires, God's call is certainly not for you! But to some youth who reads this book, the call of God has come, -- you may hear it, or you may torbear. He calls not to all, but He calls to you-Will you be Mine?" Doubtless a choice has to be made: -tor you, also, as for others,—there is a gay, and pleasurable world.-a life for self and gain. In your case,-doubtless, a choice has to be made, below, -a dving World, -above, the Heavenly Home! Below, the transient gains and passing pleasures of sense, and time,-above, the joys, "Eve hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things God hath prepared for them that love Him "-Your choice? What! Grasp the Dunghill - Miss the Starry Crown?

It may be the Blessed God sees, in some Youth, who reads these words,—an intelligence, a position, a power, with His aid, to lead many to their Saviour and their God! And the Lord of Heaven, and earth, humbles Himself,—as it were,—and comes now knocking at that door saying,—"Will you be Mine?" Around you is a sinful, and a dying World,—and precious souls,—for whom I died,—whom you can aid,—are passing out into Eternity unsaved! There is a work for Me which you alone can do? "Will you be Mine?"

Methinks I see the same Youth,—to whom God once sent a call in early life to be His,—but who disregarded it,—in his later life. The fleeting years pass by,—he is tading into age. Property has been accumulated;—he has had his

desire Wealth came flowing in ,-children all settled ,all well for this world. But there never came again to that soul, the call of the Blessed God, -those whom he might have influenced by a life of pious example, have long since pursed away, -and as those long years passed by, that Voice

of entreaty was certainly less, and less, often heard '

God's work. Christ's work, was done, -it was done by others, -but, it was not done by him! God grant, that, in the evening of his days, after his "wealthy and successful" life, that down in the stream of time, and Eternity near, that those deep words of Christ, . Who spake as never man spake." - may never come to any Youth who now, in early life, reads this Book, "Sleep on note and take your rest"

' Sleep on now and take your rest!" Oh! What dees He mean ! That as those years passed by, the wealth I so longed for, came flowing in, property was accumulated, but God's call came to me no more! "Sleep on now and take my

rest!"

Oh! What does He mean? What, is He gone? The

Faithful God. Who called me in my youth?

Paysed me by for others, and will come to me no more! What, is He gone ! the precious Saviour, the sweet Heaven above, and left me, an "unprofitable servant," a so called "wealthy man," to face a never-ending Eternity, unchanged, -unholy, -and unsaved?

DAVID'S FALL.

There is one concluding lesson in the Lite of the Boy David. the young Behever should very carefully consider,-and that is, = David's fall. A young Christian is apt to think. "Well! I did hope, like the boy David, that I, also, had given my heart to the Blessed God. but I thought, -- from that day, all would be happiness and peace. I thought that there would be no more doubts, no more very great. -or, at any rate, very successful, temptations, and that I should fall no more into any very serious sins." Did you? Then, dear young Reader, you were expecting a life contrary to the experience of every child of God? Certainly, a very different experience to that of the Boy David You are expecting the Crown, before the Cross, the Victory before the Conflict! It cannot be! The Christian must be tried As a young Christian you are expected to prove a true, -not a sham, " fair weather only," soldier of the Cross, Our Saviour's own path led Him to the Cross on Calvary! The Christian's life would be unintelligible,-if there was no trial, -no conflict, -no foe to face,—no fighting a good fight of Faith,—no Satan to oppose,—no confidence in God to be tried! Beneve me there are Giants in the path of the young Christian in our days quite as formidable as Giant Goliath! The sneers of Godless companions, your own temptations to evil. Why, look at this pious Boy, David's, after life! The fair weather,

the vouth of piety -passed, the storm of temptation, and Satan came, and David fell! A tall indeed! Who would recognise the pious youth who wrote the XXIII Psalm, in the vicious, and wicked King, abusing the power God had entrusted to him, merely to satisfy his vile passions, and then adding the cunning Murder,-by treachery, of his furthful soldier, to avoid the exposure of his adultery? No orderar; sinner here! A marked man,-chosen by God to be King one who had made so great a profession of piety and love to his God ' Well, indeed, might the words of the Alljust One come to him, accepting his repentance, and remorse, it is true, but announcing that, in this World,-David would know peace no more! "Now, therefore, the sword shall never depart from thy house, and I will take thy wives before thine eyes, and give them to thy neighbour, thou drist it secretly, but I will do this thing before all Israel, and before the sun," -and He did Sec 2 Sam , 1-15, and 2 Sam Avi., 21-23. Because, by this deed, thou hast giver, great occasion to the enemies of the Lord to blaspheme."

David had indeed! Ages pass, but we never shall hear the end of that fall! How the "enemies of the Lord," -the Unbeliever, the Freethinker, have laughed and sneeded!

'Here is a man after God's own heart, for you''s shricks the Secularist, in the Lecture Room, forgetting that it God had not intended it he would never have heard of Divid's fall at all, 'Here is your pious man for you! The sweet psalmist of Israel,' was he' David the funderer' David the sly Murderer' He seems much like some of us, only worse! All alike, these 'religious,' 'Frous' men, preach to others, and do worse things themselves on the sly, until they are found out!" The Unbeliever never perceives that he owes the narrative entirely to God's Word to that amazing Bible, which, with wondrous boldness, and perfect candour, gives us the Saint's fall into the mire, and into terrible sin, as it gives us his virtues

DAVID'S TERRIBLE ALARM LEST GOD SHOULD LEAVE HIM

The Freethinker never asks you to peruse that Psalin of agons, griet, alarm, and repentance h. Psalin, written by David,

just after his fall,—when he seems to have had great tears, not without cause,—whether God was not about to "cast him off for ever." In reading David's later Psalins,—we hear little more of peace, and the "still waters."—say, rather, they speak of sorrow, conflict, trouble, and storm! "The sword,"—certainly never left "his house,"—trouble came after trouble,—his loved,—beautiful,—but abandoned son turns against him, and, had Absalom only taken the "wise counsel" of Alathophel,—"the sword" would have reached David himself, nothing but the divided counsel of Hushat saved David See 2 Samuel xvii., 1-14). It was Absalom his son, upon whom "the sword" eventually fell

The terrible fall, and life-long punishment, of the Boy David in his after life is, -thank God, certainly not likely to be the experience of every young Christian. Thousands of them, pions like David, in their youth, have, on the contrary, followed it up, -through God's grace, and their Saviour's aid, by a most excellent, useful, and holy life. "The greater the sinner,—the greater the saint,"—is a take doctrine, challenged by the entire experience of Mankin's It is a terribly dangerous experiment to try." Well might David pray, "Save Thou me from presumptuous sins." Backsliders, sometimes are re-instated,—but how many are



Absalom's Death

In all Israel store was none to be so much proceed a Absalom for his beauty. And when he pool I has beet been so the our was heaving in him he weaked it at two hondred belong to And Absalom rade upon a core and the make went such the beauty of a contract oak while the fath was on the associate the first was on the associate the node went away tree to be form, and Josh thrust his last through the heart of Absalom.

not? Produgals, samelimes return, thousands never return at all.

"There is joy in Heaven over one sinner that repenteth more than over ninety and nine just persons." Though our Saviour was here, no doubt, alluding to the self-righteous, disputing Pharisees, as "the just persons,"—or rather those who thought themselves "just persons who needed no repentance,"—still, if the fact is taken literally -have you ever asked yourself, Why? Why should there be more joy? Is it not because such cases are so rare? "When the Ethiopian can change his skin, and the Leopard his spots,—then may they accustomed to do evil,—learn to do well."

But the lesson for the young Christian is this ;—God Who knows all hearts,—may find it needful to show you, as He did David, what you really are by nature. If you are ever to be driven, or compelled, to come to, and to rely upon, the Saviour alone, for Salvation, rather than upon yourseif. You may, therefore, fall into the mire of sin, it may be for years, and be inclined to think that your first happy experience of

the love of God was, after all, a delasion.

ALWAYS COME BACK TO GOD.

This is the "trial of our faith." "Without faith it is impossible to please God,"-this is the meaning of "the trial of your faith being much inore precious than gold that perisheth." "Receiving the reward of your faith, even the salvation of your souls." "I have fought the good fight; . I have kept the faith." -- How can a young Behever's faith in his God be dis overed unless it first be tried . Instead then of concluding that all is lost, the young Christian is called upon to trust still in God's faithfulness however often he falls into sin, and to return at once. Applying to the "Antiquite." See Chapter 28, p. 280 i=resolving never to give in to Satan and sin, but always to return to God, as David did. This is the "Faith," the absolutely in hypersable "faith," allysions to which the Old and New Testament teem with. Faith is a dependence under all circumstances,—including, of course, falling into sin, on the part of the young Believer upon the faithfulness, and unumpeachable veracity of God. It is a belief, which nothing can ever shake, in the unerring wisdom, unfathomable goodness, and omnipotent power of trial to save, for Christ's sake, all who come back to Him, to the very uttermost. There may be years of conflict, and disappointment, and talls, but "faith" in God will conquer in the end

It must be so! "I know My sheep, and they follow Me, and I give unto them eternal life, and they shall never perish, neither can any man pluck them out of My hand." It cannot be, for Omnipotence Hinself forbids! "My Father is greater than I, and no man is able to pluck them out of my Father's hand." But unquestionably this "Faith." is to be to-stered, and must be confirmed by, the steady, habitual habit of prayer inwardly raising the silent petition for God's aid, blessing, and forbearance and love, on all occasions of your life, in storm or sunshine alike. If you habitually neglect this habit, and disregard out Lord's earnest entreates to "pray always and not to faint," how can you hope for Divine and?

Indeed, those, like you, dear Reader, who have long heard Christ's call to a prayerful and Christian life, should in leed make haste to obey it! Look around, for yourself, amongst the "Prodigals,"—the immoral, the drunken, the deprayed, how many, "rise and go to their Father?" Comparatively very, very lew! You cannot have your common sense abused, you know it is so! The vast majority of God's children who come to Him at all, come to Him in comparatively early life. The Prodigal, returning, is received with joy; but, to the Son who went not astrix the Father's loving, endearing words, ever are, - "Son, thou art ever with Me, and all that I have is thine!"

May you, young Behever, who read this Book,—after an excellent, pious, and useful career, at life's close,—hear the above blessed words one day addressed to you,—accompanied by the joyful reception, 'Well done' good and furthful servant' Enter thou into the joy of thy Lord.'

See at thou the Fastern dawn? Heat at thou in the red more. The Angel's song?

's heat's blood for thee was shed. And before Him, has flot. All sin and wrong?

Wilt thou from smoot free? Then give thy heart to Me, As thy true friend. Then all thy rears shall cease Act in Fternal peace. Thy life shall end. "

MONSTROUS GIANTS OF 1907

There are Seven monstrous Giants,—lar more powerful, and dangerous, in 1907,—than Gohath of Gath was, in

B.C 1063. Against, at least, one of these besetting sins every youth, —who wishes to be a Christian,—will have to go out, and with God's aid,—prevail. We cannot hope to kill them, as David disposed of Gohath,—but let it be our life's work to sling our little stone at them! If God wills it, we may give them a shrewd blow or two! To weaken and thwart these monstrous and cruel Giants,—the enemies of Mankind,—is the desire of every true Believer. There are other smaller Giants, but the Seven largest, and most terrible, in our day,—are, i. Giant Drunkenness. 2. Giant Vice or Immorality. 3 Giant Covetousness. 4. Giant Dishonesty. 5. Giant Passion,—Revenge, Brutality. 6. Giant Unbelief, Impiety. 7. Giant Selfishness,—or Do no good to anybody. (This last is not an aggressive Giant like the rest.—in fact, he is generally asleep)

Against these Monsters,—no matter how many cubits high they are, we must, like good Christian in Bunyan's Pilgram's Progress, go out, and "right the good fight of tath."



A FABLE

An Atherst groud of bin Wit, and his "Renson," - an him under as Oak in the hot

On the Can have an a serior two cris said one the Ground grew a Pampion of large as his tire.

Said a sage of What is the reason that Galacia to strong, to bear a few Acoron marce

has for such long.
While that poor fee a Plant has a weight to sinstain, which had much potter hang fee in the

that mer at mean me Phinosophier spike all Accomfet plump in his head for the Oak. Then sand his move at now chought fire plan was no clever. Well I migrate that was not not become there exist the plant was not considered.

be mit of ay tick set us, in future, beware, and Besieve that such Matters are best as they

Laure the Haller and Canacens of Oak Teees alone, of Acorna and Pumphara, and core were

"RESIST THE DEVIL AND HE WILL FIEE FROM YOU" James 10, 7.



Then said Apollyon, -'I am over of thee now'! But, as God wood! have it, while Apollyon was fetching his list blow, if ere or to make a full end of this good man. Christian with his sword of all praces—gave the Field outbly a deadly thrist—which made him give back as one that had received his mortal wound. Christian—process as this made at him again, saying 'Nav in all these things we are inner that conjectors through Him that had os'. And with that the full him deals praced to the dragon switch and sped but is way, so that Christian haw had no more! Broy on a Progress Prigross.

He that over someth shall inherit all transsor and I will be his God and he shall be Massor . Rev. ∞ : 7

"I have fought a good hight. I have kept the Paith."

Battering Rams



Incient Warface

CHAPTER XXXVII,

THE BOY JOSEPH -A "TYPE" OF CHRIST.



Joseph being seventeen years old was feeding the flories with his brethren. Now Israel Jacob level, Joseph in it than all his children box are he was the color of his children and the release of his children. The sade him a creat of mensioners. And when his Bretoten saw that their Fifter loved him in rethren their their loved him in rethren their their loved him in the little than their loved him in the little than their loved him in the little him in the little flories in shorters. Or I provide see whether it he well with the brethren and well with the flocks and bring me world again."

And when they saw him afar off, they conspired against him and said. "Hehold this dreamer cometh! Let us slav him and cast him into some jit and we will say some evil beast hath devoured him, and I we shall see what will become of his dreams." And they stript Joseph of his cost and they took him and cast him into a pit, and there was no water in the pit.

And Judah said "What profit is it if we slay him? Come ' let us sell him to the Ishmaelites.' And they sold Joseph to them for twenty preces of silver. And the Midianites sold him in Figypt to Postiple it an officer of Pharaoh's and a Captain of the Guard. And the Lord blessed the Figyptian's house for Joseph's sake, and he made him Overseit over all tout he had. And he left all that he had in Joseph's hand, for his Master saw that the Lord was with him. And Joseph was of a poorly person and well favoured. And his Master's wife east her eves upon Joseph, and said unto her,—"Behald my Master hath committed a lithat he hath to no hand. neither hath he kept back anything from ne lant thee because their art his wife. How then can't do this great wickedness and said against God?"—Genesis xxxvii. 2, 3, 4, 14, 1, 20, 16.—Axxvii 3, 7, &c.

EFORE reading this chapter the young Reader is asked first to peruse the remarks at the commencement of the life of the Boy David.

If youths, in reading the Bible, will not consider the Boys mentioned in the Old and New Testaments, as merely Youths like themselves, and persist in thinking that there was something very mysterious about them, -not

like other Boys, it seems useless to go any further.

It Joseph, David, Daniel, Josiah, were not real, actual, Boys like you are, what were they? If they were not, then we may as well shut up our Bibles. If the Scenes related were not real, -were never acted by real, hving personages like ourselves, it seems mere waste of time to go any further But once allow that the Boy Joseph was merely a worthy youth loved,-no doubt injudiciously so, by his Father,and what was far better, and led to very different results,loved also by God, But disliked and laited by his stepbrothers, then all mystery ceases, and we have a family history which has been repeated for ages. For we must remember that Joseph and his youngest brother Benjamin were by the same Mother, -all the other sons of Jacob-(called "Israel' trequently, hence the term "Children of Israel") were by a previous marriage. Thus little love seems to have existed between them, and when the boy Joseph, now seventeen years old, is impressed by his dreams of his future, and, with the open thoughtlessness of a youth, tells them to his father, and step-brothers, their evidently long-telt dislike turns to deadly hatred, ="We will see what will become of his dreams." We never hear a word of Benjamin, - Joseph's

true brother,—taking any part in their cruel treatment. To a youth like Joseph, of naturally a loving, forgiving, and affectionate disposition,—as his future reception of his wicked brothers into the land of Goshen proves,-it must have been a terrible day to him when his unfeeling brothers sold him for a slave. Very little prospects,-in those days,-of return, or of ever seeing his home and kind father again! That the youth's agony of grief was excessive is clear, -because, when misfortune fell upon themselves, his brothers remembered it, years after. "We are verily guilty concerning our brother in that we saw the anguish of his soul when he sought us and we would not hear."-Gen. xlii. 21. How truly Jewish is the reason Judah gives for not killing Joseph right out. "Of what profit is it if we slay our brother?" Twenty pieces of silver in those days must have been something to divide,—though a fine youth, at Joseph's age, was doubtless valuable as a slave. The Ishmaelites,—we may depend upon it, if true to their traditions,-were not the men to make on their side a bad bargain; what they obtained from Potiphar we are not told. These Ishmaelites are the modern Arabs of our day,-whose greed after ivory in Africa, and the ceaseless bloodshed they remorselessly effect to obtain it, is described by Dr. Livingstone, Mr. Stanley, and other Travellers.

JOSEPH A TYPE OF CHRIST.

The price given for Joseph was "twenty pieces of silver," very much the same "price of a Slave" which obtained 1700 years after. The traitor Judas received "thirty pieces of silver." Possibly, the change in the value of money during those ages would make the two sums identical.

The chief priests probably offered Judas this "price of a slave," to show their contempt for Christ,—and perhaps for Judas also. Zechariah,—nearly 500 years before Christ,—says, "so they weighed for my price thirty pieces of silver, and the Lord said to me, 'cast it unto the Potter,' a goodly price that I was priced at by them." Five centuries slowly passed by and then we read:—

"Then Judas, when he saw that he was condemned, brought again the pieces of silver to the chief priests, saying,—'I have sinned in that I have betrayed the innocent blood.' " "And they said,—What is that to us? See thou to that!" "And Judas cast down the pieces of silver in the Temple, and went and hanged himself. And the chief priests took the silver pieces and said. It is not lawful for to put them in the Treasury because it is the price of blood."

DELIBERATE SIN.-SLEPT UPON PLANNED PERSISTED IN



Suicide Remorse and Despair

Desperately worked, and yet desperately chinging to their outward traditions and laws, they took counsel, and bought with them the potter's field, Matt. xxvii., 6. Peter says that Judas "purchased a field with the reward of miquity." Acts 1, 18. It seems, therefore that, before completing the purchase by paving for it, remorse, and despair, proved too much to bear, so he rushes off to the priests for counsel, and is thus treated by them. Peter also speaks of his "falling headlong," it is supposed that the wretched man endeavoured to hang himself, but fell from some height into the field he had intended to purchase. When it is remembered that "Judah" is realive equivalent to "Judas" in the Greek, we cannot fail to see in the life of the boy Joseph another of those remarkable "types" of our Lord which run through the entire Bible.

Peter himself fell, but it was not the deliberate sin of Judas, slept upon, and long-planned, and Peter "found a place for

repentance, for he sought it carefully, with tears ' "

Sold apparently into hopeless slavery,—far from his own Country and religion,—and taken into heathen Egypt,—the good youth retained his self-respect and piety towards God—"How can I do this great wickedness and sin against God—"he asks when tempted, as all youths are, to sin—Joseph had been brought up to believe in the God of his Fathers, and "The Lord blessed the Egyptian's house for Joseph's sake." As proved by their amazing monuments and records, the Ancient

SUDDEN FALL INTO SIN.



Repentance, Penitence.

"Then began he to carse and to swear saving, I know not what thou savest and immediately while he vet spake—the cock crew. And Peter remembered the word of the Lord. Before the cock crow, thou shall siens me thrice. And Peter went out and wept bitterly."

Egyptians were certainly not without a Religion,—such as it was -indeed the number of their Gods was very great. They were. like all Heathens, superstitions, and Joseph's Master, -the officer, soon appears to have found that things went well if left to his young slave, he, therefore, very wisely, soon placed all he had in Joseph's hands, to act as his overseer 'And Joseph was of a goodly person, and well favoured; "the handsome Youth thus attracted the attention,-and finally the love of his worthless Mistress. The reward of his virtue was, at first, a Prison. and an Egyptian prison in those dark days must have been dismal indeed. And Joseph, at first, appears to have been treated badly. David in the cy-Psalm 18th verse, says, "Joseph who was sold for a servant, -whose feet they hurt with fetters, be was laid in iron," But, as ever, "the Lord was with Joseph," and the Keeper of the Prison soon found that he could not do better than "leave all in Joseph's hands," and all went well. It is remarkable how all seemed to trust Joseph. There was, doubtless, great natural talent and wisdom in Joseph's character, one of those whose claim to rule, and command, is allowed by all, and submitted to. The Keeper of the Prison, we read," left all "in Joseph's hands, and, "whatever was done in the prison, he was the doer of it "

Then followed the splendid career God had been preparing, as a reward for his virtue and piety. Of the magnificence of the Egyptian Empire, in the time of the Pharaohs, looks

idea can now be formed. Stupendous ruins, continually being discovered, alone remain to mark its former grandeur. Joseph was made the Ruler of this splendid Empire.

YOUTHS WHO SNEER AT VIRTUE.

Joseph's life has now, for ages, been a theme for endless addresses to the young. Like the youthful Moses he chose rather " to endure affliction, with the people of God, than to enjoy the pleasures of sin for a season." That the " pleasures of sin" are most unduly magnified in the eyes of many we have evidence on every hand around us. The expression "for a season" is indeed a true one, they are only "for a season," and, -in many cases, a short season too." Yet the young Reader will probably, in his attempts to lead a worthy and pure life like Joseph, meet with many a sneet from others. who have chosen "the pleasures of sin for a season!" You will meet such in every walk of life. Young men whose only idea of wit is indecency, to whom all capacity for enjoying pure and innocent pleasures, seems absolutely lost, whom honourable pursuits, and simple, healthful pleasures can please no more! Whom nothing now can please which has not on it something of "the Serpent's slime!

Yet observe such, and note what intense pride and concert, -what a "strong delusion" must possess them that they do not see that everything is being lost! What must be that blinding six of "pride," which prevents such from perceiving, -with all their sneers at others, that they, at any rate, have lost everything which rendered them pleasing to God or man? Health,-purity, -self-respect, gone, the mind polluted, unfitted for this world, -and far more unfitted for the next, what pride and concert have left to take hold of, -- seems indeed mysterious! The amazing concert displayed by such in sneeting at the worthy and good of their own age is one of the most unaccountable things associated with a sinful, ruined life. A docile,-innocent, and healthy, youth blossoms, naturally, into a happy, useful, and honourable manhood, "That may be," -a youth may reply, -" but God does not interfere in our day, -as in Joseph's life, -nor prepare a grand future for any youth now,-however virtuous, and pious he may be" Indeed ' Are you sure of that? Are you sure that there is not a future before every young Christian, -compared with which that of the Boy Joseph, was as nothing?

Who knows anything of the glories of the Christian's life yet to come? You must have noticed the utter techleness with which even Christians speak of Heaven: a vague idea of

"Rest." They know nothing of the glorious, endless, activities and powers in Eternity, of the "good and faithful servant," who will be placed "over ten cities!" Meantime,—throughout the life of every true believer, the presence, protection, and favour, of God, is as assuredly felt as in Joseph's time.

WE HAVE NOW TO WALK BY FAITH, NOT BY SIGHT.

True, you must remember that, since our Saviour brought into the World " the new dispensation,"- of inward, spiritual Belief and Faith.- not dependent upon the things of sense and time,—the outward signs of God's miraculous power are withheld,-and Miracles, and supernatural "interferences," if we may reverently use the word, -on the part of the Supreme are no longer vouchsafed. We are called upon now, in the new dispensation of our Lord, " to walk by Faith, not by sight," Such "interferences" were, it is true, permitted in the early days of Christianity, - for without these Miracles, and outward Signs, how could the Christian Faith have been established in an almost entirely heathen World? But it is evident that, if continued, they would have been inconsistent with the life of faith to which we are now called. The young student of his Rible must have observed that the rewards and punishments of the Old Testament were all for this life. for this World only Very little allusion to the future, or Eternal, results of a holy or sinful life will be found throughout the Old Testament. But, with the advent of our Lord, the new and higher "dispensation,"-with its final rewards and penalties, in a future state,-not in this World,-was introduced. We are distinctly told that before Christ came "the times of this ignorance God winked at,"- iknew that not much was to be expected from them; "but now commandeth all men everywhere to repent " - Acts xvii , 30.

Mankind, we learn, in the next verse, in our Saviour's days, had no conception of a Resurrection or a future life. "And when they heard of the Resurrection of the dead, some mocked." The idea of such a thing belonged to the new dispensation, and so accustomed were they to the old system and notions, that many "mocked." though numbers afterwards became

Believers, and joined the early Christians.

Thus, the young Christian, in our day,—should look torward, -not to mere earthly glory,—such as the youth Joseph was called to, but to a future, prepared for him, -if he proves taithful,—infinitely higher, and more glorious?

Meantime, -although outward miracles are not reasonably to be expected, or, indeed, desired, -in a day in which Belief.

Faith,—not sight.—is everything.—still miracles are continually taking place, in answer to prayer, Miracles of Grace. Angels do not now actually appear, and lead Christ's good servants out of prison and danger



"And the Angel said unto Peter "Uast thy gament about thee and followine". And he was not that it was true whill was done by the Angel, but thought be saw a vision. And they came unto the iron Gate that leadeth unto the Uits, which opened unto them of his own accord, and forthwith the Angel Teparted from him."

" MIRALIES" HAVE BEEN WITHDRAWN.

"Facth Healing" without using the means ages of Tou, Study, and Experience have now provided -is sheer delusion.

The neglect of Remedies which in God's Providence—have been now discovered in Surgery and Medicine, is really criminal. Lourde's so called. Miracles, violing. Shrines,"—" Christian. Sience, Miracles, violing. Shrines,"—" Christian. Sience, Miracle attampter "time". (1) when Lives are it stake, have proved tatal.

How for that real Miracles have ceased? How? By the simple challenge (for gives a that a man with a wooden leg taken to Lourdes, will never receive a leg of fiesh and house in its place of all the Popes, Priests of Faith Heder's 'on Mrs. Eddys' in this World de their test. To speak of performing little?' Miracles is absured. A Miracle is a Miracle, and both "little" and "great.' are now impossibilities.

Pious Damels are not now rescued from the Lions, or the Fiery Furnace.

DANIEL IN THE LION'S DEN



then the King rese very early in the morning, and went in haste unto the den of Lions. "My Gool bight sent His angel and hath shut the Lions' mouths that they have hart me not." So Damel was taken up out of the Den and no manner of hurt was found upon him, because he believed on his Good—Daniel vi., 19-23.

The dead are not now raised.—but surely even more miraculously, dead soils are brought from death into life—and if the perverse, carnal, and sinful—are continually being changed,—in our day,—into humble, penitent, happy, useful Christians,

we may well be encouraged to ask for anything

"With God all things are possible," let the young Christian be encouraged to hope for, and to ask for, anything. "With God all things are possible." By all means let the young Christian be perfectly certain of that, and apply confidently, throughout his life, under all conceivable circumstances and wants, to the Great Source from "whence all blessings flow." In danger and in storm, "in joy and sunshine, "in success or failure, in youth, in age, life or death, prayer is everything. Why? Because it produces saving Faith. "But Christians do not always get what they pray for." No, indeed? It is well that they do not.

The Believer asks for many things "with bated breath,"—and only if consistent with the Divine, untathomable will and wisdom. Yet he does ask notwithstanding. But there are many things, such as love to God, the Father,—to Christ, and to God, the Holy Spirit,—openings for a useful Christian life,—guidance, and Divine instruction, increase of faith, &c., which are so consistent with the Divine will, that we may, at all times, apply confidently for them. It is of these most precious things, rather than for the fleeting things of time and sense, that we are exhorted "to pray always" for,—and in reference to which, Jesus assures us,—"Ask and ve shall receive,—knock and it shall be opened unto you". "For everyone that asketh receiveth."

Let the young Christian adhere to this habit of prayer and he will find that having "first sought the Kingdom of God,—all things needful will be added "unto him. "For all things are yours" "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world" "Son! thou art ever with Me, and all that I have is thine!" "Neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him."

OUR LORD AT JACOB'S WELL.

One thousand seven hundred years after Jacob and his good son Joseph were gathered to their rest our Saviour sat by " Jacob's Wel



"Sir, then hast nothing to draw with and the Well is deep, from whence then hast then that living water?" Josia suswered and said unto her — Whosewer dringeth of this water shall thirst again, but whosewer frinketh of the Water that I shall give him shall never thirst." John W. 11-15

CHAPTER XXXVIII.

THE BOY ISAAC

ABRAHAM'S FAITH.—HOW WE MAY SHARE IT.—MODERN SUBSTITUTES FOR CHRIST.—VAIN HOPE, A FERRYMAN,—THE "PASSOVER" THE PRECIOUS BLOOD.—THE WEDDING GARMENT



ISAAC BORN

"And to Sarah the wife shall have a son " and Sarah heard it in the tent door who? was behind them. Therefore Sarah langhed within herself for Abriham and Sarah were old, and well struken in age. And the Lord Said sinto Abraham, "Wherefore did Sarah langh? Is anything too has I for the Lord?" And Sarah conceived and have Abraham a son in his old age, and he called the name of his son Isaac." "Griecias and he

ISAAC IS OFFERED UP.

And God said unto Abraham, "Take now thy son thine only son, Issae, whom thou lovest, and offer him for a burnt offering upon one of the Mountsins which I will tell thee of 'And Abraham took the word of the burnt offering and kiel it upon Isaac his son, and a kinfe and they went up together. And Isaac spake unto Abraham his fithen, and said, "My tather behold the are and the wood, but where is the lamb for a burnt offering?" And Absaham said. "My son God will provide Himself a lamb for a burnt offering." And they came to



the place which God had told him of and Alexham built an altar there, and had the word in order and bound brace his son and har him on the altar upon the word. And Alexham stretched forth has been family took the ante to slave his son. And the Angel of the face ded unto him. If is not those had upon the last of now I know that their tearest (soc. By may librare! even with the Lord braches thou hast done the thing and hast not with. I the son, there only son that in the sting had blook they and I will multiply the seed as the stirs of heaven. Anc. In the word shall, if the not are if the earlier dessert, because their last observe. My seed as if the earlier articles are the transit that observe.

HOW WE, THE GENTILES, MAY PARTAKE OF ABRAHAM'S BLESSING.

What shall we then say to these things? He that spared not his only begotten Son, but delivered Him up for us all, shall He not, with Him, freely give us all things?—Romans vin., 32.

Even as Abraham believed God, and it was accounted to him for righteousness, so then they, which be of faith, are blessed with faithful Abraham, for the just shall live by faith, that the blessing of Abraham might come on the Gentiles, through Jesus Christ. And the Scripture, foreseeing that God would justify the heathen through faith, preached the gospel before unto Abraham, saving. "In thee shall all Nations be blessed."—

Galatians in , b. 9, 11, 14.

By faith Abraham, when he was tried, offered up Isaac, accounting that God was able to raise him up even from the dead. Who against hope believed in hope that he might become the father of many nations. He staggered not at the promise of God through unbelief, being fully persuaded that what God had promised, He was able also to perform. Now it was not written for his sake alone that it was imputed to ham for tighteonsness, but for us also to schom it shall be imputed if we believe on Him who raised up Jesus our Lord from the Who, though He were a Son, yet learned He obedience by the things which He suffered, and being made perfect He became the author of eternal salvation unto all them that obey Him - For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, that by two manufable things in which it was impossible for God to he, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. For when Moses had spoken every precept unto the people he took the blood of alves and of goats, and sprinkled both the beox and the people. saving this is the blood of the Destament and almost all things are by the law purged with blood and with air shedoing of blood is no remission. So Christ was once effered to bear the Having, therefore, brethren, boldness to enter sins of many into the holiest by the blood of Tesus, let us draw near in full assurance of faith. For asmuch as ye know that ye were not redeemed by corruptible things but with the precious blood of Christ, as of a Lamb without blemish, and without spot. For without bith it is impossible to pie se God. Hebreus Mr. 17-19 Romans IV 18 Hebreus VI. 14-17, &c

THE above account of the great trial of Abraham's faith, and how we, the Gentiles, are intimately concerned with the promises made to Abraham, allustrate in a

most wonderful way the bearing the Old Testament has upon the Great Sacrince of our Lord and Saviour. To estimate the wonderful faith Abraham had in God's power, we must remember that Isaac, the only son,—was "the child of promise,"—the son of their old age, and that with Isaac's death,—humanly speaking,—all was lost!

In our day, there are numberless Teachers to whom the "doctrine of the blood" is repulsive. The necessity for such a Sacrifice seems to our modern teachers an endless source of difficulty. Surely, however, dear Reader, it is impossible for us to study God's Word without seeing that from Genesis to Revelation, the necessity for the Great Sacrifice for all Man-

kind is figured in endless ways

Can we have a more obvious, or plainer, type of our Saviour's death for our sakes—than in this 'offering up' by Abraham of his 'only son,' and his willingness and submission, on the part of his son, Isaac, that God's will should be done,—even though at the cost of his own life? For we must remember that Abraham was now an old man, and Isaac a vigorous youth of probably 15 or 17 years old. It is difficult to say which manifested most faith,—Abraham or his obedient, and submissive son, evidently willing, if it had been God's will, to give up his life without a struggle. True type of our Lord, who, 1800 years after. "Was led as a sheep to the slaughter, and like a lamb,—dumb, before his shearers,—so He opened not His mouth."

These were the words which, in the early days of the Christian Church, the Eunuch, "a man of Ethiopia in great authority," was reading out of Isaiah, sitting in his chartot.

The Ethiopian receives Christ



I make open sand. Prop. '(arreas, and join three forther change." And it is not better this of Confermander throughout the register. Another and the confermation open one manigrations?' The plane of the weight remarks of the will be with the confermation of the conf

his o noth. And the tessived Phists that he would come up and sit with him. Then Philip operior is it all and against the same herespitche in all preached as on him Jesus. And they a me is a certain who are and the himsing said, "See here is maker what first I indeed use he up to "And he are seen and in the himsing said." The proof of the control of a claim he heart that mayor it had he are seen to the proof of the control of the control

Doubtless, this Eunuch "in great authority" was chosen by God to carry the Gospel into Ethiopia. How sumple was the "preaching Jesus" to him, the "good news" for all nations alike

MORALITY WITHOUT CHRIST.

Now in our intellectual age, the doctrine of Salvation through the precious blood of Christ seems absolutely, to

many, repulsive.

We are not now, it seems, to rely upon the blood of Christ, but upon "a higher hope,"--upon our superior intellect, our 'morality without Christ," our philanthropy, and "enthusiesin of humanity." What are these modern phrases but renned and cultured expressions of Unbelief in the necessity of the Atonement of Jesus Christ?

THE FATAL FERRY BOAT

But has the "Unitatian," or Rejector of the Saving Blood and Precious Sacrifice of our Saviour Jesus Christ, in resource when Death and Eternity are approaching?

Yes! They have a Fital Ferry Boilt awaiting them at the Shores of Death, and the name of the Ferryman is "Varn Hop." The River of Death seems running Dark, and terrible but "Vain Hope" thinks he can do it!

Become, an awful Storm seems raging on that durad ocean we call "Eternity" But "Vain Hope" thinks they can

stand it 1

There never was a day in which it was more needful to insist upon the fact that it is the precious blood of our Divine Saviour.

hun, in and yet Divine, which can ilone redeem us. Call it "dogina." "narrow," any name von like,—the solemn fruth remains. that, apart from the precious sacrifice and shedding of the blood of our Lord Jesus Christ,—there exists no remission of sins, and no salvation. It is easy to talk of a "kind Heavenly Father." to lead a life of "morality without Christ." busy ourselves in lives of philanthropy, putting Christ on one side, and in "Thy name doing many wonderful works," yet our Lord replied to such, "I never knew you, depart from Me.1." (Matthew vu., 22.1) Despising the

blood of Christ,—how many "go about to establish their own righteousness". They conjure up for themselves, these modern teachers,—a God of their own devising,—suited to an efferminate and thoughtless age,—certainly not the God of the Scriptures. Thus, under a strong delusion,—they enter,—and induce others who prefer their wild notions to the Gospel,—to accompany them, into that fatal Boat, "belonging,"—as John Bunyan says,—"to one Vain Hope, a Ferryman."

SUBSTITUTES FOR THE PRECIOUS BLOOD OF CHRIST.

Into this Boat they crowd their substitutes for the precious blood of Christ,—there is the outwardly moral,—nay, plalanthropic life, -good works,—''liberal'' views—superior intellect,—perfect self-satisfaction,—and dreams of the "Larger

Hope," whatever that may mean.

Harriet Martineau relates,—the great peace she derived when all "dogma," all "narrow" ideas and belief in the existence of a personal God were thrown finally uside; and while, -to use her own words, -"Christians were quarrelling about their Man God," she was happy amongst the poor in the Lake Districts. Such find in their own fancied goodness and good works, a substitute for God and Christ. No doubt,—when conscience is dead,—religious belief extinct,—God gone,—there does exist an outward calm! So does a calm usher in the tempest! So does pain cease when the fatal mortification sets in! So does the lethargic sleep denote the approach of Apoplexy and Death! Such modern teachers appear indeed to be left to a "strong debision!"

Well, spake the Holy Ghost, -- by Esaias -- Hearing they shall hear, and shall not understand seeing they shall see and shall not perceive for their cars are dull of hearing, and their eyes have they closed

THAT BOAT WILL NEVER REACH THE HEAVENLY SHORE

Victims of their Sin of Unbelief, their own pride, and rejection of the only salvation offered to Mankind through Christ's sacrifice, they and their Ferry Boat will never reach the Shore! Unless Almighty God, for thousands of years, thus placed a lying Book in the hands of Mankind, proclaiming it to be the Word of God, and unless our Blessed Lord has continued the deception, and has wifully led true Believers in His atonement astray for some two thousand years—that Ferry Boat, and all its Contents, shall never reach the Heavenly Shore!

And what shall it be, for some to stand upon the shore of

that dread ocean, which men call "Eternity, "—a word which God alone can understand, —" the Summer ended and the harvest o'er,"—unsprinkled by the blood of Christ, —despising the one precious offer of salvation once made to Mankind.

never to be made again.

A thousand Worlds, in the counsels of Almighty God,—may come into existence, and may slowly pass away, in nameless Epochs, and in speechless Time.—but, "Eternity?" How will it fare with "Leaders of Modern Thought,"—and the victims, to find too late, that the Bible. **after all, seas true, —that God, and Christ, and the sweet Heaven above are passed wear for ever, and they lett, with their pride of intellect, —"liberal views," "morality without the blood of Christ," and their "larger hope,"—to face "Eternity," unchanged, unredeemed, unholy, and unsaved?

By putting (hrist's atonement on one side and relying upon other methods and theories, for salvation, surely such 'crucify to themselves the Son of God affesh, and put Him to open

shame."

"Of how much sorer punishment, suppose ye, shall be be thought worthy, who hath trodden under toot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unboly thing, and hath done despite unto the Spirit of grace!"—Hebrews N. 20

And Jesus, answering, said unto them, "Suppose ve that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay! but except ye

repent, ye shall all likewise perish "-Luke viii , 2.

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other Name under heaven, given among men, whereby we must be saved."—Acts iv., 12.

THE "PASSOVER"

Reader, we cannot have our common sense abused, not to see in this "Lamb without blemish," and this sprinkling of the blood, a type of the precious blood of Christ!

The Christian's only hope is in leng permitted to have an interest in the Great Atonement of Jesus Christ! He does not look for salvation in a good, outwardly, moral, just, life. "Is the precious blood sprinkled on my door?" is the Christian's one anxiety, and his only hope.

so also is it with the Believer who has to look back upon a past woeful and sinful life. In the solenin hour of death, -



And take you a lamb with sat a blemsh. A male of the first year, and left the Pass over on the shall take a bunch of Hymogram, dip it in the blood that is in the basin, and struce the linted and the two side posts with the blood cand none of year shall go must at the disordinity morning. For the lord wall processing the last of leg pt this might to sunte the last ford wall processing the last of last of last only pass ever the room and with it suffer the bestrover to come into your houses to sinite year.

about to appear before his God, such a one still clings to the same blessed hope. His sins have been many! Justice cries! "True" says the ili just, and yet indulcent Lord God, "But he has taken. He at Ms word—he has so ught and found, the Sayiour!" "And whit is that I see upon this once sintill soul! Surely it is the blood of My Dear Son?

I shall not strike. for I see no sinner there? "I shall pass on!"

"Who should avanishing to the charge of God's elect." It is thrist that here " $E \approx \sigma < v_{\rm DE} = v_{\rm C}$

To the refined, and cultured, criticism of our day, the metaphor, or idea, may be displeasing, but the blessed. Fruth still remains.

> 'There is a fountain filled with Blood, Drawn from Lamon in a series. An I sinners planged beneath that flood. Lose all their guilty stains.

Reader, what can our Saviour mean by the following solemn Parable, unless it be that, when you and I have to meet our God, we shall need some other garment to cover us, than our own functed righteousness?

PARABLE OF THE WEDDING GARMENT



And when the King came in to see the guests. He saw there a man which had not on a West day Garment. And He said unto him I rien I have carriest thou is hit for not having a webling garment? And he was speechless? Then said the King. But hand and foot, and take him away and cost him into edier farkness, there shall be weeping and knashing of tooth? Matthew win it.

So fair an appearance of worthiness had this evidently Christless man, that he appears to have deceived others, and had actually gamed admittance! Was he not one of those who say, 'I do my duty. I wrong no man. I am a kind hosband, an indulgent parent, a sincere friend,"—tand here will follow a list of his charities, good works and usefulness. I do not pretend to be a very 'prous' character,—never did.

Theology is not in my line. I do not presume to commune much with God: but it would be well indeed it all were only as good as I am. I see no danger! I am in a very fair state."

Reader! Surely if this Parable of our Lord means anything, it means that we must have Christ's robe of righteousness? "He hath clothed me with the Garment of Salvation,—He hath covered me with His robe of righteousness," "Isaaah lviv. 10. As we read in Isaaah lviv. 10. "All our righteousnesses are as filthy rags," in the sight of Him into Whose presence we shall all, one day, he ushered

"For by Grace are ye saved through Faith, and that not or yourselves, it is the gift of God. Not of works, lest any man should boast." Ephesians u. 8-0.

YOUNG READER. 'This is the most difficult and uninteresting chapter in this Book.' It is indeed.' For "Strait difficulty is the Gate, and narrow is the Way that leadeth wwo life, and few there be that find it."- Matt. vii., 14.

CHAPTER XXXIX.

THE LAZY CARTER. THE FERRYMAN "FAITH AND WORKS"

"FAITH IS EVERYTHING," "WORKS ARE NOTHING 1."



" WORKS "

"The Lazy Carter"

N Ancient Roman, you must know,—
I think his name was Ci-ce-to,—
Wishing to make his traiden smarter,
Bespoke some Gravel off a Carter
The Gravel had some way to come,
To teach his seat, at Tusscu-lum.
The Horse was old, the Cart was crazy,
And, —worse than all, silve Man was face.

"Oh!"—then,—you'll say,—"I am afraid,
"Cicero's job will be delayed!"—
Exactly so!—the Cart, at length,
Stuck fast beyond the Horse's strength.
In vain the Driver fumed and grumbled,
At length,—down in the Road he tumbled!
And there,—as in the mud he lay,—
Thought he,—"To Hercules I'll pray."

Note.—Hercules,—amongst the many heathen Gods and Goddesses of the Ancients,—was worshipped,—as the God of Strength. Students in our Art Classes are familiar with the Figure of Hercules,—leaning on his great Club, and with the skin of the Lion which he has killed over his shoulder.

Scarce had he ceased,—when roaring thunder
Surprised our friend,—with fear and wonder!—
While,—straight before his eyes,—he sees,—
No less a Form than Her-cu-les,—
Who spoke to him in words like these.
"You stupid,—idle,—lazy fellow!
"Why do you lie there,—and bellow?
"Think you, I'll help you, with your load,
"While you lie sprawling in that Road?
"Apply your shoulder to the wheel,
"Nor thus before me idly kneel!
"Then if the task too mighty prove,
"I will assist you with a shove!"

MORAL.

A Moral in this Fable dwells, Heaven helps those who help themselves! In other words,—that is to say,— That we must work as well as pray!

"FAITH."

THE FERRYMAN.

A shrewd old Scotch Ferryman had taken some good folks across to the Kirk. During the passage—he had listened to a somewhat heated discussion as to the respective importance of "Faith and Works." As the discussion did not appear to be half over, he thought it probable that,—after the Service,—these good people would renew it. The old Ferryman,—

a man of few words. but upon the following device to: " putting his oar in,"-as the saying goes,-and silently illustrating his notions, -very sensible ones, too, on the Subject therefore before following them into the Kirk, chalked "Faith upon one of his oars, and "Works" upon the other. The party met him after Kirk, ready to start, and he found that they had already re-commenced their discussion. The Stream. though narrow, had an awkward Wen in one part, and equally unpleasant Rocks in another. It was, therefore, with amazement, that one of the disputants, who had just been laying it down, with some vehemence, that "Faith was a crafting. Works were nothing," on looking up, found the Ferryman pulling vehemently away at one oar, - while the other, with "Works" chalked upon it, lay quite discarded in the Boat! "Goodness me!" he exclaimed, "We shall certainly go down the Weir, quick' the other oar" "Right, Sir" promptly replied the Ferryman, and numbly shipping the oar he had been using, which was now seen to be marked 'Faith, a minute after, he was pulling lustriy away, on the port side with "Works!" Round came the Ferry Boat, but with not much better result, seeing that though they were now safe from the Weir, they were going straight towards the Rocks! The disputants had, however, by this time, quite grasped the meaning of the Old Ferryman, and both sides joined in intreating him, to use both " Faith " and " Works,"

being "perfectly satisfied with his irresistible Logic." The old Scotchman, at once, resumed both oars, remarking, as he pulled them safely, and surely, across, "Ah, sirs." I've taken her across many a time. 'Faith's 'a good oar,—so is 'Works,' but I never yet got her across without using them.

both together! "

"FAITH IS EVERYTHING."

And yet, dear Reader, the disputant in the Ferry Boat was perfectly right! Faith is everything! Faith in Almighty God, Faith in the perfectly finished Work, and complete Atonement, of our Lord and Saviour, Jesus Christ, said Faith in Blessed God the Holy Spirit, without Whom we can do nothing, is, indeed, the "one thing needful!" Faith, as far as our Salvation goes is, indeed, "everything!" But, as a matter of fact, it is impossible to possess this true saving, Faith, without earnest desire, swith God's aid, to do our little to serve, honour, and please Him. If there is no desire for the extension of Christ's kingdom, no love to Him, and no wish, nor intention, to do good to others,—we may rely

upon it that "Faith" is absent too. Every true Christian rests tor Salvation entirely upon the finished Work of Christ We rely implicitly upon the oar, "Faith," for reconciliation and acceptance, but every true child of God, with a grateful, loving, heart, will be ever found, like the old Ferryman, pulling also, away, more or less heartily, at "Works"

And why calling Me, I of the first and as most the things who has an 2" And every one that heareth these a xings of Mine and or of the mat, is like unite as foliably as which is with intact to that this house upon the sand and the rail descended, and the floods or expand the mand beat open that house and it fell, and great was the fail of it. If we are withese things, has provided a most of year of the first second these and it fell, and great was the fail.



A Print state Ferry Best

These bashes the leaf, sure of these, are told used it Wales. They are also distributed to the said that in hours of this description of greater apart, the ancient Britans crossed over at times even to be be said to the sa

PAUT



"And the west been the Coster of the 1 of the 1

was also save, by be glet bwn a a Passet. 304 30565

the a solvewhat with a relative the at the rhill Moses was placed set at on the Nile, he has Mother, during the personal in the Islandites in Exect.



And he was a great in hit, and she to kin him, and and it have shes and daube in with a council with put his adjust the hild there is to the lamb time of Phana home down to work here to at the River in the she saw the archite Phana home time Page, also set the related to the And who is he had in mer, the Page, also set the related to the hild she pars in a him and said, as a carse to the Hebrew women, the she may at set the child to the include the hild she may at set the child to the act to the shell she had to the child she at a Miller to the said, the above I drew home to the water is the water in the said.



Just a time, A Friend in need.

A STORM.



It the Post ne we see a resol draving bear ly her re a winter's gale. Are they year the Goodwins.

CHAPTER XL.

(A Sunday School Address)

A WILD NIGHT OFF THE GOODWINS.

All that is fefficitely kn, while that the Major was bound from Direles to Rail, it and asset the light the Pentland Firth fact Saturday, it pair with the ship. I sheet bleven bedies have now to receive the Stringers and expatch, dated Saturday night, says, that, not-

Fr. Stein was a despatch, dated Saturday night, says, that, not wribe to dre, the bester us state if the weather, and the beay sea for a fine of the season of the season

IT is not far out at sea out on the numerise Ocean which surrour is this world—that the chief danger to a vessel lies. Every sea captain knows that his most anxious time is when his vessel is approaching a coast at his tourneys end, or when getting clear of land at its commence-

ment. Once clear of the coast, and of the dangerous rects and shoars which run out far from the land and who h can only be avoided by close attention to the charts, a vessel may drive before a gale for days, in the open seas with out much danger, but how is she to do so on a wild night off shore, when you are certain that you cannot be far off land, with its reefs and shoals? Amongst the many dangers in our most dangerous English coast, perhaps there is not one more dreaded by marmers, on a wild might, than the Goodwale Sands, upon which, our English History informs us, Earl Goodwin was lost. During a storm the sea breaks mountains high over these dreaded sands! Many a fine vessel since Earl Goodwin's day, has driven upon the Goodwins, and gone to pieces, far from aid, and from land. The so-called sin s are in reality as hard and dangerous as it they were reefs of rocks

In the picture we see a vessel driving heavily before a winter's A wild night has set in. There are times when a vessel cannot safely be brought up against a storm, when you must drive before it, or tounder. The captain and his mate knothat the vessel must now be somewhere near the dreadest Goodwin Sands. The mater a weather-beaten sailor, who has sailed on many a stormy sea, has just come down in a the deck he has fancied that he has he ird in the distance i sound louder even than that of the storm a sound white once heard, is never torgotten, the roor of distant breakers far ahead. Could they have been the large rollers breaking over the Goodwin Sands? He thought too, with a seaman's eve, that he had seen in the listance, a white line (ar about could it have been the surf? He has come down into the cabin from the drenching decks, and finds the young Captain poring over the chart, and both are trying now, for dear life, to decide where the slop is in regard to the Goodwin Sands, so that they may at all hazards, unmediately wear the ship. Everythic; depends now upon their decision, on which side to wear the vesse. The gardy mate has been in many a storm best then it was far out at sea far from any land, with plenty of sofoom. He has been in many as will a night, but he is very anxious now! He knows that all they have now to trus! to is the chart. The captain's wife, husbing the baby on ber knee knews that there is danger - she sees that the men arundecided, and anxious about the Slep.

Dear youths, who read this book, is there no lesson in this picture for us? In many cases, indifferent to religion, cold and entirely thoughtless towards God, a youth comes to our English Sunday Schools, apparently with the idea that

all he has to care for is to secure what amusements and society —tea parties and such like—he can, and the less he hears of God and of religion the better he is pleased—But God sent us to this Sabbath school for a very different purpose to this. As young men commencing life, we have all started upon a voyage, which is to end only in *Elernity*. How many present will last out that voyage, God only knows, or how many will make shipwreck?

There are dangers on that voyage of a character which nothing can save you from but God's Almighty aid. Many do not believe it, many never will believe it till they have found it out for themselves—until they have learnt, from their sinfulness, what they are capable of, and the fearful power which sin, when allowed and unopposed, possesses

over a sinful Youth, or a wicked man'

Knowing the dangers of the voyage before us, Almighty God has placed in our hands—often unaskel, often undesired, by many a youth, a Chirt, which, it carefully studied and obeyed will guide him safely through the dangers of this world, to the Fetter world to come. That chirt is the Bible, the only book of directions and rules which God has ever given to the world, or ever will give us. It was one of these books which the saflor boy had in his pocket when his ship, the "Maju," was lost.



Lost on " The Goodwies "

This chart is different to any other, in one respect it is always, to be relict upon. The charts issued by the Government of every country are as accurate as human skill and

patience can make them, yet, though every took, every sounding, may be given, the charts are not always to be relied on A heavy current may have thrown a vessel out of her course and reckoning, sands, such as the Goodwins, frequently shift, and the chart may thus be rendered useless. But it is not so with the chart issued by Almighty God! His directions once given, stand for Eternity' "Heaven and earth will pass away, but My words shall not pass away." The Saviour's wishes and directions to a young man commencing life, if followed, must lead him safely through every danger to the bright home above. But what slightest hope is there for a young man who despises God's written word -never cares to read it, much less to attempt to follow in one single instance God's directions on the chart ! Ignorant, silly, vain, and selfwilled, how many a youth listens with a yawn to God's solemn directions, the importance of which no human language can CORVEY !

Once more, a vessel may sail many a time upon the self-same course, her keel may plough the same ocean again and again, but it is not so with us? You, I, and all we see around us are drifting onward to Eternity, and there is no going back. You will never sail back one mile of the course through nic you have chosen, you will never pass the same course a second time? Is it to be a Gridless course, letting youth and manhood go by, with every thought of God carefully excluded? Or is it to be a life of love to God, ever increasing in favour both with God and man? It is now in your power to choose which course it shall be.

Like it, or ake it not, you have already started upon the great voyage of hie, which is to end in Eternity! Everything now depends upon your choice, your efforts, your prayers! One youth is bent upon pleasure, another places his trust and highest aims upon obtaining wealth and success in the worl! How tew have the wisher to secure first the triendship of Him who has all things both in Heaven and in Earth!

Like vessels on the ocean, with then sails set contrary ways, we are all passing over the Sea of Life in search of the objects upon which we have set our hearts and desires. And thus hie passes on, until there comes a day as there will one i day to each now present in day tir more anxious than the one represented in this picture. Some accident or illness comes, and, from a dying bed, we shall hear the first some marmurs of the boundless ocean of Eternity before us. Though you seldom read it now, you will then be searching with untold anxiety in God's chart, the Bille, to see how stand for Eternity—to decide on what foundation are some hopes of heaven.

Now, with life, health, youth, and time before you, is the caim period in which betimes to study the Chart which God has given you, and to choose your course. You should spend a certain time every morning, and again at hight before you sleep, in prayer for God's blessing on your future life and prospects, asking His forgiveness for every since inmitted in His own appointed way, in the Savious's name, and in reading a few verses out of God's chart, the Rible Fren ten minutes thus spent by a Youth each day, will make a difference in his character by the time he is a Man, which no words can describe! This habit once gained, and adhered to every day, whatever the future life of a youth may be whatever his sins and dangers, all must, one day, be well with him! Why? Because God's Word is pulged and the Saviour's honour is pledged that none of His creatures can invoke His aid and blessing in time! Christ assures us id this again and again. He commended the troublesome, importunate Widow, who would keep asking the unjust believe He commended the troutdesome friend persisting, at mean hi. in knocking at his friend's house, and is not to be jut down until he has his wish, and the direction given in God's chart, -the Bible, to every youth is Ask, and ye shall marive, seek, and ye shall find, knock, and it shall be opened unto VON.

The fat seek Me east about the Me Jeans in setera it at The bean, " I but a



A True of Control of the Control of

so that they began to sink. When Peter saw it he fell down at Jesus are All Jesus said met Sit at Feat act, from hercef ofth the collaboration At I when they had brought the rish p to land, they forsick all, and followed them. Take v. t. "Tet us therefore a me boldly unto the throne of anye, that we come

abtain mercy, and find grace to help in the coll need. Held in , in

Proy, wen the Morning's meth, when the Normal Faut when the Live deceater Pres Pray, in the hush of Night



The Scene two hours after the lire was incovered,

The" compatrick - bungrant Ship, Lapt Flowbe left (garment 11th September 1874 for Auckland 179 on beart all told seven days out -76 miles past the Cape. Tuesday malmaht "" Never ber, " Cry was busined Some Wretches (the "Dring," again Revier'), after the Beer Barrels in the houl are believed to an ne pped their light in Straw, A = an. fled in Panic! They failed to seep her before the wind! I be ago could then the deck! An awful some ensued, all was confusion that an cottle women, got into the Italia the Lysts broke sili were just "The capture, his Wife, and the Passer with others as the Flames swept through them, pumped overhear! Oals two boats - 1 - our , who, or mer , w ,- got off , it be . . . rough, one only was ever hears, of ' In this boat by the acth, te. bad diel many drinking sait water and going mat?

opt. [those, a Frasman of the "Bestish Sceptre," -- sure that a Trace ty bel occurred a those Seas, from orde &c - lobby for well the likely Track a best would be driven for many hours it - case ing they fige ' and rescued five but two died from exhauster at of Helena, hearing only May bonald (second mate), Lewis, and Cotter

= formerly a Chatlester ' Boy, out of 471'

CHAPTER XLL

THE YOUNG CHRISTIAN'S DIFFICULTIES THE CAUSE OF THEM, AND THE VICTORY GAINED.

DESCRIPTION OF FAIL -SATAN, -FREEWILL THE THE SCHEME CHRIST IS BORN - JESUS COUNTERACTING Dies!-The Recenting Persecutor.

" Thou shalt call His name Test's," - (Saviour, -in the Hebrew)-"for He shall save His People from their sins " - Witt. 1, 21.

I'the Roman,—Printe,—strove first and long to save our Lord from the Jews.
"What what evid hath he done?" * He hath done all things well!"



"Cracify Him "They creat out the more, Let Hun be crucit.

When Pilate saw that he could prevail nothing but that rather a tumust was made, he to k water, and washed his hands before the multiti de, saying, I am innocent of the blood of this just person see se to

"They are wered all the people, and said. His blood be on us, and in our children - Will vivis, 24.

Nigh 2000 years have passed, sand still look at the treatment of the Jews in Russia and the East! His Blood has, indeed, been on their of Altren!

As a well known Jewish Writer says -"Oh" what the blood of that one man has brought on my Nation "

HAT is said in this and other Addresses has been on the supposition, believed to be a true one, that amongst the number who read those words, there are always some God only knows who they are, -who amplet their various occupations and amusements,-which hide God

altogether from the eyes of many, do yet believe that it is their business in life, as well as their happiness, to come to Him, to find Him, and to walk in His fear all their lives, but they do not see their way clearly nor is the presence of God. and His love, clearly felt by them. On the contrary, they struggle on, as I think, amidst great difficulties and frequent relapses: sometimes they feel cold and hardened, sometimes careless and indolent, doing what they would not, and neglecting that which they would wish to do. These may have felt the Truth of Religion, and are ready to begin some attempts and make some steps. Heavenward, who are in the greatest danger of giving up all these attempts at improvement, and falling back to what Satan would have us all remain,-tar from happiness, and from God. These I would ask to consider carefully the Reasons for this needful struggle. Our greatest danger of giving up all attempts, all thoughts of God and out Saviour, is at the Beginning of our Course. It is not he who has long tasted the happiness of religion-who, through many a time of danger, sorrow, or sin, has felt that in spite of unworthmess, and coldness, on his part, the Saviour to Whom he tendered his service and youthful love, in days long since past, bears him in remembrance, and, having loved him then, loves him still, it is not such who are likely to throw all aside as hopeless! But how can any help feeling for such as I have described who in early youth are struggling with the first, and, to them, great difficulties of a Christian Life, especially if their success or failure may be helped by what we do or leave undone? The battle is God's as well as ours.

It is natural to think much of their case. The last command given by our Saviour, in the most affecting way, to His strong impetuous follower, Peter, was, "Simon, lovest thou me?" Three times did He, who spoke as never man spoke, whosevery word had its solemn meaning, impress upon him the care of such as I have spoken of -the young and inexperienced.

It is natural to urge them to go on in spite of all discouragement, to remind them that the door of Eternal life must ever be, from the Constitution of things, "strait" difficult and narrow, and that many a weary day may, perhaps, have to be spent before we can sit down safe at our Journey's end!

The Apostle just alluded to, was upon the Mount with Christ, and was in company with Moses and Elijah - translated, as it were, for a moment into Heaven itself. but Peter had to come down from that Mount, and many a weary day had he to pass before he reached the Heavenly Kingdom. He had his Master's work to perform, and so it is with us all! - You will have many a struggle to pass through in this World, whatever

may be your position, in your desire after the things of time. Do you then grudge the efforts God asks you to attempt in advancing His Kingdom, and in beginning where we must all begin—with your own faults and sins? It is natural to remind you that you are not uncared for, as you may be at times tempted to think is the case,—that there is One who is watching anxiously over you when you think yourself most forsaken!

The Reason of the difficulties the young Believer meets with are varied, according to your position, your companions, and your natural disposition, but everyone arrived at years of reflection will readily acknowledge that though, it sought in prayer, God's Holy Spirit is near them, enabling them to feel at peace with all men, to feel goodwill to all, to desire to please, and love, and serve God, yet that there is, at the same time, another power mysterious as is the impression of God's Holy Spirit upon our hearts), it is true, but nevertheless plainly to be felt-ever tending to erase every good impression which God, in His mercy, has at length made on our hearts, ever ready to lead us into sinful, polluting pleasures, ever ready to embolden us in sin, ever ready to lead us to live carelessly, and without God, deepening every Spiritual Slumber! It is because of the presence of this Evil Power. Satan, iwho is described as going about as a wild and savage animal, " seeking whom he may devour.") that our Lord warns us to "Watch and pray lest we fall into temptation;" and his Apostle encourages us with the words, "Draw near to God, and He will draw nigh unto you, resist the Devil, and he will flee from you."

SATAN.

You know that Satan himself was once an inhabitant of the Realms of glory, but was cast out of them for Disobedience and Pride, and fell fell, so as to become the Enemy of Almighty God Himself, and the great Enemy of our soils! Do you ask what Satan gains by our ruin, what pleasure he can obtain from it? I would ask what other pleasure has he left? Having, for ever, lost all himself, he vents his rage, envy, makee, and hatred to God, in endeavouring alas! too often successfully when aided by our carelessness and sin) in thwatting the designs of a loving Creator! Without our assistance, unless we "open the Door,"—unless "there is a Traitor within," he can do nothing with our consent and and, he can ruin us for ever with himself! Add to this

that the Pride and love of Power which caused his own fall must find some satisfaction miserable, wretched, devilish, though it be-in the Ruin he has caused, and causes still! And, I would ask you to observe in the very worst of your acquaintances (I will not say companions) he who shows most signs of a wicked, abandoned, and proud character, if you do not mark in his contempt for Religion contempt akin to despair at that ble-sedness he never hopes for, and, therefore, never tries to attain to, in that ridicule, and make, and opposition to those he cannot but feel are purer, nobler, of more worth, and more esteemed, than hunself, in that longing for power, and the wretched applicate of the vilest and the worst, now that he has lost the esteem and regard of all that are Worthy and Good -cannot we mark, in all this, something of the attributes which constitute the Evil One hunself, the commencement of that awful decline I have already spoker, of. as caused by the departure of God? Satan, actuated with such teelings towards God and His Creation, was permitted to put to the test our first parents, Adam and Eve, in the Garden of Eden; with the tull knowledge on their part of the consequence of that one sin, the commencement of all others, namely, disobedience to a Great, and All wise, and lust God

DIFFICULTIES FREEWILL.

It is useless, as is often done, to evade the difficulty who h ever comes over the subject to an honest, thoughtful mind, -often asked by the most flippant scotter, and seldom answered by the pious, if God, with His all-seeing eve, perceived the result, which, down to all time, would, by this beginning of sin. -this departure from Him, entail upon all who should conafter our first parents; if before Him was clearly present, the world, rendered by sin, so vile, that even His long-suffering found its almost entire destruction best, and "it repented Him that He had made man "-if before His eye passed in slow procession, the teats, the groans, the imprecations of thousands of years, why was that temptation permitted? Although he who asks such questions cannot expect to be fully answered. -(for how can the creature comprehend the Creator?) -unless we stood upon the platform of infinite wisdom, goodness, and power, we should fail to understand the answer even if given still, as such thoughts, will come to many a notde, thoughtful youth, and are too often wrongly and foolishly reproved, a word in reply God, who is all goodness, all wisdom, all love, all justice, saw fit that this trial should be their of no moral crime, in the ordinary meaning of the word, could

they have been guilty! With the whole world in their possession, they could neither steal, nor even covet. It was impossible that they could commit Adultery! For deceit, hatred, anger, or fraud, there was no room or object! In a word, their Purity and Innocence was so great, that before they are of that forbidden fruit—the fruit which caused them to know evil from good knowledge, alas baid for dearly, indeed, for all times -they were even ignorant of the difference between the two. Sin was not yet known, and it was only by an act of disobedience, no matter in what way they disobeyed, -that they could begin to " sin," " But it was surely a trithing offence, merely an act of disobedience, -to have such an awful result, for thousands of years after, to our race" ' Tripling? Was it?" Sin had commenced! The very next development,-the very next. Sin, was Murder, The loulest of murders, that of a Brother! Reader, there is nothing "trifling" about sin' Who knows what " trifling " sin will end in? Will it ever end?

Would You Desire a World of "Puppers"?

Young Reader. "But God need not have permitted the Trial, or Temptation. For the Fall, of our First Parents at all God might have made us all, incapable of sin, compelled to be Pure, Holy, and Adiged by our Nature to love and obey. Him, in all things, like a perfect machine, and this have acoided the Introduction of Sin into this world at all?"

Undow'tediv'—emphatically He might! He need not have permitted "Free-will" to any of His creatures' All might have been "Machines," mere "Puppets," having no "Will" of their own, no thoice; all singing his praises with the monotony of Milhons of perfect Machines, all going round tigether' Reader, your Free-will, power of choice, is,—if you use it aright, the most blessed thing, in itself, God could bestow Abused, it becomes a Curse! What God desires is the free choice of Him, and His service, by Intelligent, Responsible—Intellectual Beings,—not a World entirely full of Unintelligent Puppets

EVERYTHING THAT EXISTS MUST HAVE ITS OPPOSITE.

All things that God has created, or ordained, are good in thouseless, it is in the improper use men choose to make of them, that the evil and curse hes

By all means, -all your life long, -avoid Evil and Sin, shon Bud Companions and Bad Habits. -it is your duty, -it is God's will that you should do so. But do not say that the presence of Evil permitted by Gol, in a World intended by Him to be a place of Irial, or Probetion, is wrong, and an unmixed evil, because it is not? It is unavoidable!

The Christian's life would be utterly impossible, animalligible, without the presence of Sin, and the necessity of a struggle with Evil! No two words about it, dear Reader is conflict there must be! Resist the Devil. In some it is you certainly will have to, that is it you are to be a Christian at all! How could Creation exist without everything in existence having its opposite? How else know it was their How can you have Warmth, Height, Speed, Knowledge, Courage - Truth, Love, Beauty, Worth, Virtue, Piety, Kindness, at their opposites did not exist to computation with?

THERE MUST BE TRIAL

Surely we see this in everything in God's ordering, and is the Constitution of everything around us. What is Vie Immorality, -Covetousness. Drunkenness, but the result of an improper use made of things Perfect. Pure, and Excelent, on themselves, against which Conscience, which is the voice of God, expostmates from our Childhood to our Grave?

RESIST THE DEVIL AND HE WILL FEEF FROM YOU



Christian and Apollyon

"Then said Apollyon. — I am sure of thee now!" But, as God would have it, while Apollyon was fetiling his last blow, thereby to make a full end it this good man. Christian, with his sword all prayer, gave the broad, nor bly, a deadly thrist, which made him give back, as one that had received his in ttal wound. Christian, perceiving this, wide at him mins, saving, Nay, in all these things we are more than Conquerors, through Him that I ved us!" An I, with that,—the full Lend spread forth his drag in s wings, and sped him away, so that Christian saw him no more! "Bunyas" Progress' Pregent

"He that overcometh shall inherit ill things, and I will be his

God, and he shall be My Son.' = Rev xxi , 7.

You smile at the Woodcut,—representing a "Fiend" in "human" or bodily shape, treated "Conventionally," but, believe me, the presence of Satan, and his vile angels in this fallen World, in their unseen, spiritual, but, nevertheless, actual form, is no laughing matter!

BUT IT IS INDEED NO SMILING MATTER.

There never lived a Christian Youth,—and never will,—who had not some besetting Sin, against which he is called, by God, to "right the good Fight of Faith!"

IT IS FOR ETERNITY. FOR WEAL OR FOR WOE.

You have felt it yourself! Mysterious, it is true,—as is the Presence, if humbly sought, of God the Holy Spirit,—but every enlightened Christian is aware of the existence of this Agency, ever suggesting to both Old and Young, "Just one more sin!" "Tone enough vet!" Then,—when Youth has passed,—"Too late now! You are too old for Religion!"—Ever deepening every spiritual slumber,—ever tempting to Self-conceit, Self-sufficiency, Pride, Sloth, and too often to Unbehet, Scepticism, Praverlessness, Neglect of God, Covetousness, Dishonesty, Angry Temper, Revenge, Selfishness, Gluttony, a Worl ily, Thoughtless Life without Christ,—and, perhaps, strongly tempting to the Sins of Immorality and Drunkenness! What a Catalogue! Believe me, the Power of Satan is no smiling matter! You may not know it, but God knows that, amongst these, you also have your besetting Sin, and depend upon it Satan knows it too!

GOD WILL NOT FORCE MANKIND INTO HEAVEN.

Reader, you cannot be forced to be "Pions," to love God, to serve Christ, -to Pray,—to be Wise, Virtuous, Temperate, Thritty, Saving, and Religious Why? Why cannot we force these excellent attributes upon all men, -including Piety.

Belief in Christ,—and then compel all Mankind to be happy, sober and successful in this World,—and, finally, loss eithern into the Kingdom of Heaven? Because it cannot be from the needful Constitution of things! Force any man to be "Virtuous," and "Virtue," from that moment, ceases! By your compulsion you have destroyed it! There is no Virtue in being what we are made to be by necessity!

Consequently, as frequently urged throughout this Work, -Freewill, Free Choice, is the First, and Essential Preroga-

tive of a Man,-of Human Nature.

Take away his "Will," -his free "Choice," - and you may have an excellent "Puppet," or "Automaton," but he ceases to be a man! A Responsible being you must have! Consequently we can only persuade, argue with, in fuce, educate, any to use the Means of Salvation, Prayer, Study of God's Word, and the means of Grace open now to all Men

Had the Supreme created a Race of perfect Creatures, incapable from their very constitution of doing, or even desiring to do, anything contrary to His Will, we should have seen a World, about equivalent to Myriads or perfect." Musical Boxes," all constructed alike to play the same tunito His praise during all Eternity!

We should have been Things, Machines, not Men.

But could anything be conceived more deadly monotonous? Reader! Would you like to have been created a mere animated Puppet. Mationette, and spable for ever of real "Goodness," - because it is abuse of language to call a mere machine "Good" in a Moral Sense? Who would speak of a "pious" Steam Engine? Or, a "virtuous" Sewing Machine? It would be absurd!

Consequently tried we all must be, and how could we be

tried it Evil had not been made posside?

THE PRESENCE OF EVH NECESSARY

Thus the Young Readers, it is thought, must see the absolute necessity of Irial! You say, "I am a Virtuous, Excellent Young Man!" "Indeed!" we may, from the years' experience of Mankind, be allowed to reply, "We arigled to hear you and your triends verso, -but would like to have it proved!"

"Were you ever triel?" How can we be tried without a trial? For what is "Virtue?" What is "Purity?" How can their very cuistone be discovered much less proved

except by I'mil .

Well! I admit that there must be trial. Trial, no doubt,

is a necessity to ascertain the existence of Virtue."

Then, dear Reader, how can there possibly be "trial" without the presence of Evil? If the "Tares" were not allowed, for a time, to grow with 'the Good," -temptation, trial, and, consequently, Virtue, and (the only real "Goodness" -tried Goodness," would have no existence or opportunity of showing itself!

Just and true are all Thy ways '" You may rely upon it. Reader, that "Everything that is, -is right,"-not that Evil is right, but that its presence in a World of Irial, and Probation, "is right."

Everything which God permits to exist,—" the Tares." -' the Wicked,"--" the Devils," -- themselves -- all have their use ' Mark you! The Good will always prevail in the end! But, whatever God permits to exist, has an object, and is overrifed for our good if only we use the means of obtaining Salvation from Sin

GOD SUFFERS FROM "SIN" CHRIST DIED OWING TO IT

We kn w that the while Creation granneth and traval eth in path t gether unto n w. But the Spirit itself tak thillier evolution with gr anings, which cannot be intered - A me him, sa, st

"God suffers from Sin?" Bold words!" They are, in leed, dear Reader! What! Omnipotent God permits Himself to "suffer ! Yes! God has "limited " Hunself in regard to Man." A mystery lies here which Eternity alone will extlain! To enable us to become "Christians," Believers,"

Sons of God," "Joint heirs with Christ," instead of mere "creatures" of God, mere "automators," tool had to permit, His hated Enemy, "Sin," to exist, and to permit us Freewill! God thus "suffers" in as much as He "houts" Hin self to secure us our Freewill, without which Sonship." with Him would be impossible."

So the orante ever with Me, and All tool I are with et . Take xt .

THE SOLL OF MAN IS FREE

Thus God hmits" Himself in not touching our Freewill. unless we persistently apply to Him for Salvation, and for Grace Against the evil heart, God has many blessed nathern es, which are continued for many years."

From a Sinner's Childhood to his Grave God tries infinite pers fasion, kindness, and severity, pain or happiness pleasure. sorrow or alarm. He has infinite with old dealing with various characters, urging all to Piety. But He will not torce?

For, after all, there is one awful liberty, which belongs to Man alone, a liberty as to which God "limits" Himself, and will not touch, namely, the liberty of choosing, finally, whether or no we will use the means of Salvation, Daily Prayer, Reading His Word, Belief in, and Service to, Christ, whether, in short, we will yield to God, or resist Him to the end!

He call there do no nighty work, because of their unbelief "

The Messiah had come at last! He was ready to Heal, to Save, but they would not! Man would not, and therefore Christ could not! When Man Will Not, God Cannot

FREEDOM OF WILL

is, by necessity, alhed to hability to sin—and, as it is absolutely essential to Eternal reward and happiness, it was a necessity that an opportunity of exercising that freedom of will should have been offered to our First Parents, as it is to each of us

THE GARDEN OF EDEN

Man was thus, by the bounty of his Creator, not only called into existence, and placed in a delightful Paradise, but was made the heir, should be prove himself not unworthy of such kindness, to the mestimable gift of an immortality of bliss though it rested with Himself, as it does now, either to obtain the promise limberitance by obedience, or to torfeit it by a contrary line of conduct. "Paradise," or the "Garden of Eden," appears to have been stocked with everything calculated to delight and gratify the senses. Finds, trees flowers, and truits, and a cloudless and Eternal Spring, and Summer probably added to its delights. Nothing was wanting which the taste of creatures pure and untouched by sin or sintal desires could possibly wish for

Surrounded by such evidences of Gud's goodness and love the first Pair dwelt for some time, and, had they continued so we, their descendants, should also have thus hived, and Death and Sir, and Misery would have never entered our World?

God Himself was their Director and Friend. He conversel with their familiarly. He instructed them in their duty towards Him and each other. On their part perfect happiness prevailed, for the still prohibition not to eat the frint of 1886 out of the multitude of the trees of the garden was, we may well believe, not very difficult to obey.

Subject to no rebellious or wicked passions, docile, pious and grateful -as what else should they have been - their



Eden.

life was a continued succession of innocent delights! Had they retained their innocence, Children would have been born to them in due time, pure and innocent as themselves, and, when Mankind became too numerous for the narrow compass of Parachse on Earth, generation after generation, as each was prepared for it, would have been translated into the abodes of the blessed! But you know that such was not the case. You teel too clearly for yourself in your struggles to do well, in the difficulties which beset every path of improvement, and wisdom, and goodness, that those loving designs were thwarted, that Satan's temptation found in Eve, as the weaker of the two, a successful issue, even, one would be inclined to believe, viewing the awful results to this world of ours -in a degree above what even Satan anticipated! The first pair were tempted to disobey their Creator's loving, holy will, and as you and I have done, not once only, but many and many a time, they give kery, as you and I and all have done how often? to Satan's wretched, miserable, temptation, and tell! Why they gave way and tell, and why myriads for whom Christ died reject. Him, and His love and atonement, and perish. Eternity alone will disclose! These are mysteries God alone can fathom, we only know that it is so, -we see it for ourseless, through Obstinate "Unbelief"

Some may think the mere eating of an apple, in disobedience to the command of God, an offence of light nature—but such forget that disobedience in the least command would necessarily be the first step to all disobedience and all Sin—they forget that the moment Evil was entertained, and Lemptation visided to, there entered into human nature, before this so

unnocent, the disposition of Satan himself, prepared at norwithstood, for greater Crimes as occasion offered—for any infraction, indeed, of the laws of God. The tery new Sin was Munder, and Man at once became alread of his God. It is striking that at the same moment the command of God was violated the Knowledge of Good and Evil, the Knowledge and Consciousness that they deserve God's punishment—was felt, they were afraid of, and tried to hide from Him. We hear of no command that the first pair should not have eaten of the irait of the other tree in the centre of the garden. The Tree of Lite. Probably God's design was that they should eat of it to renew their lives incessantly, for if they had not sinned they would never have seen Death.

"THE FALL." PARADISE LOST THE "TREE OF LITE"

It was in mercy that He now drove them forth, after the "Fall," for fear they should also eat of the other tree after then act of sin, and the wonderful Scheme for the Redemption of Mankind would then have been trustrated, and God's Word would not have come to pass, namely, that if they disobeyed His command, "they should surely die!" Alas! what were their thoughts when banished from that sweet spot, banished from God's immediate and actual preserve by the necessary results of their own sin and all for analysis.



Liden

So it is with us. It will be the keenest pang we shall ever fee' that it was our own perverse, wilful, wicked wills, which will stood and thwarted the schemes of infinite wisdom, and goodness, and love which the Almighty had in store for us. and all for what in return? Hence it was by vielding to Safans temptation that the way was thrown open to him to enter.

SATAN ENTERS THE WORLD.

And hither, alas! he came, with all his sad and fearful train endeavouring to enthrone himself in our hearts! The result,—the disposition for any intraction of God's laws was shown by the first murder -that of Abel by his own brother? The consequence of "the Fall" presents, indeed, a degradation grievous to behold! Our affections, which once soared upwards to the Creator, and to things of a higher and inner life, now cleave to worldly objects-things of Earth which must, from their very nature, perish with the using, the Passions and Will, which were inclined to good, are now herce and greedy after sintul and self-destroying pleasures ! It is first Earthly, scraping its goods, its pleasures, or its Fame, together then, as like grows to like, it expands into its master's image; the mark of the Beast becomes more distinet, first Earthly, then Sensual, then Devilish, until Salan's obscene and louthsome likeness stands confessed! How many are they whom innocent pleasures, and pure delights, can please no more. Whom nothing now can please, that has not on it something of the serpent's slime!

Owing to the "Fall, "the heart of Man is deceitful above all

things, and desperately wicked."

THE MARK OF THE BEAST.

How often do we see, it is no uncommon sight, one who was once a pure and innocent child, one on whom a Saviour looked with love and hope, one in whom were capacities for much that was good, you see him in his drunken revelry, or his mislinght crime, his vile language, his filthy life and conversition you see clearly enough the degradation of the Nature that once hore the on ige of God, that should by this time have been going on upwards and onwards towards Him, the source of life and light you can mark clearly enough the desecration of those wonderful powers, that wonderful being we all alke enjoy! But you cannot see the caulting, mocking Demon that is behind! When one hears the thoughtless, light way of speaking of youthful sins, such as "He is sowing his wild outs," . Boys will be boys." Could those who speak thus as they may one day have to do in their own case, but trace the ceaseless, ever-increasing power of Satan, and of permitted sin, they would recall these thoughtless words. One sickens to think of the depths of degradation, and of the shameful, ignominious slavery Satan will lead into, over leading his Votaries to other drudgers than before. first tempting to sin by employing and desectating the precious, wonderful gifts of Almighty goodness, to serve his ends, and giving a transient pleasure to excite to a repetition—but as the evil Habits are formed, sin offers less and less pleasure, till many look around upon a blighted, woeful, and polluted past life, and ask, with wild alarm, "What urged me on to this Madness of folly, and induced me to sacrifice all things, everything in this World, everything in the World to come, and for what?" What indeed, but Sin and Satan, who madden the Sinner through life, unless tej clied and conqueted, and only leave him sober, when too late, in his last and dreadful hours! It was always, "Just one more Sin."

AN ALLOWED SIN IS A WHIRLPOOL

Pity that experience and knowledge of our dangers, come too often at the wrong end of life—when advice has been spurned,—till the lesson has, at last, reached our proud, willul natures, but the time, and opportunities, to profit by it are no more ours; when before our eyes, our past woeful life floats like a Dreadful Dream or Phantom; when life, like a rushing torrent, with its hopes, and fears, and pursuits, and opportunities, are past to us for ever—and we are left to groan out of the depths of our hearts, "Watchman, will the night soon end?"

So long as Satan sees we let our days go by, without a thought of God and our duty and love to Him, he is quiet and well content; but once let good and earnest thoughts begin to spring up in our hearts, desires to know more of and love more our Saviour and our Heavenly Father, and to feel some desire to serve Him and to be His,—then Satan feels that his power over us by Nature will soon be set at left-ance. Everything he can do to prejudice our minds against God to make the thought of Him teel trksome and distasteful,—to distract our thoughts by new pursuits and companions,—he will not fail to attempt, while he magnifies, at the same time, the enjoyment of sinful, and transient, and unsatisfying pleasures on which he would have us waste the short time we have to prepare for Eternity, by learning to know and love our God.

THE GREAT COUNTERACTING SCHEME OF CHRIST

One would not have dwelt so long on this subject did we not know that it is a lesson hard to learn. One dwelt upon it with pain, sadness, and sorrow, and turn gladly to brighter hopes. Who would ask you to begin this needful work, this attempt after a good and holy life, to commence such a work by vourself? It would be useless, unless the Saviour had lived, and died, that He might deliver us from the power of Satan No! we must apply in the first place to Him. Lean upon His strength. Christ has come down from Heaven—He left the bosom of the Father on purpose to deliver and ransom us, and He "goeth forth conquering and to conquer!" "Thou shalt call His name JESUS (Hebrew for the 'Saviour,'), for He shall save His people from their sins."

In the Counsels of the Eternal God in foresight of the power of Satan and the deprayity of man,—this wonderful Counteracting Scheme had been arranged! Wonderful, because it enables God, who is all Justice—to execute His punishment against Sin to the very uttermost—and yet to

pardon and save the repenting Sinner

The first intimation of this gracious purpose was given just when the first Shadow of Sin had swept over the World, just when our first parents heard—the righteous sentence, the consequence of their sin,—that of Death.—passed on them, it was given in the words, "The seed of the woman shall bruise the serpent's head," and so it has come to pass! Our Saviour, when He came, told His disciples that—"Many Prophets and Kings have desired to see these things which ye see, and have not seen them."

What was it those Prophets and Kings desired, and had not, which we have? It was this, a Saviour and a Saviour's Kingdom. All wise and holy hearts for ages. Heathens as well as Jews longed for this,—for One Who should free them from sin and conquer evil. One Who would explain the evil and wrong that were in the world. And now this Kingdom is come, and the King of it, the Saviour of men. Jesus Christ!

Long, men waited and prayed, and at last in God's good time, just when Reagion, Honesty, and Common Decency, seemed to have died out, when things were at their very worst, under the Roman Empire—the Sun of Righteousness arose upon a dead and rotten World

JESUS IS BORN.

Because there was no norm for them in the Inn. Inke no, 7.

Dear header, are our hearts so full of this passing World, that we

have no reson for Christ "

A per Recept not " Vangre," sand a Stall " But there's a turn? The Presence, Lord, alone, can fold the Manger! Make the Stall, as THRONE!



" be abalt had the Babe manyer a sastle got the he shall had the Pabe wrap, et a savil, existence in a company of the Heaven's Had, in sangle of, and aveg. Give to be due the hopest stell restligence go dwil twarf, "en"

Ar I when they were a me into the house, they saw the a sing (Bot with Murs his Mither, and fell door, and worshipped Hill, in his he they had go ed their trensures, they presented it is with gifts, and and for any more a disness . I sake to , speces Matt may to

That Reafer let is also give our best things to thrist, our not so e tot e talmets, no i he ert-

And then shall all His name Jesus Saviour in the Hebrew 1 c

He shall save His people from their sics. For enters as a Child site is who is a S. a. s. given, and the to second to shall be up. It is all let, and H - a c shall be alled Vicaletta, Consella, the Markets of The Freelasting Father, The Price of Period on the research that the shall be unlessed to the second of the second of

Who was "Jesus Christ '? "Land My Eather are one '-What mystery is here! What if Eternity should gra be v disclose the solemn fact that it was the Blessed God Himself who hed for our sins, tided that we might live a

And the Child grew, and waxed strong in spirit, filed with with and the grove filed was upon Him. I sake a 44 to 1 find by the less was twelve year. It lies parents went up to fer

seen, a liter of pare that after three days they fruit Hon the leader, site gim the today of the Dod day both hearing their and asking her pressures. A I all that beard Hor were say inshed at II. onderstageing and answers.

He came to feel our temptations, and Satan's power for Henselt. He passed through intancy, through boxhood in I youth, and manhood, that we might have ' One who is top, hed with a techng of our inhrmity, our hability to go wrong

He was in all points tempted like as we are," that He might succour those who are tempted





JESUS ENTERS TERUNALEM

And then bright the clitto jests, and He cat up a firm. And a great must take a great their gardents in the way, others it is a bratilized to the trees a latterwell fler in the way, and the while a native de began to rejon, and proceeded with a lot of the able to rights works that they had seen saving. How a nat Blossed the trights works that they had seen saving. How a nat Blossed the trights works that they had seen saving. How a nat Blossed the that cometh in the native of the loud? And all the ray way must be saving. Who is the And the multitude said. This is joing the Pripher of Nazareth in them was rainfield that which was synching the process of the project, orange. Rejone greatly, O saughter to Zental the Andrew Technique, in a case, a log not cold the feal of an ass. Zental of Andrew Andrews.

Note In Juley there were few horses, and these were closely employed a War

lighted to ride in a horse was taken as an emblem of War, or to approach, which to to be in a Mule denoted a Period of Peace, repose,

ant jea ein ite tin

Therefore how are its recessive accustomed to ride on the Move of the set of Power. It was an act of Policy, and though it is some at Blessed I ad was fort it by an ent Prophes as county I wis, the riding on a Mode was by no code, in itself, necessarily at a 1 th humility, or degrated as, but rather the reverse I is, indeed, added to its several places as a tork of D₂ its and Rath. In Judges of toric several places in that the some of the forces Judges of Israe, indeed, as a several place of the some of the forces Judges of Israe, indeed, as as a several place of the some of the forces Judges of Israe, indeed, as as a several place of the some of the forces Judges of Israe, indeed, as a several place of the some of the forces Judges of Israe, indeed, as a several place of the several places of the several places of the several places.

Represely charges has services to "cause Solumon ery sun to rish upon

"ime wen Mare."

SATAN.

But meanwhile Satan was not idle! He was not going

to give up his Reign without a struggle !

The first victory over Satan, who had held his power over Mankind for so long, -was Jesus' temptation in the wilder ness. Satan seems to have been aware that a great Prophet and Teacher had come into the World, although, up to this time, he might not have known that it was the Son of God Satan therefore hoped to tempt the "second Adam," as he had tempted the "first;" so, when weated and exhausted with hunger, he brought before lesus a not very dissimilar temptation to that which had been so successful in the garden of Eden so many Centuries before. But ah! thanks be to God! there was a mightier Adam in human form this time with whom he had to deal! He had come Who was to "take away the prey from the spoiler." He Who was to bruse the Seipent's head, " and as " by one man's sin death and sin had entered the world," so, at length He had come, who was to redeem the world from sin ! Grasping the sword of the Spirit, he cut asunder the temptations of the Evil One, and the Demon went battled away. But the conquest was no light one, for Angels, we read, came to minister to Jesus, -to employ their offices of kindness upon His fatigued and sorrowing Soul. But Satan felt the repulse! He who had lorded it over a ruined world so long, had now to find his servants, the evil spirits, cast out! We can trace the confession of their defeat, and also that at length, the powers of evil knew against whom they were now madly contending, in their despairing cry, " What have we to do with thee, Jesus, thou son of God? art thou come to torment us before the time?" That time when they, and all like them, shall be east into " the lake of fire," to tempt others no more for ever '

But, although defeated, the Enemy was not conquered, and returned to the charge, and, seeing that the rule he had usurped so long was about to be overthrown, Satan seems to have mustered the whole of his strength, 'entering," we read, "into Judas Iscanot," -and making him turther his

end.

The Pictures of the "Ancient Masters are quite incorrect in their te, to a at the Last Supper. - our Modern Tables

A. I he shall show you a large upper roon, furnished there make 1 659 23

A dive shall say unto the good man of the house. The Master saith unto thee, Where is the guestchandler, where I shall cut the passover with its diary inch

The Last Supper



Method of esting at table in R man Tones

GETHSENIANE

Then entered Sutan i.a. Julian, surmanied Islands, being see of the

When Jesus had up ken these ward. He west fath with His had to twelve which it are all the a bore was a circle and technic are, on the which He refered with He designed the light which here so he has a first place, for Jones to the second of their with He light he is the first the second of the lake to the Beauty has a first here at he and he designed the second of the lake to the lake to the second of the lake to the lak

I wast burners and a formant there is a the char he and hard that if the tras Me Prest est there and where and wap. And I what are the a say, water, Who were I shall kee that war the I shall kee that war the I shall kee that war to I shall kee that war and kee! I shall kee that war to I shall kee that waster, and kee!

We cannot tell much of the attack which took place in the garden of Gethsemane, for it was a conflict by night, and took place in darkness but we may be sure that both here -and at the Cross, Satan was not absent. So great was that trial, so dreadful the technic of some impending herror the our Lord desired His disciples to watch with Hun at doubtless assist Him by their prayers. But they who made have emoved that honour, to be enjoyed by no create: beings again, of assisting in person and watching with the Son of God in this conflict with evil, were wears and drows and could not do so! How touching those words of or Lord when the time had passed Sleep on now and the VORE Test " It is as it He had said " It is useless now the to be when you might have aried Me is gone past. Once Vimight have watched with Me, but you have allowed it to go IV



The taker - the more in that he THO Is at our TAR 15 If I the ct. Ja . All that 1) our touchen e T 0. 1 . 154811 7 J . I or peats of a first to is the the tit. The Test Ph. M. Ti " That Wake treat to a deport fact to that a that the de by a reg that He es

and hound the " ME In to LAY on ya that is in it has define to

CHEVERY



Now to the earth hour there was starkness over all the last units the north boar and about the north hour feet orded to see saying. It holds ama sababhtar, that is to say. Most od, Most od, who hast thou forsake Meritare this Jesus ke with, that the ke were so toph shed, such I then "And straightway no tof their ratio of the a specific and field it with vinegar, and post to a reed, and gave Him to drink. When Jesus had received the vinegar He creek. It is finished, and He bowed His head, and gave of the ghost.

And behold the veil of the l'emple was tent in twain from the top to

the bitte-, and the earth is beginner, and the robes port

But when they came to Jesus and saw that He was dead alreads, they be seen a He was, but one of the > bliers with a spear pierced He > de, and forthwith one is there at Blood and water

Note It is believed that this last talt indicates that the Heart of out I of was burst through anguish, and a ' Br ken Heart for out

Saker

CHRIST'S VICTORY.

Thus ended the last contest, the Death upon the Cross' And had Satan's designs at length succeeded? Had be made the wicked leaders of the Jews. God's own people, into whose hands his accomplice Judas had betrayed Him the destroyers of their own Redeemer from Misery and Sm. And was the Champion at length smitten? Was there ye forward last for the powers of Hell?

SATAN'S JOS

Imagine, it you can the joy in the breast of the Fvil One, at the Savious expired. How he would exult at the

Victory which had more than recompensed the struggle of tour thousand years! Exulting Demons are with him, flushed with high hopes they dare not name, that boast of a runned World, and a peopled Hell! Hours roll on; He makes no sign, save that there was darkness over the whole Earth, as it the Sun of God's Creation refused, for a time, to cast its beams of lite-giving light, and warmth, upon so guilty, so sad, a Scene.

Day and night succeed each other; the victory of Evil appears complete and final? Shall no one undeceive those Evil Ones? No! let them enjoy their triumph while they may! It were cruel to disturb a Dream like that, which will have so terrible an awakening!

A tre his action and tensions was asterd the about fire and he motione where the sit a so the face on other action and show but a method day and right for ever and ever

THE VICTORY OF CHRIST.

But we, dear Reader, with the light of nigh two thousand years shining upon that Mount of Calvary, understand the matter better!

Our Saviour died, it is true, for thus only could sin be torgiven. He bore the penalty of God's righteous, but dreadful, punishment for the Sins of the World, of course—because He alone could by death atone for them, and open to Mankind the way once more to God through Him! Oh! to the eye of taith there is a surpassing Glory upon that Cross! He was never so Kingly as when girt about with that crown of thorns—there was never so much Royalty upon His browns when He said. "It is finished!" and He died! He did but stagger for a moment,—under a World's Sin,—and then so bore, that He bore it away for Ever for His Redeemed ones!

CHRIST'S VICTORY.

Yes! the conflict with sin and Satan was over! It was "mished" when He said it was upon the Cross! The penalty of God's anger against Sin had been borne by One who dol but once stagger under the weight of a World's sin when He cried, "My God! My God! Why hast Thou forsaken Me!" and then so bore that He bore it away for ever! The hatred and persecutions of the wicked Jews, "His own peculiar people, the efforts of Satan, and a cruel and dishonoured death had been borne without a word of pain; it was only when that departure of God Himself, "that away onse iousness that His blessed presence is leaving, or was left."

the Soul was telt that this cry was raised. But it was "misled "now, and the way to Eternal Life is opened to us all." Poor sinners, blinded by Satan and their own exil passions and sin, can now approach God through the Saviour, and those very lews who stood round the cross, and brought about His death, were the first invited to come? Yes, Christ had become obe hent unto death in the love He bore to us, even sin his death as that of the tross, therefore God also, "hath highly exalted Him, and given Him a raine which is above every name, that at the name of Jesus every knee should hose," either in Mercy of in Judgment.

The words of 8 ripture almost allow us to follow out Lord, who, in His perfect obedience, perfect goodness, went forth conquering and to conquer?" We can almost follow Him as He ascends to the right hand of his God and had God.

His Father, and now our reconcided Father in Heaven' The question is asked in the beautiful words of His institued Psalmist, as he nears the Celestial City, and passes through the blessed ranks of the Redeemed. Who is this that of eith from Edom with dived garments, from Bozrab to iverling in the greatness of His might?" And then comes the joyal command, "Laft up your heads, O've gates," and be we litted up, we everlisting doors, that the King of Glory may come in." For God has now put all things under His feet."

JUSTS THE SAVIOUR OF THE YOUNG

Be of good comrage, then, is many of you, dear Youths who have begun to pray to Him. But pray with effect, who resist sin, but too often give way to it? From our or of to our grave t haist the King is ever ready to guide to teat to deliver us. Whatever your age, whatever your wants

He gives you leave to think of Him as taking our nature our temptations upon Him, as knowing us altogether. All of us can say, "What I am, Christ has been." He was a Child once, a Boy, a Youth. Thus you may be sure He loves and can aid you, for He has passed through every age.

with its temptations!

Wait patiently, then, dear Youth, it your Prayers are o'd it your haith is but weak, it your sins seem many. Pray stib? Believe in God's love and power anidst Unbeliet struggle still with your sins, however often they may overcome you. In your petseverance in your hoping against hope is the sign that you are Christ's Only wait and be not weary, and the night will come to an end at last. How delightful is the early dawn in the Summer season, when the forms first, then

the colour of things, begin to appear, and there is a stillness over everything, as if preparing for the heat and the noise of the coming day! So it is with the Dawn of our Spiritual life! That is the Dawn,—the Dawn of an Eternal Day!—to those who have been thus waiting, when prayer at last becomes welcome, when we begin to think of God as our loving Father, and begin to feel as His children! For "a little season" He may seem "to hide His face" from you, to try your faith and confidence in Him; but, "with everlasting kindness," He will have mercy upon you!

Therefore take courage, you who believe in God's love and power, and yet at times are ready to doubt it! Still pray to Him, and try to weed out whatever sin you observe in yourself. Do not be persuaded to give up the point you have attained to, and, before long, the night-your time of trial and darkness-will come to an end, and you shall know something of those things which God has prepared for those

who love Him!

To him that overcometh will I give to ext of the tree of life, which is in the midst of the paradise of God.

JESUS THE SAVIOUR OF THE OLD.

To the older Reader. Although this Book is intended for the Young,—the Writer cannot leave the Subject of the Cross of Christ without the following appeal to the older. and, perhaps, unconverted, Reader.

THE LATE REPENTANT PERSECUTOR.—THE AWFUL CRY FROM THE CROSS.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani which is, being interpreted, My God, my God, why hast thou forsaken me?

And straightway one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink

The rest said, Let be, let us see whether Elias will come to save him.

"And, straightway, one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink."--Matt. xxvii., 46-48. "When Jesus had received the vinegar, He said, 'It is finished,'—and He bowed His head, and gave up the ghost." - John xix., 30.

Mankind have ever to be grateful to this unknown man, for this one act of kindness shown to our Blessed Lord in His last agony, -- amidst a scene of outrage and cruelty. Even Pilate,—corrupt, and unjust, as we learn from History, though he was,-had his compunctions too; he had striven hard, and long, with the Jews, to save "this just Person." He had taken a Basin!—He had washed his hands before them all, saying, ${}^{*}I$ am innocent of the blood of this just Person, see we to it *

Thank God one act of feeling srepresentative of our conmon humanity, was shown amidst the scene of Injustice, Cruelty, and Outrage? Moved by the terrible cry from the Cross, this unknown, late repenting, persecutor, ran to the Cross, and performed one act of kindness to the dying Saviour! It was almost too late! Matt xxxii, 40, tells us that "The rest said, 'Let be, let us see whether Elias wil come to save Him " misunderstanding our Saviour's words to the last. But this late repentant persecutor, seized with remorse runs, and with trembling haste holds up that sponge to Christ ! He repented late, but he was just in time! Matt. xxvn., 34, tells us that the coarse Roman Soldiers I of offered our Lerd, as usual at their Executions, to deader the criminal's pain, the "vinegar and gall" but our Lord refused it. He had come to suffer the penalty of Human Sinand He would drink the bitter cup to the dregs! But now that this repentant one, offers if with eager solutione the Blessed One, gracious to the last does not refuse the last kindly act of Man to his dying Saviour."

Is there no lesson here? It may be that some older Render after, per hance a Christless, perhaps, worful, past life the Sunmer enough, and the Harvest past, may take up this Book intended for the Young. "You speak well "—such a one may say. "but speak you to the young, you speak is late for me."

LIMIT SOT THE SAVING POWER OF CHRIST.

O'say not so, Brether! O'say not so, Sister! In! not the saying power of Christ! O'say not so, Brother! while the Precious Blood is flowing still for us! O'say not so. Sister! The voice of Jesus cries, "Tiff there is room to thee?"

All his speaks to me of nothing but a neglected Savious of neglected Gol?' Then the last! Haste like the unknown, repenting men to the Saviour upon His Cross hold up with trembling sorrow the offering of a control heart and see if the Blessed One will reject ven! I do too off row to charge. I have nothing now to offer Christ! Well! some of us never expected much from our character-by nature, and we have not been disappointed! Line in less have we to look back upon with satisfaction! But some of us, however poor, and deplorable, may have been up just lives. To yet expect a great deal from our have been up just lives.

CHRIST. 427

Christ! Nay!—we expect all things from our belief in Him! The Christian's hopes are not fixed upon the merits of his own past life,—his own good deeds, and virtues,—real, or supposed,—but on the precious and availing sacrifice of Jesus Christ!

Those regrets at our past,—too often,—woeful and unprofitable life,—our past sins,—are they not too much like regrets

that we could not save ourselves?

Come, then, to Christ, my Brother! Come, then, my Sister! The shades of night will soon be closing o'er the Scene! The Sun is sinking, and to some the Night seems dark! They are not my poor words! It is the MASTER calls! Our past life has gone,—it is true,—but Jesus still remains! Like the man who, repenting late,—ran to the Lord, and, though late, was just in time,—let us, also, hasten to that Cross, while Time and Opportunity are ours!

CHRIST.

Hath He diadem as Monarch,
That His brow adorns?
Yea! a Crown,—in very surety,—
But,—of Thorns!

Hark! hark! my soul! Angelic songs are swelling,
O'er Earth's green Fields,—and Ocean's wave-beat Shore;
How sweet the Truth those Heavenly strains are telling.
Of that Bright World,—where Sin shall be no more

Far,--far,--away,--like Bells at Evening pealing,
The Voice of Jesus sounds o'er Land and Sea!
And Laden Souls,--by thousands meekly stealing,
Kind Shepherd!--turn their weary steps to Thee!

And there were certain Greeks among them that came up to worship at the Feast.

The same came therefore to Philip, which was of Bethsaids of Galilee, and desired him, saying, "Sir, we would see Jesus."

We would "see Jesus,"—that great Rock Foundation, On which our Souls are set, through Sovereign Grace, Nor Life, nor Death, with all their agitation, Thence can remove us if we see His face

We would "see Jesus." life is far too blinding, And "Heaven" appears too dim,—too far away; We would see Him to gain the sweet reminding, That He hath promised all our Debts to pay!

We would "see Jesus,"—it is all we're needing "Faith," "Love," and "Happiness," all follow Sight; We would see Jesus,—Dying,—Risen,—Pleading; Then welcome Day' and farewell darksome night!

Years has confirmed me in those views, and in the persuasion that one day thus spent is preferable to whole years spent in sensuality, indolence, and neglect of Religion."—Dr. Dob-DRIDGE, 1745.

Good Books

Good Rocks are the best of Companions, for they help us to see with our exast,

The Great Ones, of Ages Historic, idead Saints, at their bridical

From the mosses sered graveward is teach us, that the Good which has lived, rever diest

Good Books! Who can beautiful their blessurg? Tell how it begins will be easier.

How they a me Past, Present, and Future, till Time will Fire the St.

The, are the franching and and Neighbours, for all Boxes are the truest of fire ds."

N order to present to the Young Reader the contrast between the habitual, dely life of the true Christian with that of the prayerless Atheist, the following "Directions for maintaining continual Communication and hying in His fear all day long," by the excelent Dr. Doddri lige of 150 years ago are given

They occur in that remarkable work, 'The Rise ard Progress of Religion in the Soul' Messes, Ward and Look, London, to whom we are indebted for so many excellent books, at a price all can command, have published a Owe

Shilling Edition of this Work, still obtainable

It seems that Dr. Watts had long felt a desire to compession in work to assist the Christian life of his General is but he felt that his failing health, and the infirmities of his great age, precluded him from the task.

He, therefore, besought Dr. Doddridge, then in his 40th year, to attempt it. It was with great reluctance, and diffidence, that the latter, at last, was prevailed upon to under-

take the task. The first Edition appeared in 1745

What was the state of English Society, Religion, and this Country generally, at that dark Period? The Picture of Hogarth, (say 1720-1750), give us some idea? Even the few Theological Works of that dark day, read by few and understood and appreciated by fewer still were, the often, bitterly controversial Practical, Evangelical literature seemed to be almost unknown. True Relig. 5 seemed dying out of England, Immorality, Drunkenness, British Sports, Gambling, Crime, Scepticism, Social and Political Corruption prevailed.

Thus, this remarkable Book came,—like a ray of Sunlight imidst the prevailing Gloom! Passing through countless Editions,—from 1745 to the present year (1907), it has, for 102 years been read with incalculable benefit to tens of thousands, and has been translated into several Continental Languages.

The Young Reader will note that the excellent author died in 1751, only six Years after completing his task. Therefore, if the Rules given for the Daily Life of a Christian appear to him to be too strict, or too difficult for our attainment, we must remember that they were the outcome of a Life entirely devoted to God, of an enument, and an iniza Christian nearing the close of his life upon Earth, and about to enter upon the untold Glories of that Future Life in Heaven upon with Dr. Dodgradge had, from a Youth, hived his hopes heart, and ambitions.

Heat there has come over the Christian Church a change in their estimation of the speechless importance of Personal Consectation, and daily "Walk with God," since Doddringe's day there is little doubt

During the International Congregational Council 1891) one of the Papers read upon the occasion seems to have swelt upon this fact under the fitle "Changes in Social Piety."

"He (the Specker) 's and they had experienced some losses which were not less to be regretted because they were mer table (2). He received chareful to the fact that the personal consecution of the to the service of Religion was less that act," (W. r. infeat) - 'and that personal spiritual culture was less that act a name of at. But at if they become him h. They are law they and nobler concept on of human bromertual. Ac. (Newspaper Report.)

What is to compensate the Christian Believer for the loss of 'personal spiritual culture," and "consecration of lite to the service of religion," certainly seems to be unrotelligable.

All the "Wider and nobler?, conceptions" in the World, alleged to have been gained, will prove, it is to be feared, one day, as nothing to that fatal loss, the lack of "Personal onsecration" to God!

Well, dear Young Reader, use your own common sense! You are as certain as you read these words that, one day you and the Writer shall leave this World to neet our God! No two words about that! Are we to meet Him as an entire Stranger. Whom we have halitually neglected, avoided, and shunned, as long as we could possibly ontinue to do so? As One on Whom we have lived, atting and drinking His provisions, supported for Years.

by His creatures, -receiving all with no thankfulness, no re-ognition, no sentiment of gratifude, love, or any feelings

of duty or respect?

It so how, lear Reader, can we possibly or reasonably expect to live with Him throughout literaty? He iven "would be no Heaven at all to such prisons. They have, him with put their spiritual facilities, aspirations, and sentiments as it were to learn. They go out into Eternity totally unprepared to meet their God."

Dr. Doddrige's Rules for a Christian's life addressed sixteen years before his Book was published, to a Picis-Youth who asked his ail, and who, "to the mexpressible grief of all who knew him, hed a few Months after receiving the letter."

REQUIRES TO BE READ PARIENTLY

SUGGESTIONS TOWARDS ATTAINING TO A DAILY LIFE OF FAITH AND PIETY.

I am about to suggest a Life which I tear will seem to some of my readers so hard a task, that they will want consider to attempt it and, indeed, it is a life in many respects so far above that of the generality of Christians, that I am not without apprehensions that many, who deserve the name, may think the directions, after all the precautions with which I have proposed then, are carried to unnecessity stricties But I am persuaded much of the credit and comfort of Christ anity is lost, in consequence of its professors fixing their arestoo low, and not conceiving of their holy calling in so elevated a view as the Nature of Religion requires and the Word of trodirects. I am fully convinced that the expressions of "walk ing with God," of being I in the tear of the Lord all the dislong" and above all, that of "loving the Lord our God with all our heart, and son I, and mind, an I strength," must require if not all these circumstances, yet the substance I have to recommend, so far as we have capacity and opportunity and I cannot but think that many might command the latter. at they would take due care in the government of themselves at they would give up rain and unnecessive diversions, and certain indugences, which only suit and delight the lower part of our Nature it they do not plunge us into guilt. Many of these rules would appear easily practicable it men would learn to know the value of time, and to redeem it from things which waste many golden hours of the day

2 I know that the Mind is very fickle, and that it is a

hard thing to preserve such a government and authority over our thoughts, as the plan I have laid down will require. But so much of the honour of took, and so much of your true happiness, depend upon it, that I beg you will give me a patient and attentive hearing while I am pleasing with you, and that you will seriously examine the arguments, whether a conduct like that which I have advised be not reasonable, and whether it will not be highly conductive to your comfort and usefulness in life, your peace in Jeath, and the advancement of your eternal glory.

Let conscience say whether such a life as I am about to suggest be not highly reasonable. Recollect, O Christian and carry it with you in your memory, while you are pursuing this review, that you are the creature of God, that you are purchased with the blood of Jesus, and then say whether these relations in which you stand do not demand all that application and resolution which I would engage you to the counsels I have given you reduced into practice, suppose every day begun and concluded with such devout breathings atter God, and such holy retirements for morning and evening conterse with Him and with your own heart suppose this regard to God, this sense of His presence, and zeal for His glory. to run through your acts of worship, your hours of business and recreation suppose this attention to providence, this g and against temptations, this dependence upon divine influence, this government of the thoughts in solitude, and of the discourses in company suppose, I say, all this to be done not for a day, or a week, but through the remainder of life, whether longer or shorter, and suppose this to be reviewed at the close of life in the full exercise of your rational faculties will there be reason to say, in the reflection, "I have taken too much pains in religion? The Author of my being did net deser. all this from me less diagence, less helelity, less ze if than this, might have been an equivalent for the blood which was shed for my redemption? A part of my heart, a part I ms time, a part of my labours might have sutherd for How Who hath given me all my powers. Who hath delivered me from that destruction which would have made them my everlasting torment tor Him, Who is raising me to a blisiful immortality" (an year, with any face, say this? If you cannot, then, surely your conscience bears witness that all I have reconmended, under the limitations given, is reasonable that duty and gratitude require it and consequently that by all wed failure in it, you bring guilt upon your soulyou offend God, and act unworthy your Christian profession-

4. At length Death will come, that wherein and

important hour, which has been passed through by so many Thousands who have, in the main, lived such a life, and by so many Millions who have neglected it. And let Conscience say, if there was ever any one of these nullions who had then any reason to rejoice in that neglect? Or any one, amongst the most strict and exemplary Christians, who lamented that his heart and life had been too zealously devoted to God! Let Conscience say whether they have wished to have a part of that time, which they have thus employed, given back to them again, that they might be more conformed to this World. that they might plunge themselves deeper into its Amusements, or pursue its Honours, its Possessions, or its Pleasures, with greater eagerness than they had done? If you were yourself dying, and a dear Friend or Child stood near you, and this Book should chance to come into your thoughts, would you caution that friend or child against conducting himself by such rules as I am about to advance? Well, then, let me beseech you to learn how you should live, by reflecting how you would die, and what course you would wish to look back upon, when you are just quitting this world, and entering upon another Think seriously, what if Death should surprise you on a sudden, and you should be called into Eternity at an hours or a minute's warning, would you not wish that your last day should have been thus begun, and the course of it, if it were a day of health and activity, should have been thus managed? Would not you wish that your Lord would find you engaged in such thoughts and in such pursuits . Would not the passage, the flight from Earth to Heaven, be most easy, most pleasant, in this view? And, on the other hand, if death should make more gradual approaches, would not the remembrance of such a pious, holy, humble, diligent, and useful life, make a dving bed nuch softer and easier than it would otherwise be? You would not die depending upon these things. God forbid that you should! Sensible of your many imperfections, you would, no doubt, desire to throw yourself at the feet of Christ, that you might appear before God adorned with His righteousness, and washed from your sins in His blood! You would also with your dying breath, ascribe to the riches of His grace every good disposition you have found in your heart, and every worthy action you had been enabled to perform But would it not give you a delight, worthy of being purchased with ten thousand Worlds, to reflect, that His Grace bestowed upon you had not been in vain that you had, from an humble principle of grateful love, gloribed your Heavenly Father on Earth, and in some degree, though not with the perfection you could desire, inished the work which He had given you to do? That you had been living for many past years as on the borders of Heaven, and endeavouring to form your heart and life to the temper and manner of its Inhabitants?

THE LETTER TO A YOUNG CHRISTIAN. -" A YOUTH OF EMINENT PIETY." 1727

"Seek the Lord while He may be found."

My Dear Friend,—Since you desire my thoughts in writing, on the subject of our late conversation, namely, "By what particular methods, in our daily conduct, a life of devotion and usefulness may be most happily maintained and secured. I will try to recollect the hints which I then gave you, hoping it may be of service to you in your most important interests, and may fix on my own find a deeper sense of my obligation to govern my own life by the rules I offer to others. I esteem attempts of this kind among the surest cements of friendship, and as I hope ours will last for ever, I am persuaded a mutual care to cherish sentiments of this kind will add everlasting endearments to it.

The directions you will expect from me on this occasion, naturally: how are we to regard God in the beginning, the progress, and the close of the day? I will open my heart treely to you with regard to each, and will leave you to judge how far these hints may suit your circumstances; aiming at least to keep between superstitious structness in trifles, and an indolent remissness, which, if admitted in little things, may draw after it would neglect.

On Awaring

When I awake, I om still with Thee!" -I' the exaxix, th

In the beginning of the day, it should certainly be our care to lift up our hearts to God as soon as we wake, and while we are rising—and then, to set ourselves, seriously and immehately to the secret devotions of the morning

For the first of these it seems exceedingly natural. There are so many things that may suggest a great variety of pious reflections and ejaculations, which are so obvious, that one would think a serious mind could hardly miss them. The ease and sheerfulness of our mind at first awakening, the refreshment we find from sleep, the security we have enoyed in that defenseless state—the provision of warm and decent apparel the cheerful light of the returning sun—or even what is not unfit to mention to you the contrivances of art, tanglet and

furnished by the great Author of all our conveniences, to supply us with many useful hours of life in the absence of the similar the hope of returning to the dear society of our friends, the prospect of spending another day, and above all, the lively hope of a joyful Resurrection to an eternal day of happiness and glory, any of these particulars may furnish us with matter of reflection and cheerful praise, while we are rising. And it may not be improper to speak sometimes to ourselves, and sometimes to our Heavenly Father, in the natural expressions of joy and thankfulness. Permit me to add that if we find our hearts in such a frame at our first awakening, ever, that is just matter of praise, as perhaps it is an answer to the prayer with which we lay down.

MORNING.

For the exercise of secret devotion in the morning, which I hope will generally be our first work. I cannot prescribe an exact method. Were I to propose a particular model for those who have hive minutes to a quarter of an hour at command, (which with prudent conduct I suppose most may

havel, it should be this:

To begin the devotions of the day with a solemn prayer, offered to God on our knees, acknowledging the mercies we had been reflecting on while rising, never forgetting to menter Christ, as the great foundation of all our enjoyments and cur hopes, or to return thanks for the influences of the Bissed Spirit, which have led our hearts to God or are then engaging us to seek Him. This must be done attentively and sinceres, tor not to offer our praises hearthly is, in the sight of God not to praise Him at all. This address of praise may properly be concluded with an express renewal of our covenant will God, declaring our continued repeated resolutions of being devoted to Him, and particularly of hving to His glory the ensuing day.

It may be proper, after this, to take a prospect of the day before us. What business is to be done? What opportunities may l'expect, either of doing or receiving good? What temptations am I likely to be assaulted with, in any place, company or circumstance, which may probably occur? In what instances have I lately tailed? And how shall I be safest now?

I would advise you after this to read some portion of Scripture—some select lessons out of its most useful parts, a few verses. And if you pray over the substance of this Scripture with your Bible open before you, it may impress your memory and your heart yet more deeply, and may form you to a copiousness and a variety, both of thought and expression in prayer.

DURING THE DAY.

The most material directions which have occurred to me, relating to the progress of the day, are these.—That we be serious in the devotions of the day, that we be difficult in the business of it, that is, in the prosecution of our worldly callings—that we be temperate and prudent in the recreations of it—that we carefully remark the providences of the day, that we cautiously guard against the temptations of it—that we keep up an humble and lively dependence upon the divine influence, suitable to every emergency of it;—that we govern our thoughts well in the solitude of the day,—and our discourses well in the conversations of it.

For seriousness in devotion, whether public or domestic. Let us take a few moments, before we enter upon such solemnities, to pause, and to reflect on the perfections of the God we are addressing, on the importance of the business we are coming about, and on the guilt and folly of a hypocritical formality. When engaged, let us maintain a strict watchfulness over our own spirits, and check the first wanderings of thought. For there is a certain manner of going through pious duties, which our own hearts will immediately tell us it is impossible for God to approximate and if we have madvertently tallen into it, we suight to be deeply humbled before God for it, lest "our very prayer be one sin"

BUSINESS.

As for the hours of worldly business, whether it be, as with you, that of the hands, or whether it be the labour of a learned life, not immediately relating to religious matters. Let us set to the prosecution of it with a sense of God's authority and with a regard to His glory. And let us be habitually sensible of the need we have of the Divine blessing, to make our labours successful.

AMUSEMENTS.

For seasons of diversion. Let us take care that our recreations be well chosen, that they be only used in subordination to the honour of God, the great end of all our actions. Let us take fixed that our hearts be not estranged from God by them, and that they do not take up too much of our time; always remembering, that the faculties of the human nature were not given us in vain, but that we are always to be in pursuit of some great and honourable end, and to indulge ourselves in

amusements and diversions no farther than as they make a part in a scheme of rational, benevolent and pious conduct

GOD'S PROTECTING PROVIDENCE

For the observation of Providence - It will be useful to regard the divine interposition in our comforts and in our afflictions In our comforts whether more common or extraordinary that we find ourselves in continued health. that we are furnished with food for support and pleasure, that we have so many agreeable ways of employing our time, that we have so many friends, and those so good and so happy, that our business goes on prosperously, that we go out and come in sately, and that we enjoy composure and cheerfulness of spirit, without which nothing else could be enjoyed these should be regarded as providential favours, and die acknowledgments should be made to God on these accounts as we pass through such agreeable scenes. On the other hand, Providence is to be regarded in every disappointment, in every loss, in every pain, in every instance of unkindness from those who have professed friendship, and we should endeavour to argue ourselves into a patient submission, from this considery tion, that the hand of God is always mediately, if not immediately, in each of them. It is a reflection which we should particularly make with relation to those little cross accidents cas we are ready to call them, and those infirmities and folias in the temper and conduct of our intimate friends, which may be ready to discompose us. And it is the more necessity to guard our minds here, as wise and good men often lise the command of themselves on these comparatively little oc asions, who, calling up reason and religion to their assistance, stand the shock of great calamities, with fortifude and resolation.

TEMPTATION

We need the Presence every passing bur, What but Thy Grace can fail the Tempter's Power

For watchfulness against temptations. It is necessary, when changing our place, or our employment, to reflect. What shares attend me here? And as this should be our habitual care, so we should especially guard against those snares which in the morning we toresaw. And when we are entering on those circumstances in which we expected the assault, we should reflect, especially if it be a matter of great importance. Now the combat is going to begin. now God and the blessed angels

are observing what constancy, what fortitude, there is in my soul, and how far the divine authority, and the remembrance of my own prayers and resolutions, will weigh with me when it comes to a trial.

DEPENDENCE UPON GOD.

"Unless the Lord keep the City, the watchman waketh but in vain."

As for dependence on Divine Grace and Influence. It must be universal, and since we always need it, we must never torget that necessity. A moment spent in humble, fervent breathings after the communications of the Divine assistance may do more good than many minutes spent in mere reasonings: and though indeed this should not be neglected, since the light of reason is a kind of divine illumination, yet still it ought to be pursued in a due sense of our dependence upon the Father of lights, or where we think ourselves wisest, we may become vain in our imaginations. Let us therefore always call upon God, and say, for instance, when we are going to pray, Lord, fix my attention! Awaken my holy affections, and pour out upon me "the spirit of grace and of supplication!"-When taking up the Bible, or any other good book, "Open Thou mine eyes, that I may behold wondrous things out of Thy law!" Enlighten my understanding! Warm my heart! May my good resolutions be confirmed, and all the course of my life in a proper manner regulated '-When addressing ourselves to any worldly business, " Lord, prosper Thou the work of Thine hands upon me," and give Thy blessing to my honest endeavours. When going to any kind of recreation, " Lord, bless my refreshments. Let me not forget Thee in them, but still keep Thy glory in view " - When coming into Company, " Let no corrupt communication proceed out of my mouth " When entering upon difficulties, "Lord, give me that wisdom which is profitable to direct!" When encountering temptations, "Let Thy strength, O glorious Redcemer, be made perfect in my weakness '" Without the Presence and Assistance of God the Holy Spirit, all will be in vain.

GOVERNMENT OF THE THOUGHTS.

For the government of our thoughts in solitude. Let us accustom ourselves on all occasions to exercise a due command over our thoughts, watching against temptation. Let us take care of those entanglements of passion, and those attachments to any present interests and views, which would deprive us of our power over them. Let us set before us some probables

subject of thought—the certainty and importance of Death and Judgment, and the Eterraty of happiness of meets while in to follow

INFILENCE OVER OTHERS.

Listly, for the government of our discourse in compart. We should take great care that nothing may escape us which can expose as, or our Christian profession, to censure and reprocedual takeng injurious to these that are absent, or to these that are present nothing manignant, nothing insincere, nothing which may corrupt, nothing which may insincere, nothing which may corrupt, nothing which may insincere, nothing which may entrupt, nothing which may insince at the some sufferent operations are always ready. We should watch for exent opportunities of introducing asciul reflections, and if a press that I attempt to do it, we should endeavour to second it introducing the should endeavour to second it introducing asciul reflections.

NIGHT

- Abide with as when Night - might

The directions for a religious closing of the day, which I small have mention, are only two. Let us see to it that the select duries of the evening be well performed, and let us he down in

mit with in a posts frame

For secret deviction in the evening, I should advise you to read a portion of Scripture in the first place—after this to enter on self-examination to be followed by prayer—In this address to the throne of grace, it will be highly proper to entreat that find would pardon the omissions and offences of the day, to praise Him for mercies temporal and spiritual—to recommend ourselves to His protection for the ensuing hight—with proper petitions for others whom we ought to bear on our health before Him.

SELF-ENAMINATION.

Before I close, I must take the liberty to remind you that self-examination is so important a duty, that I offer you therefore the following queries, which I hope you will, with s. halterations as you may judge respusite, keep near you for daily use. Did I wake as with God this morning, and rise with a grateful sense of His goodness? How were the sacred devotions of the morning performed? Did I offer my soleon prinses, and renew the dedication of myself to God with becoming attention and suitable affections? Did I lay my

scheme for the business of the day wisely and well? How did I read the Scripture and any other devotional or practical piece which I might afterwards conveniently review? How have the other stated devotions of the day been attended to, whether in the family or in public? With what temper, and under what regulations, have the recreations of this day been pursued. Have I seen the hand of God in my mercies, health, cheerfulness, food, clothing, books, preservation in journeys, success of business, conversation and kindness of triends, &c. ? Have I seen it in afflictions, and particularly in little things, which had a tendency to yex and disquiet me? Have I received my comforts thankfully, and my affections submussively? How have I guarded against the temptations of the day, particularly against this or that temptation which I foresaw in the morning? Have I been looking forward to Death and Eternity, this day, and considered myself as a probationer for heaven, and through grace an expectant of it? Have I governed my thoughts well, especially in such or such an interval of solitude? Have I governed my discourses well, in such and such company? Did I say nothing passionate, mischievous, slanderous, imprudent, impertment? Has my heart this day been full of love to God, and to all mankind? and have I sought opportunities of doing and of getting good? With what attention and improvement have I read the Scriptures ?

" ABIDE WITH ME WHEN NIGHT IS NIGH."

The sentiments with which we should lie down and compose ourselves to sleep. Now here it is obviously suitable to think of the divine goodness, in adding another day, and the mercies of it to the former days and mercies of our life. To take notice of the indulgence of Providence in giving us commodious habitations and easy beds, and continuing to us such health of body, that we can lay ourselves down at ease upon them, and such scremity of mind as leaves us to hope for refreshing sleep, which our wise Creator, in order to keep us humble in the midst of so many infirmities, has been pleased to make necessary to our being able to pursue His service with renewed alacrity. Thus may our sleeping as well as our waking hours be in some sense devoted to God. And when we are just going to resign ourselves to the image of death, to what one of the ancients beautifully calls its lesser mysteries, it is proper to think seriously of that end of all the living, if we were to wake no more here.

I am persuaded the most important of these duties have, dear Friend, in one form or another, been long regarded by

you, and shall greatly rejoice if the review may be the meanof leading you into more infimate communion with God, and rendering your life more pleasant and useful, and your Eternity, whenever that is to commence, more glorious

Your very affectionate Friend,

P. DODDRIDGE

"This,- with the alteration of a very few words, -is the letter I wrote to a Young Friend, a Youth of eminent piety mow I doubt not with God, about sixteen years ago, who, to the mexpressible grief of his many friends, died a few months after receiving this letter, and I can assoredly say that the experience of each of these years has confirmed me in these views, and established me in the persuasion that one day thin spent is preferable to whole years of sensuality, and the neglect of religion."

"Far be it for me, however, to lay down Universal Rules for one and all diske, or for any one person at all times, places and seasons. Let them be practised by those who are able, and who are placed in God's Providence, with lessure to perform them. God will be found far from being a hard Master,—so that there be the Bias or Inclination, or Longing in the Mini and Soul towards Him.

"When you cannot reach them all," concludes the excellent Doctor, "come as near to the most important of them as you conveniently can"."

Dr. Doddringe

AN AGE OF SIN, -A DREADEUL TIME!

This Man of God lived in that dark day 1710 -1750. Truly

God has His Witnesses in the darkest days?

The voungest of a Family of Twenty di Philip Doddridge was born in 1702. So feeble an infant was he, that little hopewere entertained that he could be reared at all.

But, as God so frequently does,—He exhibited, once more, His Power, in permitting His Honour and Glory to

be advanced by the

Weak thrags of this World! I Corintarian 1 . 47

The feeble Infant throve, became healthy, and passed a very happy Childhood, under an excellent Mother's care

It is related that the little Boy's earliest Scripture Lessonwere learned from the Illustrations of Scripture History, depicted on certain Blue and White Dutch tiles, over their fireplace, which greatly took the little fellow's tancy. He lost his Father when thirteen years old. The Widow's means were scanty,—the Times were hard, but the Boy proved to be of remarkable promise, intelligence, and learning, and efforts were made to secure him a good education. While a Youth of Sixteen, he spent an entire morning in earnest Prayer that God would give him some opening of usefulness, especially in the direction of the Christian Ministry. Before he had concluded, he was greatly surprised by receiving a letter from Mr. Samuel Clark, offering him the very opening he so greatly longed for!

TRUE RELIGION HAD ALMOST DIED OUT.

The following year (1719) he began to Preach. After thirtytwo years' service,—six years after writing the "Rise and Progress,"—his too short, and holy, life ended in 1751, at Lisbon, whither he had been taken in hopes that the genial

climate might prolong his life.

Should the Young Reader procure his remarkable Book,—and read it patiently,—for the Works of that day need patience, in the bustle and worry of our days of shallow,—transient,—thought,—let him remember that God's grace is just as free, and powerful, in 1907, as in 1702, and that many a Young Christian is yet to show forth His Praise, and to promote Christ's cause upon Earth!

Why may not the Young Reader be one of these? In

1907,-as in A.D. 33,

"The Harvest truly is plenteous,—but the Labourers are few."—Matt ix., 37.

One cannot close the admirable directions of this true Servant of God without the Prayer.

"Let me die the Death of the Righteous, and let my last days be like his: "-Numbers xxiii... 10

Precious in the Sight of the Lord, is the death of His cainfil." Praim exvi., 15.

YOUTH

Come, while the Spring its Linden blossom spreads,

Come, while life's Morn is bright,

Come, while the golden Crown is to be won.

Come, ere the long, cold Night!

Come, while the Saviour's love for thee is saving,

Come, while Salvation is God's holy will,

Come, ere the churchyard grass o er thee is waving, And all around a Cold, and Stern, and Still!

TO A YOUTH DISCOURSGED

The Writer lears that the rather lengthy, measured styre of 162 years ago, - and the Rules above given, - may discourage a Youth

Do not, for a moment, attempt too much at first ' Only make a gentle beginning! God is no hard Master! Indeed

His Ways are ways if Pleasantness,-and all His Paths are Peace' In thy presence is follows of joy, and at Thy right hand are licens res for everyments?

Do you doubt it? Then I'ry it? Try it for a Month, a Year ' "Come and See!"

TINUS SAITH UNTO THEM, "COME AND SEE !!

havin, the next day after, John stood, and two of his Disciples and I king upon Jesus as he walked, he saith, 'Behold the Land I

A of the two Disciples heard him speak, and they fellewed Jesus then leave turned, and saw them following, and saith unit there "What seek se "

they so I unto Hou, "Master, where dwellest Thou?" He with motor them, "Come and see!"

He with me to there,

They came and saw where He dwelt, and abode with Him that day he it was also in the conth hour - July 1, 34-39.

A happy day that, slear Young Reader, for the two good Disciples, when first they followed the Blessel Uni A holy hour must that have been for their souls, when the Ford of Heaven and Earth said, "Come and see," and they followed their Saviour to His, then, humble home!

And surely, when our Blessed Lord sees a Youth inchred towards Piety, anxious to know more of "the Way to his Heavenly Home, our Lord's sweet Invitation comes, as surely, to you, "Come and See!"

I am the Way "" say's our Lord John my . 6

He is the Way," because it is by Him alone Behevers of an I ternal Life, and entrance into Heaven. Christ is the Way ' by the God like Precepts He taught, by His Death by which He purchased the Heavenly Inheritance for Believers, and Christis," the Way," by His Hely Line setting us in Example that we should follow in His steps

How tow of the Young concern themselves to seek thirst the West Amongst Youths of the Wealther Classes, how many are engaged in the Directs and Amisements of class thoughtless are how many of them would corsi at a filtest an solite insurrectable?

Want, amongst Youths of the Working Class, how ten,

in our Workshops, great Manufactories, and Mills, choose Christ!

The Blessed One sees the greater part of the Young utterly careless of His dying love,—treating Religion as quite unsuitable to youthful gaiety, and pleasure, and yet,—amongst them,—He sees, here one, and there another, amongst the Young,—a Youth wistfully following Him,—and,—as of old,—the Blessed One still turns, and says to such an one, "What seek ye?"

"What do I seek!"—such a Youth replies.—"I have heard of One,—'the Chiefest of Ten Thousand, and the altogether lovely,'—a Saviour for my dark soul,—I would know more of Him! Master! Where dwellest Thou?" The Answer comes,—as it did nigh 2000 years ago,—for Jesus

Christ is,

"The same Yesterday, To-day, and For-ever!"-Heb. xiii., 8.

"A Thousand Years are with the Lord as one day, and as a Watch in the Night,"—nay,—as nothing at all! "He inhabiteth Eternity!"

And the Answer still comes from our Blessed Lord in 1907,—as in 33,—and how earnest, and loving is that Invitation,—dear young Reader, to you,—"Come and See!"

Yes! The Blessed One is calling to you! The very same loving invitation given to the two good Disciples, comes to you in the earliest, and best days of your life, "Come and see!"

Go to Him, dear Reader, in the way recommended. Go you, and spend the early days of your life with Him! "Abide with Him that day! It shall be a day of days to your soul!

You may not think so now, -- you will do so one day!

The morning of your life,—thus spent with Christ, shall prove a Blessed Dawn to you! That is the Dawn,—the Dawn of an Eternal Day,—when you "come and see,"—when Prayer becomes no longer distasteful,—when you can read the Bible with pleasure.—when you can engage happily, for the Master, in the Sunday School! When glorious hopes come at times to you, and vou feel that by following the Master's Invitation to "come and see,"—you have now really begun your Journey to your Heavenly Home! "Come and see!" It is not far to go to His abode,—dear Young Reader. The quiet Chamber,—the House of Prayer,—the Sunday School.—the Mission Room.—the Solitary walk,—even the most lonely places,—to the sincere, prayerful, earnest, Young Inquirer, Christ is always there!

"What shall separate us from the love of Christ?"

The Blessed God sees the greater part of the Young neglecting their Saviour for sinful pleasures,—or the things of this

World,-but, amongst them, He beholds, with pleasure, some Youths desirous of following Christ. He says to such an one,

"I do remember the kindness of thy youth, the love of thine Espousals.

Never was there a day when Christ's cause needed the Young Men of our Nation more! He will never forget the humble resolution of the Youth who says to Him.

"I would be more Thy Friend, because Thou hast so few, of my age, who seem to be Thy friends at all ! "

Accept then, the hints given in this Chapter from a great and good Servant of Christ, long since passed away! His wise advice, -how to live the daily lite of a Child of God, is for all Time! Truly we may say of Dr. Doddridge's "Life and Progress ":-

"Good Books are the best of Companions, by they help us to see with our mes.

The Great ones of Ages Historic, - dead Samts at their hidding room, I ran the messicovered Grave Vard to teach us,

That the Good which has lived,-neter diec'

In reading the following excellent Works recommended, the Young Reader must remember that they cannot be read hastly, or "right away". They need quiet,-steady, prayerful,—Reading, -a little at a time

RELIGIOUS BOOKS RECOMMENDED TO A YOUNG CHRISTIAN

Soun, as to the Boys at Rughy School, by Dr. Veryd 4s 6d Diddridge Ree and Progress & Kings of in the Scale to Echtion The Investigation, by J has Angell James in Edition Observed, a Prefere," by Brown, on North, B A. Thyane, 1901

is 3d Fait, n

All thainable at the Religious Tract Society, or from any Blok-

Some of the excellent Sermons at one penny each of H. Spangers (1833-1892) Messey, Alabaster, Possinore & Co., Paternister Bu. 1918s, London. Such as the fell-wing Nos sill excellent, acla always in print - No. 30, 64, 68, 74, 81, 83, 84, 86, 90, 94, 166, 182. 104, 100, 110.

No. 135 18	Vio.	No. r 444	No 667
1857	No. 200	450	082
165	313	*518	*710
173-4	344	524	701
182	373-4	549-59	778
194	403	593.4	827
*200	410	*595	223
219	410	003	549
220	417	013	550
*225 0	420 30	622	*550
200	430	higo	871

No. 996-7	No. 1660	No. 1910	No. 2081
1059	1676	1911	2084
1119	1679	*1915 <u>-</u> 16	*2088
1137	1680	1919	2089
1160	1690	1925	2098
1164	1698	1926	2104
1179	*1699	1929	2105-6*
1199	1883	1931	2117
1207	1702	1933	2120
1235	1711-12	1936	1890—
1259	*1714	1887—	*2130-31
1296	1723	1939	2133
1320	1724	1944	2140
1876—	1735	1951	2141
1325	1736	1960	2145
1877—	*1743	1970	2149
1348	*1745-6	*1991	2150
1878—	1753-4	x888—	2152-3-4
1414-15	1884	*2004-5	*2157
1432-3	1773	2007	2162
1445	. 1789	*2009 -10	2173
1454-5	1797	2011	*2178
1879	1883—	2016	*2179-*80-81
1474	1819	2019-20	1891—
I475	1833	2024-5*	2185-6*
1488	1837	2027	2188
1501	1843	2033	2193
1546-7-8	1844	2039-40	2198
1880—	1847 1864	2049	2203
1551		2051	2206
1562-3	1877 1878	2053-4 1889—	2200
1881	1886	2063	*2216
	1893	2064	2220
1593 1613	1895	*2067	2224 *2225
1882—	*1905-6	2070	2226
1647R	1905-0	2074	
1658	*1908	2075	2227 2235

Note.—The Reader of these Books,—as in the case of Bible Reading,—cannot expect much result,—unless the Reading is accompanied by Prayer. In the mere purely Intellectual Reading of any Book upon Religion, when this duty is neglected, the Writer has not the slightest belief.

Without the enlightening,—softening,—Grace, which the actual presence of God, the Blessed Holy Spirit, can alone

impart to Mankind, no Sermon, Good Book, or the Bible itself, ever has, -or ever will, -lead any human Soul to Salvation,

Also, the Sermons by Dean Church preached at Whatley, before he became Dean of St. Paul's Fach volume of the three, may be had separately. Macmillan, 1892, 4/6 each. The second volume, -bearing upon our Lord's closing Ministry,—should be read by every inquirer on the subject of Religion.

The bermons in this volume, (i) "Christ's love to Mankind, (i) "Christ's love to the Multituries," (i) "Christ's love to His emining "(ii) The Return for Christ's love, and the "Words from the Cross," are the most instructive the Writer has met with in 50 years' Reading.

Do not deprive yourself of the admirable efforts of these True Servants of God,—merely because you,—or your Parents, happen not to belong to their "Denomination"



A Garden to Sommer

In the Presence Lives to Futuress of Jay, and at Thy Right Hand there are Pleasures for French re-

"The arsearchable riches of Christ."



The Hid Treasure

CHAPTER XLIII.

THE GOSPEL TREASURE OF JESUS CHRIST.

THE HID TREASURE

have greatly pleased and amused vou. You have read of Travels, and Shipwrecks, "Treasure Islands," Books, derived from that original splendid story, "The Gold Beelle," by Edgar Alian Poe, (so often closely followed by other writers as in the "Treasure Island," etc.), Adventures in distant lands, and the wonderful things to be seen in them, you have been no doubt, with Robinson Crusoe on his desert island, and pointered over the "Arabian Nights;" you have read of hidden treasures and gems, carefully guarded by magicians, necromancers, and dragons that never slept

It is really but a short time ago, and it seems less still, since I was reading, like you, the same Stories, the same youthful blood flows in me as in you, the same fancies and desires dance in my bosom as in yours, so that when I would speak to you of a treasure real and actual, and to be obtained by you.

- far richer than all the riches and treasures that lawy tales

ever pictured,—which, once obtained will indeed make you happy for ever, you must not think of me as old and grave, and placed by age out of all fellow-feeling or sympathy with you. No! I am almost as much a boy as you are, —as fond

of seeing all that is to be seen as yourself "

But is it not true that when you have read such stones. as I have spoken of, through many a sunny and happy hour, they have, after all, proved but pleasing tales- pleasant fables,—day dreams of imagination—clouds with a sunbeam or a rainbow, brightening for a moment upon them? And have you not had to come back to sober every-day life, to work cheerfully and constantly, if you would get money or make your way in the world? So that when I would persuade you to secure with me the treasure I speak of, to come to the same Saviour, and endeavour to walk in His love and favour during our lives-surely. I am not persuading you to anything beyond your years and understanding. Work as cheerfully and constantly as you will, it may not happen that you will succeed in obtaining great riches for yourself in this world but though success in life is not always to be commanded, an l worldly prosperity and riches may never be yours, it does depend upon your efforts in order to obtain this treasure for your own; and if you do but become possessor of it, it wil. make you good and happy in this world, rich, in having the favour of Him to whom belong all things in heaven and on earth and it will lead you safely through the dangers and pollution of a sinful world, until it at length secures for you a joyful, loving welcome amongst the blessed ones in the Paradisc of God.

HID TREASURE.

Very great Treasure, hid years ago, is still, at times, found A Treasure of newly-minted old Saxon Silver Pennies, was once found, supposed lost on some ancient Battle-field, of great value to our antiquarians. Perhaps coming to, or from, a Mint of that day. When War is in a Country, it is a rumous thing; men's lives are not safe, men's property is not secure, armed plunderers go about searching for it, they seize whatever they can! The more each gets, the better is he pleased. In such times, men who had money or other valuable things, used often to gather all together, bundle it up, dig in the ground, and lide it there, this they did to secure it, so that when the War was over they might dig it up again, and entoy it. It sometimes happened that they were disappointed the man who hid the Treasure in his field was slain, or died

before the return of peace. No one but himself knew about this hidden Treasure, and so no more was heard about it for a long time.

It would sometimes happen that, long after, some one ploughing in the earth, or turning it over with his spaile, would stumble upon the Treasure so carefully hidden. As the gold and precious stones, and caskets of jewels, and vases of gold and silver, glittered before him, in the sunshine, he would lift up

his hands in joy, and count himself happy indeed !

It seems thus to have happened with a man we are told of, in a parable of our Lord Jesus Christ. Digging in a field he came upon an hidden treasure. But the field was not then his own; he concluded, therefore, that until it was, he had not a just claim to the Treasure. The present owner of the field knew nothing of the Treasure, it did not belong to him, but to some one dead and gone long before he became possessor of the field, nor would he have been any the poorer had the treasure never been discovered, still, he might claim the whole because he happened to be the owner of the field at the time it was found.

The man who discovered it, therefore, examined the Treasure, and seeing that its value was far greater than all the Property he possessed, he next covered up the Treasure again, and going home collected all he had in the world, and bought that field,—thus coming into possession of the Treasure. It was his own. In Matthew xin., 44, we have the words of our Lord Jesus Christ—"Again, the Kingdom of Heaven is like unto treasure hid in a field, the which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath, and buyeth that field." This is the Treasure I spoke to you of, and which I wish to describe and recommend to you

THE GOSPEL A HIDDEN TREASURE.

The Gospel of our Lord Jesus Christ is the field in which this treasure is hidden. Is it then hidden? It is We see that it is a hidden treasure, for many read the Scriptures where it is hidden, and yet never hid it, as many might dig in a field where treasure was hidden, but never discover it

Have you not, indeed, telt it to be so with you, while you have been addressed upon these subjects? The words of scripture used, may seem to some uninteresting because they have heard them so often before. Why is it? Because our hearts and affections are engrossed with this Dying World alone?

The history of our Saviour's life, His death for us to open to us a way to approach God, at I His nearestich, though of infinite importance to each one of us its like a two e, et a handred-times told tale, which we have heard so offen, there we are even wearied of hearing about it our attention will be ten times more aroused by the con monest Story, or pleasant Tale."

It so, is not the Grespel treasure at present lablen to us. The love of God and Christ towards us his yet given us no real distinct, lively idea. Our hearts and minds have not yet tower it in. Yet on nothing do the Script nessery so enuch stress nothing tislour forces of the ungament our orthinging so so a set this knowledge and haith or Board in God at land Say at We are again, and again, assured that our literaal lage was and salvation, depend upon our securing this hidden treasure.

this faith or behel in God. I am the Resurrection and the life, it is one of the many assurances we have the that believeth in Me though he were dead, yet shall he live, it and again, it Whosoever liveth and believeth in Me shall never

iter "

SIN THE RESCRET OF WANT OF FAITH.

And do we not see that every youth who believes in God, and his promises, miest conquer sin, and therefore must will eternal life? A Christian Youth who is really a Believer it. God and in his Saviour, when tempted to a sin, thinks thus -" My body and mind is a holy thing, for Christ died to redeem it, my heart is a holy place, for His Holy Spirit makes it His temple, every evil and impure thought ard deed, every unkind and wicked passion, profanes the place where God would dwell, and renders it untit for His absti-I know that the present temptation is strong, but then I have the promise of God, of our Saviour, that to serve Him faithfully, will be better for me than anything else in this World so, trusting to His word, I will forego the present sintul pleasure, in the hope of that future blessing and happiness' He says, with the good youth Joseph, when tempted Genxxxix, 6.9). "How can I do this great wickedness and sin against God?" Do we not see how great a blessing is this Faith in God, this Belief which prefers future, and as yet, unseen happiness, to sinful pleasure, be it ever so near are, present? If temptation proves too strong for us, is it not because our l'aith is weak? It the present sintul pleasare

beginle us, and we give way to it again and again, although we know it to be wrong, is it not because the future blessings. and the future miseries, God promises us, are things of which we do not feel quite sure, and therefore the Gospel Treasure of faith has yet to become our own? But the means of becoming possessor of it are open to you, they are, principally, reading the Scriptures, and Good Books which speak of them, and Prayer.

You see what is wanted, namely, to make the Unseen and the Future prevail over what we see and hear around us every day. I know, indeed, one thing which would effect this in an instant. Let any of us be taken dangetously ill, let the Doctors look grave and express their fear for our lives, let his prospects of earthly life be rendered hopeless,—then, at once, a Youth would think far more of the unseen than of the world around him.

Our business is to gain for ourselves, while yet in health, with death far distant—with no risk, but to our infinite profit—that lively sense of the presence of God which sickness and sudden death would bring upon us when too late to save us.

THE TREASURE IS THERE, OTHERS HAVE FOUND IT.

Thus we see that the knowledge of our Saviour, obtaining His love and approval, is part of the Gospel treasure, we see, too, that it is a hidden treasure. It is hidden, that we may differently search for it. It undoubtedly is in the Gospel, —we are sure that it is but it is hidden, that we may dig for it. It a man knew positively that a great sum of money was concealed in some part of his field, what would that man do? He would surely not be content with knowing it was there, he would begin to dig over the held carefully It still be could not find it, he would begin again, and go over it all deeper, until it was found, and safely in his possession.

We are certain that the Freasure of the "Kingdom of Heaven" is in the New Testament, and shall we be less entnest in seeking to discover it and possess it ourselves, especially as we have God's promise. Who cannot he or deceive us "Everyone that seeketh findeth," and also, "Ask, and we shall receive". I fear you do not seek with enough diligence. I would have you seek till you find, the treasure is worth the pains to obtain!

We have all had times of happiness,—too soon, alas! to be clouded,—when all ill-temper and unkind teching were far distant, and we felt disposed to love all around us. We have all, surely, at some time or other, telt the happiness which tollows having done a good action. What Pleasure in this

world, can we look back upon compared to these happy

moments?—and why? Because we have a slight foretaste of that which is enjoyed in Heaven, because God perm?-one of His approving smiles to fall, like sunshine, on our sous,—too soon to be effaced by ourselves. Such happiness, to be enjoyed through an endiess eternity, is worthy of some effect to obtain. The Lord Jesus Christ has purchased the Kingdom of Heaven as a pleasant heritage for Believers. He gave Hunself to purchase it, to open it to tallen and sinful creatures, when changed and fitted for an entrance into it by the Blessed influence of God the Holy Spirit.

HEAVEN.

Jesus tells His disciples, " I go to prepare a place for you." What a Place that will be which Christ will prepare 'Selected out of all the Universe-a chosen Place! We see, even in this earth, places of great beauty, and we can conceive spots far more delightful than any we see. But what comparison can they bear to Heaven, where everything exceeds whatever "eye hath seen " or imagination conceived? It is a purchased possession. The price it cost the purchaser everyone knows. and, having purchased it. He has gone to prepare it. Oh' what a place Jesus will make, - has already made, - Heaven The place should indeed attract us! It is free from the cvis of earth. Not only what is in Heaven should attract us, but what is not there. There is no night there, with its darkness. its coldness, its dreariness, and no moral night, with its ignorance, its misery, its unkindness, its sin. And why is there no night there: Because it is lighted by the presence of God "The gary of God doth aghten it," and there is no need 6" other light. There is no more curse for Christ has redeemed it from all curse, and "no more death". Each, as he enters this blessed place, feels with untold delight, I shall see Death no merc. I have done with son and death, and God's despleasion for ever and ever, I shall now enjoy the Company of all with were truly lovely on Earth , above all, I am made welcot s by Christ Himself, and shall be presented by Him faulties before the Throne of God! I had judged our Savjour hard, His voke difficult, His conditions impracticable. I now see Him meek and lowly in heart, remembering the least thing I did to please and serve Him. I find that it was He who interceded for me, watched over me all the days of my ble. gathering up with love, the least good He perceived in naand my sins are now covered by His righteousness, and forgiven for His sake, so that they shall never be mentioned to me again!

He permits me to join the blessed company in Heaven. What warm and joyful thoughts crowd upon them, of their dwelling there with such company, and that for ever and ever, over growing in goodness and knowledge towards infinite perfection, "Neither sorrow is there" Sorrow is here, it is here around us, about us every day, we hear and see it and, sooner, or later, we must fed it? But it is not there, neither shall there be any more pain, for "God shall wipe away all tears from all eyes," never to return, for what shall cause weeping when He wipes away tears?

TIME TO SEEK THE TREASURE.

Shall we make no effort to gain this Heavenly Kingdom especially when we are urged by our Lord Hinself to "strive to enter in, for many shall seek to enter in, and not be able?" And why? Because He would have you to remember that now is the time to seek it. - to seek that " land that is very far off," - Yes, now that the time is ours, for they do not seek it in Heaven, they enjoy it there, nor in Hell,-they lament it there!

But you can see the Treasure now, for it is the Morning time with you! The Years of Youth are called "The Morn-

ing of Lite." It is a beautiful expression.

For the Morning is the time of dew, and fragrance, and of pure fresh air and sunlight. It is a time that all enjoy,young and old alike, so cheering, so refreshing is the breath of morning, and therefore because they are the first and best of our years, youth is called "The morning of life"

One thing that Youth is expert in, is in shaping dreams of future happiness. Old men and men in middle life do the same but a Youth excels them all, in this work, for they have had some trials of the realities of life, but a Youth has had hitle experience in them hope is generous and ardent, hold and adventurous. Of all, the dreams of a Youth, the dream

of long and happy years is among the most pleasing

What a long period a single year in Boyhood appears' A few weeks of Vacation from School or from Business, appear they look long. What an amount of pleasure they sull! Content to think but of the passing mement, our only thought is to obtain as much pleasure from them as we can Thus, without a thought of the Future, we cannot believe how short Time really is we cannot be convinced of it 1 You cannot understand order men when they tell you that all the years they have live I seem like a dream of the night when ome they are gone, or like a morning cloud that hastens to pass away, and iade out of the sky. You will understand them by and by. It must soon be your own experience! Our life here, beginning from youth, and terminating with our death, is a "day of opportunity," the opportunity of knowing what are the things that belong to our peace, and of gaining possession of them.

And what is life, even if all else were ours, without peace, —peace with God? Without peace with God, though every earthly pleasure be ours, life must ever be a burden here

it will be a curse in the world to come!

On Earth,—for some years,—a man may make shift to live without peace with God, although it is in God alone he lives and has his being,—but how will it be when it comes to las turn

to go out into Eternity?

Do you ask, " What are the things that belong to my peace?" The first, and without which little can be hoped for, is to obtain a consciousness of sin, of our distance from holmess and from God, the consciousness of the power of sin, and that only with God's assistance can you strive successfully against it. It is the first step in the Path of Peacethe first step taken on that narrow path which leads upward and onward, to endless lite. The first step taken to find the "Gospel treasure" But, if obtained early, it is one great step indeed for it disposes you gladly to use the means of obtaining peace with God, and God has so arranged that if you seek, in prayer, for deliverance from sin, and for peace with Him, in the name of Christ Jesus, God can, with perfect justice, forgive, and blot out your sins, and be reconciled to you, and bestow upon you Peace and Salvation. The Enmity and Dislike in our hearts towards God and Religion, will thus be changed to love, and Communion with Him will be pleasant indeed to you then.

You should think how exceedingly anxious God is that you should seek this Freasure, that you should attend to the things that belong to your peace, in order that you may obtain it. He is very anxious about this—for He knows how many things that you have in your daily life to turn you away from the Search—He knows, too, that the 'Day of your opportunity,' though it seems long to you, is really very short, and is quickly

passing away

His eye alone can see how long is the eyerlasting prospect before you, and yet in that short day alone, can you or anyone, have the opportunity of seeking the "Kingdom of Heaven". You cannot fail to see how anxious tool is about this how anxious He is that you obtain peace with Him, for He allowed His only beloved Son to die tor you.

in order to open you a way of reconciliation with Him. And Christ is no less anxious that you should draw near to Him, our Lord weeps over the wilful, hardened sinner, as He did

once over those in Jerusalem.

"Oh ' that thou hadst known even in ' this thy day,' the things that belong to thy peace." "How often would I have gathered thee, even as a ben doth gather her brood under her wing, but thou wouldst not!" "The day," was their day of opportunity. You also have a day of opportunity, we all have "Your" day " is the present time squiet days, quiet Sabloths for thought, earnest teachers, God's Word placed in your hands. It is now that you are entering upon lite with young and I do not doubt, warm and loving) hearts, not yet set upon worldly things not yet deadened to the love of God and Christ by long years spent in earthly cares and possessions, long years of coldness towards. Him, the Giver of them all.

Christ showed His anxiety over us by weeping over those who had despised the things that belonged to their peace, and cared nothing for Him, the only means of reconciliation with God. "It thou hadst known!" It was as if He had said, "Oh' that thou hadst attended to them'" It is true that when sinners have rejected and despised Him till their day of opportunity of salvation has at length passed, there comes a time when Christ can mourn over them, or care for them, no more for cier those Sinners over whom He wept at Jerusalem have long since departed from His sight, and concern, but it is not so with you! He watches over you with as full, and anxious a heart, as He ever did over them.' How will you remice His loving heart it you now attend to the things that belong to your, cace, with what love will He look upon you it you thus early give Him your heart, and carnestly seek to please Him. Whether rich or poor for God is too nist to be a respecter of persons, there is no sight upon this earth so blessed as that of a youth who is thus eich towards his God it is cause for thankfulness both to men and angels to see a youth, with all the time allowed us here in his hands, employing it all to the honour of his Saviour.

He waits for the smallest melting of your heart! Will you disappoint Him? Will you turn away? Is your heart too proud, or too cold, to drop one fear of penitence before Ham who has so loved you?

LIFE COMES BUT ONCE

Those days we thought so long in boyhood, will surely have

an end; evening after evening will close around them, as one after another, they pass from our view, the year we once thought so long a time will seem nothing when it is some

Many and many a Youth has thought that he would very soon begin to seek after this "Gospel treasure," this peace with God. All intend, one day, to be concerned as to their hopes of Heaven, every youth intends, one day, to take some steps towards his Heavenly Home! He was not insincere in his resolve—he really did think to do so shortly but he did not begin to-day, and thus, letting one opportunity after another go by, has perished!

"They ead therefore, What is this that he saith, A little while! we cannot tell what he saith - John avi is

A 'little while to wear the weeds of a finess,

To bear the cross," to wrestle with the strong.

Then, to pour our with joy the oil of Gladness,

Then, bind the abeaves, and sing the Harvest bong!

A little while, midst shadow and tilister.
To strate he hash, love's Mesteres to spell.
Then, whether hotals being a shought shown.
Then, had sight verdet. He doth all things well?



We wish and consider the solutions which is exercise first Robinson to a second of the point of the constant of the Markov constant of the co

From the tree has been for land and the board of the compared from the form of the compared for the compared

CHAPTER XLIV.

UNBELIEF ESAU AND JACOB.

Two illustrations how so-called "difficulties" in the Bible, urged by the Unbeliever, should be met.

ILLUSTRATION No. 1.

"As it is written, Jacob have I loved, but Esau have I hated."—Romans ix, 13.

ERHAPS no words in the Bible have been more cavilled at, by Inhdelity, than the above words of the Most High. Paul, in that amazing Chapter the Ninth of Romans,—quotes the above words from the last of the Prophets,—Malachi. "Was not Esau Jacob's brother? saith the Lord;—yet I loved Jacob. And I hated Esau and laid his bentiage waste." Malachi is 22.4

his heritage waste." Malachi i., 2-3
The words." Jacob." and Esau." are evidently employed here, as alluding to their Descendants, and Tibes, and not to themselves as individuals. For nothing in the Old Testament leads us to conclude that God." hated." Esau as an initializal,—and so far from God." destroying his heritage." God had evidently prospered him. Genesis xxxii. 4. He declines the present his alarmed brother ofters to him, on the ground that he had no need of it, being himself evidently a presperous, wealthy, man, with a large following.

THE WORDS ALLUDE TO THEIR TRIBLS

Who can doubt that the words apply to the future of their respective. Tribes or Descendants. God's eye saw Fsau's Descendants, a wild, Godless, people, on the one hand, cruel and oppressive,—and a God-fearing, law-aliding. Race, springing from Jacob,—on the other Surely,—for the sake of Markind and civilisation,—even the Sceptic would desire the World to be filled rather by the latter than the former 'Why then, complain if the Almights foresaw the future, and chose Jacob,—called Israel," "Gen xxxvii. 13),—hence "the Children of Israel,"—and his Descendants, for His chosen people,—rather than the lawless tribes of Esau.) Stanles.

the recent explorer of the " Dark Continent," -Africa, gives a frightful picture of the untitterable cruelties and consoless loss of life, inflicted upon the defenceless native tribes or armed bands of Arabs, the Slave, and Ivery, Hunters These wretches in organised, well-armed bands, come stealthals, by night, upon the native villages, and a merciless slaughter tollows, more to seize the Ivory, obtained, by vast pains rather than to secure slaves. See also Dr. Livingstone's account.

STANLEY'S REMEDY FOR SLAVERY IN APRICA.

There is only one remedy for these whilesale devastations of Mr. a. aberigines, and that is the solemn co., bination of England, Gerrain. I rame, P stugal, South and East Africa, and the Cong State, against the introduct, in of gunp wher into any part of the continent ex epit t the use of their wn agents, soldiers, and employes, or seize, up n every tusk of every brought out, as there is not a single piece rewails i who is has been gained lawfully. Every tusk, piece and scrap in the possession of an Arab trader has been steeped and dyed in block' Every pound weight has cost the life of a man, we man, or child for every five pounds a hut has been burred. for every two tusks a while village has been destroyed, every twenty trisks have been obtained at the price of a district, with all it- people, villages, and plantations! It is steply incredible that because ivery is required for critario to a billiand-gar ex, the neb heart of Africa, should be laid waste at this are year of the nineteenth century, a gnalised as it has been by a conadvance, that p pulations, tribes, and nati as should be offer. destr vod -Seridner's Magazine

It was computed the number of human lives sacrificed to the collection, or robbery, of 600 tusks of ivory at wis simply frightful! As in the Ruber collecting in the Conge-

Who are these merciless Arabs? Ishmachtes, descentiants

of Ishimael

Four thousand years ago, Abraham was warned to tellew Sarah's agvice, "Cast out this bondwoman and her soul" Ishinael).



the Arab

No wonder that "the thing was very grievous in Abraham's sight; "—it did seem hard. Yet Sarah was right, when she said,—"He shall not be heir with my son,—even with Isaac!"

Gen. xvi., 12, clearly foretells the character of Ishmaei's descendants. -" He will be a wild man, his hand will be against every man, and every man's hand against him." The

Arab remains little changed to this day.

Surely, for the sake of humanity, and civilisation,- not even the Sceptic would desire that God should have "loved" Ishmael, and 'hated 'Isaac' We may rely upon it, God's choice is the best for Mankind.-" Just and true are all Thy Ways."

ESAU AND ISAAC ,- THE MEN.

But now for the individual characters of Jacob and Esau,

-the men, not the Tribe

"the Just God chooses, and 'loves' Jacob! Jacob the cheat! Jacob the trackster! Jacob the liar! Jacob the mein! And 'hates' Esau! Esau the rightful heir,—the noble, "generous, -forgiving brother,—Oh! Shame!"

The mean, sordid, disposition of Jacob,—the shameful deeption practised by him upon his aged, and blind. Father, indeed, his entire mean character, throughout is unchanged.

and natural, character, is indeed repulsive!

But the Believer asserts that there came a change!

If some of God's children, now "loved" by Him, —honoured and devoted Christians.—are thus to be judged, by what they ucre, and what they did, before that great change,—from a state of Nature to a state of Grace, came over them,—some of them could, indeed, a "tale unfold."

"Do not speak of Jacob's naturally evil character, and disposition, by nature," such would say,—"What was

mine ? "

CHANGED BY GRACE.

Thus, as the Murderer passed to Execution, in the old divs, in the Cart, that good and holy man, Bradford, solemnly took off his hat, and to the amazement of his pious friends, exclaimed. "But for the Grace of Almighty God,—there goes John Bradford!"

After that change, we read of Jacob continually "building altars" to his God,—then followed a life of communion with Hum. But, think you, the memory of his earlier lite wever.

came to the Patriarch? When the cruel deception was played upon him, by his own children, and the coat of mata-colours," he had given to his beloved son Joseph, was brought to him, covered with blood,—think you the memory never came to Jacob of the cruel deception he had once played upon his own blind old Father? "Me have ye bereaved at my children, Joseph is not, and Simeon is not, and now yewill take Benjamin away, and bring down my grey hairs with sorrow to the grave!"

"How old art thou?" asks the great Pharaoh on seeing Jacob. "Few and evil have been my days!" says the

Patriarch. He evidently remembered his former life.

CONCLUSION.

One word, in conclusion, upon the character of Esau Esau the man, -not the tribe. "Generous disposition Esaus." No doubt. "Forgiving man, Esaus?" He was! He had 400 men with lam, when he met with his unworthy brother he might easily have killed him, and seized all the "trisser's" flocks, and wives, but he did not do it. He forgives him, kisses him, and says,—"Brother' what means all this drove which I met?" "These are to find grace in the sight of my lord!" whines the trembling "trickster" Jacob, who all the previous night, had been trembling tet his lite, and herds. He judges his brother by his own othern mean character, and seeks, by a present of flocks, to "buy his outraged elder brother off! "Oh!" says Esau, - as it were: "Don't talk of presents," you are not brother—I forgive you!

UNCHANGED

Generous, -hearty, hasty, -Esan! forgives his brother

as easily as he sold his Birthright 1

With many qualities pleasing both to God and man, and yet a "protane person". The very type of many an unconverted unchanged, person in our day. It goes no but her! It leads to no great and saving change, like that Jacob's character experienced. We read no more of Esau, no building of alters to his God, no wrestling in prayer, no community, and after walk with his God.

Something more, dear Reader, than a naturally, free, and

generous, but thoughtless, Character, is needed!

Paul says, "Looking diligently lest any man fail of the grace of God, -lest there be any fornicator, or prefane person,

—as Esau,—who, for one morsel of meat, sold his birthright,"
—(For the "Birthright," see Deut xxi., 15-17: it carried with it a double portion of the estate)—"For ye know that afterwards, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears."

Reader, is this reply to the sneers of Unbelief unsatisfactory to you? Then look around! Surely you see repeated the characters of these two brothers in our day! How many youths around you may see any day "profane" persons, selling their birthright, their purity, their health,—their interest in Christ, their future Heavenly Home,—for the "Mess of Pottage," the Besetting Sin! Whether it be the "formicator" or the "profane" person, with his covetousness, or his infidelity. How little does it matter which road the sinner chooses to pendition, if they alike lead to the self-same ruin, at the end!

Let us humbly seek for God's proferred Grace to change our natural character, as in the case of the once mean Jacob, —to one that God can "love" that true Conversion and Blessed Change which will place us not merely amongst His "called" but amongst His "chosen."

I is many, I say unto you, are called, but few are chosen."

What meanest thou, O sleeper? Arise and call upon, thy God."

Jona 2.1, 6.

Awake, thou that sleepest, and Christ shall give thee light, '-



While the Briderroon tarried, they all slowbered and slept. But at m draglit there was a cri made, 'Heh Id' The Briderroom in eth' (we set in eet Him!' And the Folish ling as said into the Wise, (ave mail very minfor our lamps are give math " " " And who le they went to buy, the Briderroom asys, and they that were read, were in with Him, to the Marriage, and the Drin was sure? Watch, therefore, to we know neither the day, nor the hour, whetein the son a Man cometh. "Watch xxv., 5-10.



CHAPTER XLV.

THE "ETERNAL HOPE" DELUSION.

The "Old Theology" versus the "New Theology," which will you "Believe"? What depends upon it.

The Reader, especially the "Christian," -will, at once, recognise the object, and vital importance, -of this long Struggle as to the real Character of tallen "Human Nature," and "Sin."

Three Great Questions are, of course, involved, viz :

t) No "Fall," and no "Sin," then No "Redeemer," to Saviour, 'no "New Birth," needful.

2' No Eternal Loss of the Soul, then, No "Cross," no "Divine Sacruice," no "Atonement" required

If there was nothing to "Save" us from, no Divine saviour" was needed

5) To ask the Reader, once for all, to decide these Vital questions for himself, in the Light of our Lord's habitual Solemn Teaching upon this Awful Subject.

Den spike Jesus, or on unto their saying. I im the Light of the wield to that tolloweth Me shall not walk in Tarkness, but shall have the I ght of his ?

Testas inswered them, and said My Doctrine is not Mine but His that sent Me

And because I tell you the Truth we believe Me not "

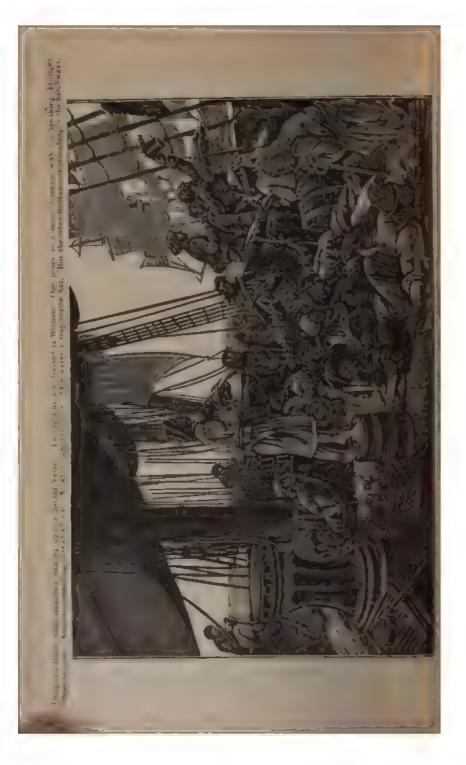
And too many of our "Religious" false Teachers in 1908, do not believe "our Lord's Words, and Warnings, any more than the unbelieving Jews in the year 33.

THE PIRATE SHIP FEFBLE MODERN PREACHING WHAT IT I FADS TO WESLEY AND WHITTELED TWO GREAT VOICES IN THIS WORLD CHRIST'S AND SATAN'S EVIL AND SIN SHAMMING DEAD" UNBELIEFING MINISTERS, THE COLOSSAL IMPUDENCE OF PARRAR LONDON CLERGYWANS, AND THE NEW THEOLOGY'S" DANGEROUS TEACHING BLITTER "AND "UNBELIEF" THE PINAL PARTAING THE EXTREMES OF DISTANCE AND DIFFERENCE HEIGHT OR "HELL."

THE PIRATE.

Then as I objet great,—pening a vorset's Crew,
ther the Dark beat I take a static Marantees
Will was the Life we od! Marantees that sped!
West the Hearts that bled sty our stern Orders!
Longton

dell



THE PIRATE SHIP.

In the Picture we see a PIRATE Vessel, with a Crew of Pirates, Desperate Men, Crimmals of all Nationalities. under ' false colours," a ' Drooy," before the moment comes for hoisting the "Brack Frag." They are stealthily drifting towards their Prey, the unsuspecting Merchant Vessel, -in the distance. One Villain poses as the Respectable CAPAIN, with his speaking Trampet under his arm. another pretends to be reading a Book, the Fiddle is going. and one or two in female disguise, are Dancing, one is waving a respectable tall hat. But the villains, well armed, are ready to swarm up from below, for the usual terrible Work. For, too often, knowing that once caught, -Pirates were given short shrift, -the usual Custom, -and their usual Practice, was based upon the motto, "Dead men tell no Tales!" The Writer's Father well remembered the Rows of Gibbets on the Banks of the Thames, of Pirates, -in which their bones lasted for many years. It was considered a salutary Warning to Foreign Sailors coming up the River. Indeed one Traveller, in seeing them, "Thanked Heaven he had reached at last a Christian Country," viz., where the Wicked and Ferocious,were, at last, Punished, and suppressed

READER, "Can we allow our Common Sense to be abused into the grotesque idea that these Villains are all now in the "Kingdom of Heaven"? and have been addressed by the Awtulls. Holy Supreme Judge, Iesus Christ, thus "Come, ye blessed of My Father, inherit the Kingdom prepared for year from the foundation of the World". Is not the idea Monstons? Absurd? Or that "Heaven" is to be composed in Murderers, "Pirates, Debanchess, Blood-thirsty Fyrants, "Oppressors of, and Cruel Swindlers of the Poor, "in a word, of all the Abandoned, Savage, Vicious, "Dangerous, Cruel, "rantinals, this Fallen" World has seen." This is the "Eternal Hope Delusion," "For the "New Theology."

THE OLD THEOLOGY

to littlere shall in no wise enter into it any thing that denlets, within a remark about they we be see writing in the Lander Book of life.

for authority are less and sometimes are to who ten origins and materials in letters are less assert both in less health as less

with a first was not form, written in the Paok of Life was continuous tax lake of tire. Rev. xx. 15

The New Theology's delusion of such being "Still Gods children,"-all to be "refined,"-is but the 'Purgatory 'of the Dark Age Superstitions. It is remarkable to notice how invariably the most prominent adherents to the "Eternal Hope "totally Unscriptural Debision as to a refining process,or "Purgatory," after Death, by which all Mankind, "Saints and 'Sinners' alike, are all, -eventually to meet in Heaven -seem to Drift into "Unbelief," as to the other Vita Truths of our Christian Religion Especially the tender's to belittle Christ, and His Atonement. Equally ominous also are the desperate efforts such make to avoid and shirk, the express, habitual, teaching, and Solemn Warnings, of co-Lord and Saviour Jesus Christ upon this AWELL SUBJECT The Christless, indeed, seem goaded to desperate disake to all True Faithful, Earnest Evangelical Ministers, who still teach the full Gospel to Fallen Mankind

Thus, we had Beecher, of New York, selling his seats by Auction of a credited with fro,000 a year, offesh from a rost unsavoury, and unsatisfactory Irial, whose "credit "behef," or "disbehef," no mortal seemed ever to be able to its cover, calleding, overy improperly, in an audience of Minsters in London, to the Great Preacher of our Generatoral probably of any other. Mr. C. H. Spurgeon, as "Raincois" Red-mouthed "men who" preached Hell Fire and Dannation," etc., whereas, as a matter of fact, that Splendid Evan gehst, C. H. Spurgeon, during his lifetime, revived Religion, p. London, and, by his Myriads of Sermons, spread all evolution World, has led more precious Souis to their Saviour and their God, in one year, than Beecher, Parker, Geo. Dawson, the "Unitarian" and the "New Theological, School, ever did or ever would do in a Century it at all.

Then, we had the late Parker, of London, confirming the delusion, and supporting Beecher, by a Series of Scribbs opposing thirst's Teaching upon the Subject, and sending that Resource of vulgarity an "open" letter of unprovoked rudeness, addressed to Mr. Spurgeon, who im a beautiful but guarded letter, whe knew his man), most wisely declined to have anything to do with him. One who knew Parker well and admired him as a Preacher, wrote to the Papers.

"His was a strange genius! He made a close study of Theories of the Atonement, but were arrived at one of his at the least reduce in value. I beautiful formula In the matter of personal for attality he greatly wavered. At one time le write a Work foolding it. He was not and never wis a path-in of cribodoxy."

The last effort in the Papers, the Writer noticed was a very uncluous letter of his to his "Holy Father "the Pope "s Ar-

extraordinary letter. The unfortunate Congregations must have had some terrible struggles to follow these spiritual "Guides" in their vague, "Religious Gymnastics" All this clearly proves that once begin the Down Grade,—of "Unbelief" in Christ's Warnings, the descent seems inevitable, they cannot stop.

If God's Solemn Warnings throughout the Bible are false, why "believe" His "Promises" As for the pronounced, open, -"Atheists,"—the Warnings of our Lord as to Future Loss of the Soul, seem to excite them to fury and desperate

apposition

let us have an example of what Modern "Unbelief" leads to, this time from America,—the Land of Mormon Smith,—Prophet Dowie,—"Rev. Mrs. Eddy,"—"Spiritualists,"—"Theosophists,"—and a host of Religious Frauds, or Delusions,—examples of frantic Credulity,—"Believing "too much,—in contrast to Believing nothing at all.

In an "Oration," entitled "The Dying Creed,"—(Christianity)—before an audience of 3,000,—in America, by the late Colonel Ingersoll (the equally noted lecturer on Infidelity in

U.S.A., as Bradiaugh in England), -we read,

UNBELIEF.

"Orthodox Religion is dying out of the civilised World. It is a "sick man" (Laughter). It is a Religion which no longer satisfies the intelligence of this Country."

Note — Ten Million students are reported attending the Sunday Schools in America alone—It has "satisfied,"—and does so still,—Millions of the Noblest, Wisest, and Best of Mankind.

"It is a Religion that warps the Coffin in darkness, and fills the future of Mankind with flame and fear."

Note —It will do so, —in the case of the Sceptic,—but, on the contrary, it fills the "Believer" with Peace, Joy, and Happiness on Earth, and the Promise of a Future of Endless Bliss—It takes away the fear of Death, and reconciles the "Redeemed" to a loving Creator. "God is Love!"

"It is a Religion, that I am going to do what I can,—while I live,—to destroy!"

Note.—He died (65) 20th July, 1800). Every Aggressive Sceptic, -swollen with Conceit, is going, "while he lives," to destroy" the Religion of Jesus Christ, until they drop one after another into Eternity, when God thinks well to remove them, thrist tells us, "I have the Keys of Death and of Hell."

"I am He that liveth and was dead, and, behold I am alive for exermore, Amen, and have the keys of Hell and of Death" - hell vive.

One turn of that key, and these Boasters pass from our view! Instead of the 'Dying Creed,' the title of the Lecture should have been "The Dying Atherst"

'I would rather that every Planet in its orbit of will wheel a barren star, rather than that the Christian Religion should prove true (Applause)

Note. No doubt! The Enemies of Christ would destroy Him, and His Religion, now, just as they did in the year 13.

HE IS GOING TO TAKE AWAY IMMORTALITY, AND THE BIBLE OF

"People ask me if I take away the Bible, swhat are we going to do "

By this time the great "1" or the regal "We" appeared in the Oration, it is always the way! No sooner does God and Christ depart than self concer,—incredible,—blinding,—concer over the human Soul, and we have, "I defy,"—"We assert," etc.

The idea of this miserable Creature, this American "Windbag," "taking away the Bible,"—and Christ! It is to absurd!

It is indeed, the only effort of true genume, harmour in this ' Oralies ' About 14 (40) Billies are being Printed every working day 3,27, 30 volumes were assed by the Bible Society in 1300 in 400 a to the Languages. Its translation, into all dialects is going on coasses. The "Colporteum" alone wild 2 201 une Copies of Sirifture in and A century ago Robert Morrison the first Protestant Missioners 2 China landed in Couton In 1824 the Chinese Bible - transacted a hunself, was printed. Now for years, there are thousands of Miss. B. arres and the Chinese buy over a Million Copies a Year. The Comtenary. Fund (1864 to 1904) produced 240 for Guineas. The Are-Receipts of the R ble Society from a very small sun, the first sear a its establishment (1804) became 2214 720 in 1906, giving a great needed Sur his latter eight years' deficiency -of 1121 to over the ever-increasing Expenses to supply the World with the proceless Wife of God. In 1808 only 10, 544 could be printed - against 12 9,076 960 of Tuels

One might as well attempt to emply the Atlantic with a leaspoon, -- at

to " take away the Bible.

Our Lord foreted, that it should be a "Withres to All Nert Ne "And as He sat upon the Mount of Gives, the Disciples can cont

Him, privately, saving Tell us when shall these things be and what shall be the sogn of the coning and of the lind of the World?

"And Jesus answered and said unto them. Take beed that no man deceive you."

"For many shall come in My name, saying I am Christ , and shall decree many."

And many false prophets shall rise, and shall deceme mans "

And because inc u to whall abound, the love of many shift wax (ol).

But he that shall en lure anto the on to the same shall be saved.

And this tempel of the Kingdon, shall be a tracked in all the Went for a Witness unto all Nations, and they shall the End come."

47 I

The Sceptic continues:-

"The next thing,—they tell me,—I do, is to take away the Hope of Immortality."

HE IS GOING TO TAKE AWAY IMMORTALITY (!)

Really, one would suspect that the Sceptic was having a little amusement out of the "3,000" who were silly enough to listen to such nonsense. The idea of a poor, deluded, Christless, Unbeliever, a wretched Apostate, "taking away our hope of Immortality!" Yankee "Buncombe," and Conceit, surely reach their climax here! Such a man must be mad with conceit; a "Self-idolator."

"Compare Athens with Jerusalem. From Athens came the beauty, and intellectual grace of the world. Compare the mythology of Greece with the mythology of Judea. One covering the Earth with beauty, and the other filling heaven with hatred, and injustice."—(Applause.)

Note.—And this was called one of the "great efforts" of

one of the "Great Sceptics" of our day!

Why, the very schoolboys of 1908 are disgusted with the absurdities in their "Classical Dictionary," detailing the abominations of the "mythology of Greece,"—describing "Gods," and "Goddesses,"—as childish, and foul, as the Heathens themselves who pretended to worship them! One sentence of our Blessed Lord, has done more for Mankind,—and Humanity,—than all the Heathen Fictions and Mythologies of Centuries!

Next we come to all the old, old, lampoons, and buffoonery

about the Fall of Man.

"What did Adam do? I cannot see that it amounted to much anyway. A God that can create out of nothing, ought not to have complained of the loss of an apple."—(Laughter.)

The Sceptic never points out to the people, that, after one act of disobedience, Fallen humanity was capable of any Crime! The very next development of Sin was Murder! The foulest of murders,—THAT OF A BROTHER! But the Sceptic "cannot see that it amounted to much anyway!"

"Christ's Miracles. Now let us be honest!"

(Certainly,—let us be honest! No man needs, however, that advice, more than a Lecturer on Infidelity.)

"Suppose a man came to Chicago (!) and raised one from the dead, would they crucify him? And yet we are told that this worker of Miracles was crucified by the Jews!—(Applause) It was never dreamed that he did a miracle, until 100 years after he was dead!"

Note.—And this is called a "great effort." The "great effort" must have been to listen to such nonsense! Chacago

1891, and Jerusalem AD 331 Different circumstances, different times, different Nations! Why did the Jews criticity our Blessed Lord? For the very reason that He did work Miracles! Because of wondrous miracles which they could not dispute or gainsay. There they were. There was Lazaris before their very eyes !

"And he that was dead came forth " " Jesus said unto them Loose him and let him go. Then many of the Jews was and seen the things which Jesus did, othered on Him "

" Then gathered the Chief Priests -

(Very different people to the Mayors of "Chicago" and other US cities in 1891, -- and very different circumstances and the Pharisees called a Council, and said, "What do we?" man deth many Miracles' -

(Flatly contradicting the Atheists of 1908).

'If we let Him this alone all men will believe on Him, and the Ronaus shall come and take away me flate.

(Their emoliuments, position, and authority) and Nation." "

(Which, -as our Lord clearly foretold, -- the Romans certamly did do.)

" Much people of the Jews came also not for Jesus' sake only 1 ut that they might are Lacarus whom He had thosed from the limit. Her the (Fiet Priests consulted that they might put Lazarus to death cobecause that by reason of him many of the Jews west away and televice on from "Holm xn 9 to "Then from that day forth they took counsel together to fine

Josus & death

The Reader will see that the very Enemies of Christ acknowledged, the fact of His Miracles and those of His followers

And beholding the man which was beided standing with them, it is could say nothing against it. For the ness was also so first years of are on whom this Miracle of healing showed

He had been lame from his Mother's womb '- Acts in 2

He had sat for years at the Gate of the Great Temple. and, of course, was known to thousands in Jerusalem.

" And they conferred among ther we ves waxing." What shall we do to these men's for Hat in feed a notable Muricle faith been lone by there is simplest to all them that dwell in Jerusalem, and we cannot done it Act 14 , 14-15.

When they could not dispute our Lord's Miracles they groposed resorting to Murder Why? Why is the Atlant the "Unbeliever," in 1008, quite as great a Bigot, quite as obstinate as the Untichevers in Jerusakin in 13,-and while he lives is "going to do what I can to destroy the Religion of Tesus Christ?

Because he is the very same in spirit! He too wants to "destroy" what he, and all aggressive Atheists hate, namely Christ, and His Rule and Religion. The Unbelievers in 33 "did their best," as every Unbeliever has done since. They utterly failed! Jesus Christ is going to Rule!

" For the Father leveth the Son, and hath given all things into His hand "- John m. 35

"For Christ must Reign till He hath put all Ensures under His feet."

CHRIST THE LIGHT OF THIS WORLD.

"I am the Light of the World - he that followeth Me shall not walk in

darkness, but shall have the Light of life " John vin , 12, "And this is the Condemnation that Light" (Christianity, Christ's Gospel) "has come into the World," never more to go out of it, and mondate darkness rather than Light, because their deeds are call "

"Everyone that doeth evil hateth the Light" (Christianity and the Precepts of Jesus Christ), "neither cometh he to the light, lest his deeds be reproved ' - John m , 20

Mankind cannot go back. The "Light,"-Christ, -has come into this Sinful World, -never again to go out of it till the Great Judgment Day.

THE LIGHT, CHRIST, -HAS COME TO STAY.

The World may not like it,--(the "Great Sceptic" and the Atheist certainly do not,) may resist that Light,but "the Light" has come, -whether they like it or not,and, what is more, it is going to stay,

"Lo' I am with you alway, -even unto the End of the World !" -M III XXVIII . 20.

Of course "the Light," -Christ, and Christianity, may be resisted, cavilled at, maligned, -you may resolutely shut your eyes to it, and go after "strange Gods," Dowie, Mrs. Fildy, for 'Modern Progressive Thought,"-or "Atheism," -but you do it at your Peril!

He that hateth Me hateth My Father also "- John xv. 21

For " the Light is there."

"If our Gospel be hid, it is hid to them that are lost " " C w iv., 3.

The Atheist, -wrapt up in his small self, and egotism, refuses to understand that he is a mere, perishing, little Insect, soon to pass out into Eternity.

Then shall the Dust peturn unto the Earth, and the Spirit shall return unto God Who gave it -F les xu. 7.

A Self-Idolator, she wishes to be his own God. A dependent creature, -supported every moment he lives by God, he "poses" as an independent self-sustained being, --whereas he could not create one atom of the food God's providence

supplies him with daily, to save his life

To such a Person the Gospel of Christ, -the speechless importance of now securing Salvation through lesus Christ, -while God sustains him in life, and health, --seems mere " foolishness '

" For the Preaching of the Cross is to them that perish I olishwess but unto us which are saved it is the Power of God

The Atheist cannot conceive of a higher Being than himsel. and his tancied " Intellect " and " Wisdom."

" The natural man receiveth not the things of the Spirit of God - for they are a front and him neither can be know them because the are spiritually descented in Cor in 14. "The World by Breedom, knows not God 'rand never will in the World by Breedom, knows not God 'rand never will in the World by Breedom, knows not God 'rand never will in the World by Breedom, knows not God 'rand never will in the World by Breedom, knows not God 'rand never will be a second by the world by

pleased God by the familiaris of Preaching to save their that Betteve

-1 (- 1 21

"Thou hast hid these things from the Wise and Prodent, and hast revealed them unto Banks. -Mutt. xi. 25 (That is simple hearted pought)

This exhibits the Folly of all "Discussion" with confirmed -abandoned, advanced, Unbehevers, when they have reached the advanced stage of Atheism and desperate opposition to God

"The as cont of this World is to discharge with God For it is written. "He taketh the Wise in their own craftiness and the hards."

We see this constantly in the lives of Unbelievers, who think themselves so clever. The Sceptic continues, -

This is the trouble with the Christian Religion latter, leave your mother, leave your wit leave your chibiten leave everything in I foliow Jesus Chast! I will not! (appliance) I will stry with the d. Friks (Langetter). It was not as B. a. I believe "New is the accepted time. I say there is no Might describe no Word in which every hammen being will first have the same opposite nity of coing right ' (Appliaise)

This the Believer totally denies.

"Again, He I miteth a certain day saying To-day latter so loag a time as it is sail. I day it we will hear the voice, harden not your bearts

"While it s said Toolay if we will hear His voice, harden not your hearts.

"So I sware in ma writt, they wall no, enter into My rest."

So we see that they can bred outer to be about of all of "The or things outh He that is hely, He that is true. He that hath the key of David He that openeth and no man abutteth, and swift and a wopenith

Once go too far the very Jesie "to do right in a "lost" Soul is lest gone for ever "I not" follow Christ should have been "I cann to" probably a solemn fruth to many an "advanced Intidel

"Salvation," - "Following Christ," is entirely of God, from tirst to last, - the result of, and the answer to, -earnest Prayer and application, suggested to the Soul by God, the

Holy Spirit, or Holy Ghost.

Nothing seems to exasperate the Sceptic so much as the Character, Teachings, and Commandments, of our Blessed Lord Where the Believer recognizes the Beauty of that sweet Incomparable Life. the Life of the "Chiefest of Ten Thousand, and the altogether Lovely," - Godlike, -because Divine, the prejudiced, blinded, Unbehever, appears to see nothing at all! It is "foolishness" to him! Nay! the very word "Christ," seems to stir up intense scorn and animosity! Yet it is very remarkable how Sceptics seem unable to get mean from the SUBJECT OF JESUS CHRIST "

A Drop of Believing Terror in Them All.

They seem perpetually at it! The Secret is, that Jesus Christ, our Say, our, is in the Path from our Childhood to our Grave, -blocks the Way to Perdition, to every Sumer! He has to trample upon those Wounds ' He must "crucity" unto himself the Son of Man afresh, -else he will never get

Thus Paine, on his death bed, -is heard by the Nuise and also by Dr. Manley, a respectable, and surely reliable, Medical Man, in the adjoining Room, when he thought hic was alone, exclaiming, "Oh! Christ, save me! etc."

Again, Renan writes a Work, "The Life of Christ."

The last words on Theology, Bradlaugh ever sent to print, while living, was a "discussion" upon "Belief in Christ!"

(See Vol. II of this Book, page 566)

The dislike, may we not say, the secret fear of the Rejectors of Christ, leaks out in this tast attention they give to the Subject. There is a deep terror apparently in every Human Soul source enlightened as to the Doctrine of Salvation through Christ, as to the Awiul State of being utterly forsaken by Hun of missing the only chance of Salvation that they will ever have again for all Eternity '

This secret concern will out ' The more abandoned by God, the more the Soul seems to hate and tear Jesus Christ!

" Art then come to forment us before the from " shrick the Devils! Wr km w Thee who Thou art,-the Holy One of God 24. Man vin , 29.

There are many amongst the Unitarians, thoughtful men, who profess to reject the Divinity of Jesus Christ, and the absolute necessity of the Shedding of that Precious. Divine Blood, who yet feel this same secret dread and

anxiety as to the Future !

"Suppose the Bible is true after all?" "Suppose that Salvation does entirely depend upon Belief in Jesus Christ as a Divine Saviour!" "Suppose Almighty God does pass on with new developments in his Infinite Counsels for Boundless Eternity, and the Day of Salvation is allowed by us to pass, never to come to us again!"

A Solemn thought, Reader 1

There is a Mystery about the Gospel of Christ—What does Paul mean by the Messengers of the Gospel being,

"Unto God, a sweet savour of Christ, in them that are saved and in them that perish. To the one we are the savour of death unto desto and to the other the savour of life unto life. And who is surficient for these things?" If Cor ii, i C i 6

No cran can come unto Me except the Father which hath sent Me

draw him "- John vi., 44

Note This Book has never failed to urge upon the Young Reader the speechless importance of attending to those "drawings," and convictions of Almighty God, in Youth

"Ye will not come unto Me."

says our Blessed Lord, "fexactly what the "Great Sceptic" says, "I will not.")

"That ye might have life."- John v., ao.

. He that Believeth on the Son, hath I verlaying Life, but he that Believeth not the Son shall not see his but the Wrath of God abids hon him " -J by i.i., 30

"If I had not come and spoken unto them,"-

(Christ 'speaks' to every intelligent being in 1908-His Words are everywhere, they cannot avoid hearing them from their Childhood to their Grave;

"they had not had bin. But now they have no cloak for their Sin., for now have they both seen and hated both Me and My Father." [] had XV., 22-24.

"I am the Way the Irith and the Life". No Man cometh unto the Eather but by Me. " = f = hn xiv., h.

Doubtless there comes a day in the life of every obstinate sinner, soften called, soften warned, swhen the 'Day of salvation' has passed by! To every finally lost Soul, there must have come such a day! It was a day like any other

day,—it must have been,—for it had its morning,—its evening,—and its night! And yet it was a day of days to that Soul! He will ponder upon it throughout Eternity! A day when the Eternal sent a final Message,—a message of love,—and yet a message of speechless solemnity!

"Provoking Creature, if thou wilt go to Perdition, thou shalt trample, at least, once more upon those bleeding

Wounds!"

Yes! To many a lost sinner there came such a day. He found a dying Saviour,—dying for his Soul,—stretched across

his wilful and dread Pathway to Perdition!

The Precious One has turned aside many in this way. "I want my sins,—but I cannot do that. I cannot tread upon that bleeding form!," And in God's mercy the lost one stops in his career,—"reasons" with his God,—Repents,—and is Saved!

"Come now and let us reason together saith the Lord!"—Isaiah i., 18.
"Have I any pleasure in the Death of him that dieth." saith the Lord God, "and not that he should Return,—Repent,—and live?"—
Ezekiel Xviii. 23.

The Unbeliever continues,-

THE WICKED SHALL BE TURNED INTO HELL.

"Rather than the Doctrine of Endless Punishment,"—continues the "Great Sceptic,"—"should be true, I would like to see the fabric of our civilisation fall into unmeaning chaos, and formless dust, and that man should shudderingly scrawl back into savage and barbanc night."

Note.—How man is to do that amidst "chaos," and "formless dust," seems obscure, but it was considered "eloquent."

"I would rather that every Planet should in its orbit, wheel,—a barren star,—rather than that the Christian Religion should be true." (Applause.)

No doubt he would! The Enemies of Christ would destroy Him, and His Religion, in 1908, just as they tried to do in the year 33. The Christian has not the slightest doubt as to that!

Fortunately, the "Planets" are in much safer keeping than that of Atheists, and will certainly not "roll barren," though Myriads of Unbelievers reject their Saviour, and Perish!

So we go on through the Rigmarole inflicted upon that unfortunate 3,000. Thus,—

"Missionaries! I beg of every one who hears me to-night,—I beg.— I implore,—I beseech,—you never to give another dollar to build a church in which that he is preached."

viz., that the "Wicked are turned into Hell "

'Never give another Cent to send a Missionary with his mouth studed with that falsehood to a fereign land

Note—The Good Missionary Societies do not care encent whether the Sceptic and his hearers give or do not! The Gospel of Jesus Christ never yet lacked Funds to spread its blessed influence at home, and to foreign lands, and it never unl? If mixthing would sink a Missionary Vessel, one would be tempted to think it would be the money of such a person,—thrist's cause can well do without him, or his, plenty of money comes in from mich sweeter sources!

Towards the conclusion, we have, -

It thirst was in fact God, why did not be plainly say there was another life ("

It would really appear that the "great Sceptic" had never yet read his Testament!

Our Blessed Lord was constantly, meessantly, -irging us to book forward to a puture life. On nothing was Claist's teaching more clear and explicit.

"Lay not up for yourselves tressures upon earth

Was His habitual teaching,

But provide for vourselves a treasure in the Heavens."

It was our Lord, indeed, Who first brought to Mankind that knowledge of a Future Life which sustains the Christian, and upon which his hopes are fixed!

Why dishift he turn the tear stained hope of immortality into the glad knowledge of another life?"

Precisely, and emphatically, what our Lord did do, -was continually doing '

fear not little Plack it is your Father such pleasure to give you the Kins. I'm. I go to provide a place of you that where I am there ye may be used. My Lather Howeld Livette you.

Well fone 'Good well taith to servant! Enter thou into the joy of the Land

The Sceptic continues, -

Why hid he go hamily to his death, and leave the World in daraness, and in do let r. Why? Because he was a man and define known (Applainer).

Note "Our Blessed Lord never left His followers in any "darkness" or "doubt" at all, nor does He new I

I on the light of the World! He that Veneveth in Me shah not stalk in duraness but shall have the light of life!

Every Christian feels this light which is shed in the soil a every Believer in Jesus Christ! It is the Sceptic, the Atrest

the Unbeliever, the Freethinker, the Secularist, the Profane, who are left in "doubt" and "darkness," and if the amazing twaddle in this "Oration" is a fair sample of the efforts of "great" (?) American Sceptics, it must indeed be a "darkness that may be felt!"

THE SCEPTIC DOES NOT KNOW.

At length, as a climax, what do we gain from his 32 page, rambling, discourse? Nothing whatever! At its conclusion, he coolly informs the unfortunate audience that he has nothing to tell them. "I do not know." "We do not know." Of course not. Whoever expected that he did?

Unbelief attempts to destroy! never able to construct.

"We cannot say,"-

(the "great we" once more)

"whether death is a wall or a door,—the beginning or the end of a day. Whether it is the rising or the setting of the sun. We do not know. We cannot say."

Certainly not! No one ever expected that they could. But the Believer knows, because our Blessed Lord has informed us. It is a "door," for Christ says,

"I am the Door, by Me, if any man enter in he shall be saved."-

John x., 8.

It is the beginning of a Day,—an Eternal Day,—a blessed Day to His true followers,—for Christ says,

"Come, ye blessed of My Father, inherit the Kingdom prepared for you from the beginning of the World."

It is the Rising Sun, for,

"God shall wipe away tears from all faces, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. xxi., 3-4.

It will be the "Rising of the Sun" decidedly to the Redeemed. Not a shadow of "doubt" about that.

"Enter thou into the joy of thy Lord!" "Son, thou art ever with Me,—and all that I have, is thine!"

And this is all the "immense audience" got! Nothing! And that is all they ever will get from Infidelity. Well, but those "3,000" never expected to get anything good. They knew from previous experience, or report, that they would hear God, Christ, the Bible, and Religion, lampooned, scoffed at, and satirized. They probably paid for their seats with this full knowledge. Without this, a Freethought Lecturer would have disappointed them!

"Let us be honest?" The Reader would say that the Lecturer certainly gave them plenty for their money it he could read the whole. Only the mildest extracts have been given

WHO ARE THE GUILTY PARTIES?

With whom then does the real Guilt of these "Modern Thought" Lectures he? Why, with the Audience who encourage them by their Presence, and their money. With the Public Press who Report, and notice their Meetings and call the Apostate who organised them "Great!" There are Crowds who will go to anything it it is only Evil They crowd to an Atheist's lecture as they would to a Prize Fight, a Cockight, or a Bull Bairing, or to listen to Indecent Songs, for to an Immoral Play! "Fallen" Haman Nature, without God, is every bit as corrupt as it was 2,000 years ago, in the degradation of the Heathen Times nothing seems to please the Unistless that has not on it something of the Scrpent's Shine!

It is nothing but the Law, the Laws of a Christian Nation which control the Wicked. It is these laws, the outropie of Christianity, these persons would fain see abolished. This renders the Atheist Lecturer a Curse, and Danger, to any

Nation or Country !

Thus, Reader, you have, in their own words, the Public Teaching of "Modern Progressive Thought," on both sides

of the Atlantic How do you like them?

Are these the men you would die with? The same old old profane jests and buftoonery, the same old objections answered a thousand times, "Facts of History distorted assertions wilfally untrue," Truth purposely misstated, "the Common Sense of the Audience abused." The Blessed Truths of Revelation perverted, misstated, contradicted, lampooned, and reviled. Ending in the old, old story, "the Tresistif's Climax of all." Unbeliet," the Confession of absolute and than Ignorance." "We do not know!

ATHEISM IS 1908.

The spirit of Medern Aggressive Infidelity is not one of quiescent, hesitating, doubt, it is tather a dirk Sceptics of bitter Hatred, and Scorn, fiercely, and yindictively active It is not the Dream of Speculative Intellect returning to mits old, old dream Voyage in the bewildering round of Physiophical Research, bringing home the usual freight of raw

absurdates! It is rather a borsterous, loud, repulsive, dogmatism, herce in its desire to dethrone a Deity it secretly Fears as well as Hates! Desperately resolving,—but in vain,—to banish all dread of a Future Eternity, which it affects to disbeheve!

THE TARES AND THE WHEAT.

Two DIFFERENT SPECIES.

Imagine, now, Reader, the immense Contrast, these two Persons, whose Lives and Characters have been depicted, must,—after years persistently following their respective paths, present to the eye of their Creator! They must appear absolutely two distinct Species of Mankind! The one, with His aid,—everything which God loves, and approves,—the other everything that He despises, and "abhors!" Indeed, our Blessed Lord,—plainly tells us that it is so in actual fact,—such men,—even in this World,—do actually belong to two distinct classes, namely, the "Children of the Kingdom," and the "Children of the Wicked One."

' I abuset to these Views of Religion!" Do you? Well, read Christ's word for yourself.



PARABLE OF OUR LORD. WINO "THE TARES" ARE

the King lam of Heaven is like unto a Man who sowed good beet in his local. But white men slept,

Possibly alluding to sleeping, indifferent, Christians, unwatchfulness, and neglect of Godo

his Enemy came and sowed Tares at ong the Wheat, and went his way.

A 'wi en the Blade was string up then appeared the Tares doo'. Then

Described of the Blode helder came and so I anto Ham, Sir didst, at

11 a a w , ad Seest in The Field. He said anto them, 'An Linewalland done that '. The Servants and unto Him, 'Will Thoughten that we

go, and gather them up?" But He said. Nay! Lest while we gather ap.

the lares, ye root up the Wheat with them

"Let both grow together until the Harvest and in the time of the Harvest I will say to the Reapers. Gather ve together first the Taris. and built them in bundles to burn them but gather the Wheat into

Is this the Teaching of " Eternal Hope " for all ?

THE END OF THE TARES. TWO SPECIES OF MANKIND.

Then Jesus sent the Multitude away, and went into the house. And His Disciples came unto Him -asying - Declare unto us the Parato of the lares. He answered and said unto them. He that soweth to-good seed is the Son of Man '''

* The Field is the World - the good seed are the Children of the king dom, but the tares are the Children of the Wicked One, the Factor that sowed them is the Devil , the Harvest is the end of the World see the Reapers are the Angels. As therefore the tares are gathered and barned in the Fire; so shall it be in the End of the World. The Son of Man shall sen't forth His Angels and they shall gather out of His King dom all things that often I and them which do ineputy; and shall as them into Furnaces of Life. There shall be warling and granting of tieth! Then shall the Righteons share forth as the Sun in the Kingdom of their Father. Who hath cars to hear let him hear " " - Mail an 24-30 and 30-43

THE CONTRAST.

What must indeed be the immense Contrast in the Divine Sight between say even Fifty years of the Prayerful, Devoted, Pious Life of a true Behever in Jesus Christ's Divinity, and the Apostate, or the Wicked, in their respective Practice, Lives. and Characters !

THE DELUSION OF "ETERNAL HOPE" -WITAT IT LEADS

It mevitably leads to the conjuring up by the "New Theology," or "Umfarian," of a God of their own decision, totally opposed to the Supreme of the Scriptures. Reader look once more at the Picture of the "Pirates" Can was allow your Common Sense to be stultified by the totals unscriptural delusion that, "of such is the Kingdom of Heaven,' that they are 'Still the Child of God," and of " mextinguishable Divinity of soul, sharing a " Oneness" with "God's own nature," and "if Christ was Divine, -so in our measure are they " "

Such "New Theology" teaching is really Gretes juc !

A DAY OF SHALLOW "SENTIMENT" AND THOUGHT.

This mawkish, feeble, teaching that all will eventually meet in Heaven, naturally leads to thinking lightly of sin, and belittling Christ's Solemn Teaching, Death, and Atonement, and condoning the Guilt of modern Rufhans, Murderers, Swindlers of the Poor, —Atheists,—Debauchees, etc. Who can deny the totally madequate Punishments meted out to well-to-do Criminals in this World, —it with Money enough to pay the Lawyers, and secure able Legal Defenders? How many a wealthy Villain, or Murderer,—either by Influence.—Corruption,—or the aid of the Press,—after interminable delays,—nnally gets off with totally inadequate punishment.

In our day, the morbid, -misplaced, -sympathy of the Public seems ever to be on the side of the Cunning Murderer, Poisoner, or Criminal. "Petitions" are got up. Newspaper aid enlisted, as in the cases of Dr Palmer. Madelaine Smith, -the woman Constance Kent (of the "Great Crime" of 1800) - Maybrick, etc. But it is amazing how very little Sympathy we ever hear expressed for the Victim, suddenly cut off, sent into Eternity, -probably quite unprepared, the Family frequently ruined, deprived at one blow of the Father, and breadwinner, the children bereft of all their

support.

The victim is slyly poisoned,—or treacherously shot, sent to his account at a moment's notice, —no time allowed him for Prayer, or Repentance, not a Minute's warning often

given him

Whereas the murderous Criminal has weeks, or Months, given him. Clergy attend him, Lawyers try every trick to evade the Law, and he is usually respited, and never hanged after all the fuss made about him. It reminds us of the well-meaning Plalanthropist inquiring of the dangerous. "Tough," or Ruthan," "I hope you forgive all your enemies, if our Petition fails?" Forgive my Enemies."? -said the Villain, —"I have none. I killed them all!"

Judge Parker, of USA, kept a Record in America, some Years ago There were 43,002 "homicides," icalled Murders" in Great Britain) in Six Years in the United States, an average of 7,317 a year (') while, during that Period,—only 723 Legal Executions were carried out, and 1,118 "Lynchings". He complained that this terrible loss of human life was increasing. In 1800 ordy 4,200 persons were killed, whereas, in one year, he recorded 10,502 ('). "Is the Man of Blood to Rule, or the Law." he asked "The Rights of the

dangerous Brutal Murderer,—the Criminal worse than useless to Society,—are now regarded as supreme,—while the Safety of the Public, and the Sanctity of Human Life, are now ignored. There is a diseased Public Opinion of undur,—unreasoning,—mawkish sentiment in our day towards Crime and Criminals,—but strange to say very little of it is extended to his victims." We read this year, 1907,—

"BRIGANDS" AND THE "ETERNAL HOPE" ARE THEY ALL GOING TO HEAVEN?

"A terrible story of the barbarous methods of the Brigands who stomest Sicily comes from the village of Pastrinco, where the dead bower of three Youths aged thirteen, 11ft on, and statem respectively have out found just outsine the place. The bodies were discovered by an University the young men, Signor ---, and a dead made and dog were lying

beside the Corpress

Signor has informed the Police that he received a letter a few days ago from the chief of a band of Brigands, threatening to make his three Nephews inless he paid over to the band a large such of the letter with the result that the Brigands has been carried their threat into execution. The band in question has been operating for some time past in the neighbourhood of Palermo Central News

Also, we read the following absurd Scene took place recents in the United States:

An extract linary Scene was witnessed in the Criminal Court at vestershar at the close of a sensational murder trial — who kaped has sweetheart in Architecture es of atroch is cruckly, recalling the crime of Ball Sides, in "Oliver Twist," was found guilty by the first positive— who was recently appointed to the Benezia proceeding to scatter of the presence to death— Bat he was so overcome by the and mass of the outer that he was not lie for some minutes to other a constraint.

Then with face asken pile hands viscently trems'ing and vestaking, the judge in man is to tones read the death with me. When he has, in sheaf he fell back in his chart in a factor, except to the court observable to the judge's assistance and after view time accepted in texts in him (1).

the Prisoner elected the Judge's trepulation with a contempt, as an least when he collapsed touch into a distillable. Std. trughing he was led from the content to the condensed cell. There Paper

Justice, not sentiment,—is needed to save Public Justice from contempt. Again, lately, in Paris, after an especially brutal issault, and atrocious murder of a poor child,

A tremmious conflict is bring waged between the influential supporters of the abolition of the Death penalty and the great region that is opinion in France Source was very analysis of France bases on February of the Death penalty and the first of France bases on the Read in the great increase in Crimes and more especially a large in an I trace. The editions for a panelment has a trace to the French true institute.

A life in which they had enough to eat, and a root gave their hears no work to do no anxiety has ten tenters for them. Gareen fields

ick that appais even the most Cadous - Pais Paper

It is only when his own life is in danger that the Murdeter feels compunction, or fear. He cares nothing for his Victim, his one thought is to save himself. We see this constantly. Once the Trial is over, and the reprieve declined, then it, at last, comes home to the most callous. It was so with Rush the Murderer.

RUSH, THE MURDERER.

The old "Blunderbusses" were, at times, "double barrelled." It was with one of the latter that the Murderer Rush, of Potash Farm, shot dead with "slugs" the two Mr. Jermyns,—Father, and grown up Son,—in the Porch of Stanfield Hall, Norfolk, on the might of Tuesday, askin November, 1848,—also wounding Mrs. Jermyn,—and a Servant,—with his Pistols,—after several nights watching his opportunity. Could the Jermyns be got rid of before a certain date (the 30th), Rush would probably have obtained possession of some valuable Properties, by means of forged agreements, which he hald prepared, and which they alone could have proved fictitious. The difficult path to the Hall hull been strewn, in parts, with straw, to guide the eye on those dark nights. Over banks, ditches, and mud,—along this Path,—the Murderer rushed, disposing of his pistols, (never found), and—secreting his Weapon in a Dungheap,—entered Potash Farm, calling attention to the hour, in the hope, if suspected, of proving an "alibs," that no one could perform it in the time; a Witness,—a Farmer,—familiar with the locality, succeeded, however, in accomplishing it.

Rush fought to the last,—conducted his own defence,—if reviling the Witnesses,—innumerable appeals to the Almighty,—endless crimeraminations which lead to nothing, and incredible statements, could be called a "Defence." Failing to shake the Evidence, on the fourth of the five days' Trial, Rush, that night, "behaved in the Cells, more like a Demon than a Man." He was thirteen hours at a time, on his legs, talking? Baron Rolfe was a Miracle of Patience. Rush screamed "Murder!" on the Scaffold. Yet the Jury were only out five minutes,—and no living creature ever had the slightest doubt that he did the deed. Some months after the Execution the double barrelled." Blunderbuss "was found under a Dingfoll, in Potash Farm, the only thing needed to complete the Evidence,—the Ramfol found in the Hall exactly fitting it. A picture of the Weapon appeared in the "Blustrated London News." of that date. The "Blunderbuss" usually had a "Spring Bayonet" attached to it. The Guards of the old Mail Conches were provided with them, and fired them off before entering London. They were usually of Brass, "bell-monthed," to spread the "blugs" amongst the Robbers of His Majesty's Mails."

The Judge's reply to a Criminal who complained of the Death Sentence for merely killing—an old Woman." for her Money,—was instructive—"You are not hong for killing an old woman—you are hung that poor old Women may not be hilled."

THE DAY NAMES OF THE PROPERTY LAW CO. LAW.

It is ominous to proceed a core this meretaring person each fee fee Creminal,—and this call he areasee of all feeting for the 1 store, and this

l'amily, - is actually -in America, --threatening all "Justice" or

Law and safety of human life.

Thus in recent cases, it has been held that by an "unwritten law," a Criminal is to be all med to be the fuller as to the an must at provocation to authorize him, or her to Marder shriv, and treacher onsly, the Enemy, or Person hated, and then to get off without or ng

hung ()

Thus in one case latter a life of immorality, we learn that as unsuspecting victim is killed, evidently a person totally unfit to be thus ashered into Eternity. But we read the "eloquent counsers afformed with great pathon" that "the shot was specific the Almighty" and turning to the jury, exclaimed, "Let him with at sin cast the first stone" at his chent, that " their duty was place. namely to ' send his client home to the eternal mountains where the

the of America shimmers in the antium studight, etc., 'and be firmly believed with no stain resting on his chent shoul' 'The Jury then feeded,' Not Guilty'' (See Daily Papers).

But these are cases where Notororty Wealth, Position and ability to engage the best on it represent Legal assistance is concerned. The poor, with the Papers of the poor, with the Papers. have no in lucerient to give Publicity, and he is unable to engage

the best "Council" - would find things or different
Answay, if this "inwritten law is to prevail - the Result will be
that, to save his low life, the threatened Victim of the Murderer most also be allowed to be the judge of the extent of his, or her, danger and, applying this "unwritten haw" thenselves judiciously drips a ct the dangerous party, and then plead the absolutely painful necessary for having done so. . I pretty state of things "

" Fallen" Mankind are no judges of what " 5in" realis is, or deserves. Much less what it will inevitably lead to in Eternity (See the remarkable description of "Sin," Page 504. Volume II.) Who knows what "Sin" deserves or will deserve? What guarantee have we what depths of Sia. Fury, Hatred of God, Rage, and Horror, the Wicked will arrive at, when once left to themselves, -cast off by God, and Christ! Why should the Ascent of the Holy, towards an infinitely Holy God, in Eternity, without ever reaching the Infinite. not be also true, in the awful Descent of an abandoned Soul? What is to prevent it? When the murdered, and their marderers, meet in a Future State, what may occur?

THE UNREGENERATE CANNOT "FEEL "SIN

God, being the Supreme, and only Source of all Law knows alone what Sin is. Human Beings do not The "Regenerate"—awakened.—" Christian "- Soul is terribly troubled with the Burden of Sin, which Bunyan describes as a heavy Burden on the Christian's back see page 193 which only talls off before the Cross.

This is the sure Sign of an awakened, or Christian Soul-The Unregenerate, proud, unchanged, "fallen" Nature feels no distress, or anger at Sm at all Not he! So long as he is not found out, or his real character exposed, or he is not made to suffer, he feels no anger at Sm, and cannot see why

God and Christ should feel such anger at it, either!

How can those who are Unbelievers, -dead to God, -dead in trespasses and sins, -be expected to estimate what Sin is, or will deserve, when brought, one day, into the Presence of an Awfully Holy God?

God's and Christ's Warnings now Treated as a "Thing of Naught."

This is why the "Wrath of God" is unintelligible to the Unbelievers in this day of thinking very lightly of Sin

Hence come in the Modern Host of Delusions, of our day, -" Christian (2) Science," -Blavatsky's "Theosophy," - (for which see "Isis very much unveiled, or the Great Mahatma Hoax," - Westminster Gazette Office, is, by Garrett), -the New Theology," and many others. There being admittedly no equable, or adequate Punishment of the Wicked possible in this World, -common sense assures us that as certain as an All-Just God exists, -it is surely coming in the Next.

WHAT RESTS UPON THIS SOLEMN SUBJECT.

Until this is "Believed," why should any earnestly seek a "Saviour" at all? If human crime and sin indulged, and persisted in, for a lifetime does not lead to the Eternal Loss of the Soul, why Sermons, Churches, etc., or why trouble the Impenitent, the Indifferent, the Christless, any more about the Subject? Why urge the unspeakable importance of being boun again." of "coming to," or "finding" a "Saviour" if no Saviour is needed? Hence the deadly indifference to Religion we observe in this day.

He who can believe that God, and Christ, on His Judgment Seat, will make no difference between him that serveth Him, and him who serveth Him not, can we wonder that such a one shuts his Bible? The Last Judgment will in his view be a Farce! For if all are to enter Heaven, who is left to be

"Tudged " ?

"And there shall in no wise enter into it any thing that debleth,

[&]quot;And they shall be Mine south the Lord of Hosts, -in that day I make up My Jouris. I have shall be discern between the Righteous, and the Wicked — between him that serveth God, -and him that serveth Him not."—Malach III., 7.

neither magicines women abunitation but they which are writed in the Lamb's book of life " Re- xx 20

Who can deny that this Unbelief is greatly owing to the miserably teeble, poor, Preaching, and deplorable "Sermon-" of our day?

"UNBELIEF" THE CAUSE OF MISERABLY POOR PREACHING."

At how many "Church" Services one attends is there any attempt at really carnest, practical, Evangelical Sermons, like those beautiful solemn discourses of Dean Church when a Whatley, before he became Dean of St. Paul's, recommended to the Reader page 448 of this volume? We have in 1608, a cost deal of wearisome Routine, "Ritual,"

Vestments Music, Solos, Posturing, etc., etc., then when, at last, the moment arrives that the essential, allimportant Season can at length be no longer deterred, what does the Congregation too often hear? The Strong warned? The Young exhorted encouraged to begin a Christian life? The Surrowing pointed to Christ? Sockers instructed? The Vital Truths of Religion, Piety Conversion ' utged ' Nething of the kind! With total absence of expression, or earnestness, - in a drawling, -sing song to be and an affected, artificial, intonation, we hear too make Clergymen, Vicars, and Curates, running off, with the "Oxford Drawl," apparently against time, a few minutes, otten 'read' address. A kind of Martin Farquhar Lugger-Proverbial Philosophy," and common place Platitudes Then the "Collection," and too many of the Congregation satisfied with "having been to church" "dressed to the nines, disperse for mother week of amusement, "Bridge those wretched Theitres, Comic Operas, Novel reading, Dances, Money Making, in a word the life of the unawakened -indifferent, and unconverted. What earthly good can such Services" be to the Young? It must mevit they produce unbelief in Christ's selemn Teaching when they see its relle, unworthy, treatment, from professed "Ministers words are "Heaven," "Hell," "Eternity "Salvation," to be presented in such a miserable way from the Pulpit? It produces a certain contempt for 'Religion'

Well, a Minister may reply,

Prople will not beten now to its angels at presching or its additional. Services in sured as in I was to otten price present to sure I subject to a Course sure in a time they have been as the first beginning as followed by food to bring sack a Resvallet Region of a few while they would not not a label at a superior to the stress that all superiors for the price is the subject to the stress that all superiors are clarified.

If you do not warn the Christless, who will? It is the first Duty of every Christian Minister. You are allowing your Congregation,—who look to you as their Spiritual Guide,—to sleep themselves into Spiritual Death.

The times have "changed,"—indeed,—but the "Great Ouestion" is "Has Christ changed"? Does God "change"?

"Heaven and earth shall pass away: but My words shall not pass

awav.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither

shadow of turning.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

" For our God is a consuming fire."

THE "CHRISTADELPHIAN" DELUSION.

"Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see; to Whom be honour and power everlasting. Amen."

But we have another Method of evading Christ's Solemn teaching on this awful Subject, namely, the views of the "Christadelphians." "He only hath Immortality." "That is what we teach," the Christadelphian will say. Mankind are not all to be immortal! Immortality is to be a gift for the Good, the Pure, the Righteous only. All the Wicked, Hopelessly Evil, will cease to exist. Exactly the view of T. Paine, the Atheist, who taught,—to use his own words,—that the Wicked will be "dropped altogether." A most convenient theory to the Wicked Man whose aim throughout his life is to indulge in every Sinful pleasure, Vice or Selfish Crime, no matter what ruin or misery it brings to others,—and then to escape retribution by "ceasing" to exist.

THE SCRIPTURAL VIEW. "THIS MORTAL MUST PUT ON IMMORTALITY."

"Who only hath Immortality,"—from the Beginning,—it is true,—alone applies to the Supreme Being,—but the Christian Believer claims that He can,—and has,—bestowed "immortality" upon every Mortal.

"And the Lord God formed Man of the dust of the ground, —and breathed into his nostrils the Breath of Life," -{Eternal Life, "Immortality,"}—" and Man became a Living Soul."—Genesis ii., 7.

Our mortal bodies, it is true "return to dust,"—but the Soul is "immortal,"—nothing can destroy it.

"Then shall the dust return to the Earth as it was, -and the Spirit shall return unto God Who made it" - Ecclesiastes xii, 7.

An awful "return" it will prove to many!

There is not a word in the Bible of the Soul " ceasing to exist" Far from it! It teaches a very different Lesson!

' It is appointed unto men once to die, but after this the Judgment

Hence we see the danger of Ministers teaching a false Debision to those silly enough to believe them, instead of "believing" the Word of God for themselves, and coming to the only "Saviour" of Mankind.

FELIX AND PAUL. "JUDGMENT TO COME "

"And as he reasoned of righteonsness temperance and Judgment to come, Felix trembled, and answered. Go thy way for this time, when I have a convenient season. I will call for thee!"—4.65 xxix., 22

If the wicked all cease to exist who is going to be "Judged

"HE THAT MADE THE EVE, SHALL HE SOT SEF?"

What is the use of desperately shutting the eyes of a congregation, by your "Namby-Pamby" so-called: 'Sermons to Facts? How many go to Church, rattle over, complacenty enough, the old, old, Confession, "We have done those their which we ought not to have done, Ac.," and come home sate field with "having been to Church?" Merely, to go on (15) the same

But put that Man to the test, -attempt to prove to him, what others recognise clearly enough, -that he is really what he has just so complacently called himself "in thurch," a miserable Sinner," - that he is a Selfish, unprincipled, money-loving, proud, unforgiving, bad tempered, prayecless over teaching, religionless than, sand he will turn upon you in a moment, -Challenge, and Resent it with rage.

The insincere, unreal 'bogus,' Christian, will not lister to the Process of his true, REAL CHARACTER for an instant His "confession 'was increty humbing'. He never manual to He did not feel himself to be what he said he was "

How often do we hear the expression. Extremely Prousman but a dreadtu, temper. For, "but desperately concerted man." Fory "prous but uncommonly close." For uncommonly selfish. For, an unserupulous, sun; ring and Man.".

Reader! You see the "humbug" in such "Religion as this!

If it does not deceive us, has tellow-sumers, surely be cannot imagine it can deceive his God?

THE PREACHING OF WESLEY AND WHITFIELD, 1740.

What an amazing Contrast does the present miserably feeble Preaching bear to the Earnest, True, Gospel enforced by those amazing Evangelists,—and Men of God,—John Wesley, and George Whitheld, who revived Religion in the World, a Century ago! They taught no "Eternal Hope" Delusions!

Fancy vast Crowds of the Working Class,—gathering,—such as these two Saintly Men brought together at 5 a.m., wherever they went,—"listening as for Eternity." How can we expect it in this day of delusive Preaching. How can any Minister of Christ preach earnestly to Sinners, when he does not become Christ's Teaching homself,—that there is any Wrath, or Judgment from which to flee?

INCAPABLE "CIERGY," UNDERTRODOX, UNBELIEVING,

The Laity of the Church of England should now—like the Nonconformists, take the Control of their Church into their own hands. Select, and Support. Ministers of whom they approve for themselves. They are quite as able to support their own Religious Teachers, without State aid, as the Nonconformists are

THE NONCONFORMIST BELIEF.

As for Bishops, Apostolic Succession, etc., -it is fair that the Reader should know that Milhons of sincere, earnest Christians in this day, hold emphatically, that the "Bishops" of the Early Christian Church, were nothing in the world more than the "Presidents" of the Assemblies of Apostles, and Christian Believers. They occupied the same position as an esteemed and beloved "Pastor" does to his Congregation in 1908, -nothing more.

MIRACIES WITHDRAWN.

They believe that since our Saviour brought into the World the "New Dispensation," of Inward, Spiritual, Faith, and Beliet, not dependent upon the outward things of Sense and Time, that all the outward Signs of God's miraculous Power, are now withheld. We are now to "walk by Faith not by Sight." Is there a "Bishop." now hiving who can "Talk with Tongues. Is there a "Pope." or "Bishop," who can yet

form a Miracle, say, give to a Man with a real wooden log over of flesh and bone? Then why believe in this "Laying in of Hands"? We must now "walk by Faith." Office I Miracles, dike these, have been withdrawn for ages.

A "Bishop," "Right Rev," or "Very Right Rev have no more miraculous power than a "Dissenting

Pastor. Not an atom!

Consequently, they believe that the "Laving on of hands by modern Ecclesiastics, unaccompanied, as their own after lives too often have proved was the case, by the "Living on of hands" by God the precious Holy Spirit, is totally inefficacions in producing a true Minister of Christ. They believe that the "Laving on of hands" by the early Apostles—together with their power to work other Miracles, these Supernatural "Interferences," of we may reverently use the word on the part of the Supreme, —are no longer you hasted Such "Interferences," were permitted and entitied to the Apostles, in the early days of Christianity, as absoluted necessary to found the Church of Christ. Our Lord says

If I had not done among their the works which none other will did, they had not had son "= $J/\hbar n/\kappa x = 24$

Without these wondrous Miracles, - performed before their very eyes, these outward Signs, how could the Christian Faith have been established in an ilmost entirely Heather World?

This, once accomplished, we believe that all Miracoless Gifts, including the Apostolic "Laying on of hands," were withdrawn. Why? Because such outward Miracoles words,—if they had been continued,—been totally inconsistent with that Spiritual life, that life of Faith, to which we are all now called. Bishops, loath to relinquish the "Authority," and control of the Church, cling desperated to that delusive. "Apostolic Succession," in which Milli is of sincere, earnest Christians do not, and never did believe. We do not teluser a word of it! It this power to work other Miracles is now acknowledged to be utterly lost, we may readily be pardoned for our unbelief in the "laying on thands" remaining with them either

READER, the only "laying on of hands," the true young Christ an Minister needs, is the essential "laying on of hands of God the Precious Holy Spirit,—once obtain that, and

all will be well!

It is astonishing that devout Churchmen cannot see that, in all Ages, the Priesthood has clung to every obsolete, long passed, miraculous, alleged, powers which are calci-

lated to keep their own importance, and make their presence

indispensable!

Who does not see,—in this day of intelligence, (1908),—that there are highly endowed, eminent, Christian men amongst the Laity of the Church of England,—Superintendents of Sunday Schools, etc.,—who, on occasion, can deliver a Sermon infinitely more practical, and far more likely to be blessed by God, than too many of those delivered by Curates, or Clergymen, whom the superstitious belief in the long lapsed, miraculous "laying on of hands" places over a Congregation often superior to them, Mentally, Intellectually, and Spiritually.

ECCLESIASTICAL DIGNITY WITHOUT AUTHORITY FROM CHRIST.

"And there was strife among them, which of them should be the greatest."—Luke xxii., 24.

Even amongst the Apostles, the old, old desire to Power, Authority, early showed itself!

"But Jesus called them to Him and saith unto them, 'Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, and their Great Ones exercise authority upon them.'"—Mark x., 42.

"But it shall not be so among you; but whosoever will be great among you shall be your Minister, and whosoever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Mark x., 44-48.

Not much there about "Bishops,"—Wax Candles, Altars,—"Hocus Pocus,"—and Fortunes of £50,000 left,—"Right Revs.," etc.,—dear Reader! Again,—

"He asked them, 'What was it that ye disputed among yourselves by the way?' And they held their peace."

Why? Because they felt that their Lord would disapprove of the spirit they had shown.

"THE SAME SHALL BE SERVANT OF ALL."

" For, by the way, they had disputed among themselves who should be the greatest."

"And He sat down, and called the Twelve, and saith unto them, "If any man desire to be first, the same shall be last of all, and servant of all."

Not much of " Ecclesiastical Dignity," "Church Authority," —Vestments, Lawn Sleeves, Mitres, Choirs, Gothic Windows, Holy Water, and Priestcraft, here, Reader!

TRUE WORSHIP. PERSONAL, SPIRITUAL

" The Most High dwelleth not in Temples made with hands. Heaven is My Throne, and earth is My footstool, what House will be build be saith the Lord?" Add vir., 48-49.
"God is a Spirit, and they that worship Him must worship Him m. Spirit and in fruth."

The hour cometh, and now is, when the True Worshippers out Worship the Father in spirit and in truth, for the Father seexeth such to worship Him ! "

What Christian Believer in 1908, does not now recognise that the True Church of Jesus Christ is a Spiritual, and Inward one, independent of all outward things of Sense and Time?

. The Wind bloweth where it listeth -and thou hearest the sound themaf but canst not tell whence it cometh or whither it goeth. will everyone that is Born of the hpirit"

Markel not that I said unto thee, -Ye must be been again ' - J to

A Gorgeous Ritual, -an imposing Priest with Robes Vestments, and Music, did very well for the Middle Ages, that awful time of darkness for Mankind, when Civils it a Progress, and Learning, seemed to make "an Awful Paiss, -but we, in 1608, need something more Spiritual, -a return to Early Christianity !

A "STATE " CHURCH, CHURCH RATES

The earliest remembrance of the Writer, of the " Church 's associated with the arrival at their private house, Noncoformists) of two Emissaries of the "Church and State, and their taking off our Silver Plate, etc., for "Church Rates " The System "being to enter private houses of Dissenters, sense their goods, sell them at Auction, and, if any Surk's remained, they generally took plenty, the unfortunate Nonconformist was supposed to have it returned to him This was in 1844. On this particular occasion the Char L never got any of the proceeds, for the collectors "bolted with the assets, and the Vicar lost all

But, dear Reader, what a "System" Our Nation has great cause to thank the " Quakers," -and other Dessenters in the past, for their sturdy protests and opposition, to the Lyrainy of the then " Church " no Reform will ever be prodo of without strenuous opposition, for the " Priests," in alages cling to the Mosey with desperate energy! Our stricts by thren, the We'sh Nonconformists, are, it appears, follow ing in the same indicious opposition. Fancy, having to got a

Prison in 1988, for Conscience sake?

"PALACES" FOR CHRIST'S SERVANTS! BISHOPS" PALACES."

Forty-five years ago (1862) the Writer was looking up at Durham Cathedral, on his first visit, one Summer's evening, from the Bridge below, when an old inhabitant opened a conversation. "Ah. sir,"-he said,-" this is a darkish neighbourhood, and population, about us, but I remember the state of things 30 years ago (1830).-and my old Father, now dead, -used to go back 30 years before that (1800). Those were terrible times! No Education, no Schools, no Religion, no Bibles, the Population neglected " " Well, but you had the Cathedral,-up there,-and the Clergy?" "Yes They kept the Cathedral going; but how could the rough, untaught, Miners, from the Pits,-10 miles round here,-attend or understand it? We were supposed to belong to the Church, -our Family,-but it was little the Church ever did for us, except take the Church fees. It was little we saw of the Clergy except on Brass day!" "Brass day?" "Pay day, -I mean, Sir! The day when they divided their stipends. In they would come, -to Durham, -in their carriages, have a Dinner together, - and off they would go again!

"It was only when the Methodists began their open air Preaching, Prayer, and Cottage, Meetings, and got amongst the Poor, and the Miners at the Pits,—that anything was done. Though they say, that, at one time the Bishop of Durham was drawing his £90,000 or £100,000 a year (*) from Royalties, on the Mining Property, and the increased value of the Land. Ah, they were bad times, Sir."

He said no more, -but it seemed interesting as showing the feeling of the Working Class, -"Church-goers" themselves, -upon this Subject.

There is no doubt that the Bishop, in 1826, was drawing

£70 000 a Year ') In 1891, about £7,000 a Year

In that wonderful Book, the New Testament, these times were "torescen!" Again, and again, did our Blessed Lord warn His Apostles and Disciples, of the danger, and deadening, effect of Riches, "Lucre"

THE EARLY CHURCH "BISHOPS"

The "Bishops" mentioned in these Early days of the Church of Christ, were evidently much in the position of our Modern Nonconformist. "Pastors." They were constantly exhorted against the love of Money, or Worldly Possessions. No doubt, the Early Christian church placed their common Fund to a

great extent into the hands of these devoted men, selected a prominent to their Piety and Zeal, men whom all could trist to "dispense to every man according to his need." Acts. 35). There is no suggestion that they kept it for themselves.

"This c a true saving. If a man desire the office of a bishop, he desired good work."

"A had of their must be blameless vigilant, sober, of good behavant

given to a stortality, apt to leach "

Not given to wine not greedy if filthy lucre but patient bit

erter -1 fining ?

for a backup must be blammless as the atemated of God - not selfscaled not soon angry, not given to wise, at given to filthy luce, little 1.7

EXCELLENT MEN IN THE CHURCH OF ENGLAND.

The Writer protests that he has no animus whatever against the Church, for the "Clergy"—Twenty-tour years after the first visit vizi, in 1886, he was introduced to, and shock hands with, the late Bishop Lightfoot, in his "Palace of Durham, and was shown found the Palace by him. He wight as soon hear a sincere, Christian, Minister of "The Church, preach a Gospel Sermon, as listen to a "Nonconformist Pastor. All Sects to him are one. Why? Because an excellent and taithful Christian, proves his true." Apostely Succession, "That Spiritual succession, carried on by the time Ministers of Jesus Christ, slet their "Religious Denomination be what it may."

THE "SYSTEM" OPPOSED, -NOT THE MEN"

St.b. the time to test a "System" was when it had met can east then it showed itself in its true colours!

Here was a Population sunk in the deepest spiritual at I word, greetance, non working their lives out, in the Cod Pitsmal B. Joeps in "Palaces," "drawing a hundred the west points a Year, from royalties on their mining property While are and them thousands of precious Souls, for whom Christidhed were going out into Eternity, untaught, neglected invisited." And that never-ending "Service of the Church thinglend, with its paid chorr, grinding away to half-asdown will to be Visitors, who, no doubt, thought the Catheore Music very nine." "debehtful," "solemn," and "well west, hearing to It was solemn enough, dear Reader to Such it is east your the Religion, Teachings, and Example, of exillenced Ford, will prove "solemn," enough, one day, to some

We sorely need, -in this day, -- Preachers like those amazing Evangelists, John Wesley and George Whitfield.

Note 19 avoid misconception,—the Writer is not a Wesleyan,—know bittle of them,—he wishes he knew more—but has, like thousands of others,—for years,—tead, with anazed respect,—and adminition, the wenderful Lives of those Saintly Men of God,—John Wesley, and George Whitfield.

John Wesley was born 17th June, 1703, -and was spared to bring about a Revival of the Christian Religion. which had almost died out, till 2nd March, 1791, - dving in his 89th year George Whitfield was born 14th December, 1714, dying in America (56) 30th September, 1770. Although both were ordained Clergymen of the Church of England they were driven, by the senseless Folly of the corrupt Church of their dark day, from the Pulpits Forbidden by the Bishops and Clergy of that day of Sm. Neglect, and Vice, to preach the true Gospel of Jesus Christ in the Churches, they both took to " Field Preaching," in the open air, like the Great MASTER. Whitheld is believed, in 33 years, to have preached 18,000 times to immense audiences. No opposition, or danger deterred him. His voice was of such power that it was heard from for Point to the New Passage, nearly a Mile across the water. Not a trace of his ever preparing a Sermon was ever discovered among his Papers at his death. His torrent of eloquence, pleading with Sinners, seemed to carry all before him Brutal crowds, hounded on, -one blushes to say it, by the Authorities, Clergy, - and Gentry, - no doubt under Satanic influence, in vain tried to assault, and stop him Brutal Ruthans, with their pockets full of stones, approached to injure the good man. One of these relates how, as he got near. Wintheld was exclaiming with tears, -" Oh! dear Hearers' Remember the Wrath to come! That Wrath to ome '" The wretched man paused, stood transfixed, -God - no doubt, -stoke to that sintul soul. The Stones tell from his Pockets, he stopped, listened, -prayed for forgiveness, and like thousands more, joined the Methodists" Whitneld practised rigid economy in travelling, - poor in this World's goods, -without any visible means of support, -- he lived a Life of constant dependence upon God, nor did he trust in vain Constantly, mostly from unknown, private sources, the means came in Yet it is known that he collected (14,000 for his "Orphanage" alone. He would never touch the Collections made, for years, by the hoge Crowds who throughly to hear him in Great Britain and America. Amazing to state he was never struck by a stone, or injured by the half savage, neglected, ignorant, brutal crowds. The only

time he was injured, we blush to say it was by,—let us hope, a drunken other in the Army who forced his way it the house and room, and attacked Whitnehl with a Stick Urged to proceed against him, though covered with the Blood, the saintly Man declined on the ground that "he had something better to do"

He had indeed! He crossed to America, in the small

Stops of that day, "13 times"

John Wesley followed his example in "Field Preaching," surviving Whitheld 21 years. He was undoubtedly the greatest Evangelist, since the Apostle Paul,—the English, Church ever produced.

For fifty years this astomshing Servant of God, John Wesley visited every part of Great Britain and Iroland, year above year, through howling herce Mobs, encouraged by the deprayed Church and corrupt authorities of that Age of Sin

in constant danger of his Life

Through terrille Roads, only passable upon horse-back through Snow, Rain, Flood and Storm, strack by Stones one once cutting open his cheek, clods of Mud, extend to all kinds of weather, this amazing Evangelist preached to immense Crowds, sometimes 15 Sermons in one Week ! I' was estimated that in 50 years he travelled 225,000 Miles over roads we can have no conception of, and amongst a neglected Population by the Church more like wild Swages than a civilised Nation. No Schools, no education, -no cocaring for them till the good Methodists began their Home Missions and Societies Anudst the desperate opposition ... "the Church," this Saintly Man penetrated, -upon horse back, -through Wintry Storms, to the remotest parts of this Kingdom, carrying, - to all, -his Master's Message " The World is my Patish," exclaimed Mr. Wesley It we indeed! Wesley lived to "live down" early, frantic, opposition! The Furious,-Unintelligent, - Besotted Mols, inspired,-who can doubt, by Satanic influence, who had sought so often, the good man's life, hid, years ago, become but as a Memory of a Brutal Past

Vigorous to the last, even at his great age, he had indeed,—survived most of that Evil Generation." As the well-known figure of Mr. Wesley, personally known to more people than any other Living Man, was seen approaching, on his Annual visit to a Lown or Vidige,—respectful Crowds would now come out to meet the good man. His Visit had long been looked forward to. The Windows filled, the word passed,—' He

is coming,"—and Children were held up by their Parents and told "That is good Mr. Wesley!"

"They that honour Me, I will honour."-I. Sam. ii., 30.

It is ever so with the Blessed God! Reader, you will find it so in your own experience! The Ages pass! 3,000 years have passed since Samuel's day, yet those words are still as truly fulfilled, as on the day they were uttered!

The tide had turned! God grant that it may never ebb

in England again!

The Pulpits were now at the Saintly Man's service to preach from,—the Gentry would urge a Stay,—if only for one night,

-at their houses!

It is with no wish to hurt the feelings of earnest, well meaning people, but truth compels the remark that there seemed no need,—in Wesley's time,—of Drums, Flags, Bazaars, Processions, and Noise! There was something deeper! The Modern John the Baptist,—the "Bill-sticker,"—and "Advertisements,"—were then, happily, unknown.

Mr. Wesley visited, for half a Century, the remotest parts of England, Wales, Scotland, and Ireland. He was known by sight to countless thousands,—a household word,—as he had been to their Fathers, and even their grandfathers, who

had long since passed away!

The Funeral of John Wesley took place at 5 o'clock in the morning,—for fear of the consequences, had the Burial been postponed later in the day, and the Immense Multitudes, who desired to attend, had assembled!

Reader, contrast such a life, for a moment, with the Modern Practice, and System of our (Financially) "successful" Christians in 1908! You, too, have your choice to make in life! A life of "Success,"—or rather, in other words, of selfish extravagance, and money-loving example of others,—or, however humble the attempt,—to follow,—however feebly,—the lives of Christ our Great Master, and His true followers.

Whichever you elect, never say that God has not had His Witnesses, and did not send Examples even to us,—"upon whom the end of the world has come,"—of "early Christian"

life, and practice!

Instead of the Young Christian looking round, in our day of Covetousness and intense desire for accumulation,—saying,—"But look at so and so,—a rich man, it is true,—lives in style, no doubt,—splendid House and Grounds,—costs something a year to keep them up,—but, surely a man of undoubted

eminent,—Piety," -far better picture to yourself good John Wesley, sorely in need of Money for his many Schemes for advancing Christ's cause, taking Joien his Pictures, from the walls of his little Room to sell them!

"It struck me, --will the Good Master say. Well done thou book a Faithful Servant? Thou hast emballished thy walls with money seen needed for My cause!"

Though very imperfectly acquainted with the Routine of Methodism," the wishes that he knew more, the Writer ventures to express the utmost respect, and esteem, for the followers of that Servant of God. John Wesley! What this Country, -or, indeed the World, owes to the 'Methodist, who shall say?

Reader! Do you think these two Great Evangels! believed the Eternal Hope Delusion? or the delusar Rubbish now preached in London, the 'New Theology'?

THERE IS NO "ONE ONLY" TRUE OUTWARD "CHO SCHOOL OF

There is not now, nor ever his been, nor ever will be, eor only true outward Church of thrist. It was never intended that there should be in this outward world. That main next be a Bigot beyond the reach of argument or reason who cashit his eves to the fact that there are pious true followers of our Lord Jesus Christ in the Roman (atholic, Protestert, Weslevan, Baptist, Congregational, Quaker, &c., Churches All these, however they may differ in outward worship possess alike the one needful Rock Foundation of this and His atonement, and the desire to promote Christ's Cashibe World over. Without this all outward ritual is a Delesion

THE UNIT TRUE ' CHURCH OF CHRIST ' IS AN UNSEEN, SUBILITAL CHURCH.

Christ is drawing His true earnest Followers. His loves ones, His "Sheep," His Chosen, from all known "Chir las" alike, always has done, and will do, to the E. d who accept Him as their Divine Saviour

And they shall come from the east and from the west and from the north of 1 from the so the and shall sit down in the kingdom of the I (ke xiii). (4)

All "Consecrated" Ground, -all pretended "Regenerating of unconscious Infants, before they have even began that

life of trial on Earth, in fact, all Priestly assumptions, may well be allowed to pass away as medieval, dark age, Super-stitions.

For 50 years, -Steps, -wisely gradual, -have been preparing Public opinion for the dissolution of the now useless Union "Church and State." (1) First came the Repeal of the Fest Act (2) Roman Catholic Emancipation. (3) Acts withdrawing Matrimonial, and Testamentary causes from the Jurisdiction of Ecclesiastical Courts (4) The abolition of Compulsory Church Rates (5) The opening the Universities to Nonconformists. (b) The Gorham Judgment which imperilled the Doctrine of Baptismal "Regeneration". It is still deplorable to see the Bishops still rapacious after the control of the Schools, still in 1908, interfering with Secular, and Social, Public Concerns, and looking on, approvingly, while "Nonconformists" are still fined, or imprisoned! The case of Bishop Colenso proved the impotence of an Established Church to cope with flagrant Heresy. Disestablishment and Disendowment of the Church will free its excellent " Evangelical " portion from Ritualists, and is a necessary safeguard for our civil and religious Liberty worst of an Established Church, has ever been 1) the difficulty the Larty have in getting rid of a totally unfit "Parson" (2) It gives a false idea of True National "Religion," by encouraging the Masses to believe that religion is something that can be done for them by Proxy by the "Church". That, if they "attend Church," pay their "rates," &c , -individual Citizens of a 'State Church," who are "Baptized," and properly buried in "consecrated" ground, need not themselves trouble much about individual belief, or, even conduct. The State Church " will see them sale

lake the old French lady, --who, --having lived a gay, frivolous, -not to say, immoral, --life, and was now fading into age, --on being expostulated with, --exclaimed, --in a tone of astonished contempt. "What Religion? Oh! my

Priest sees to all that "

It was no business of hers! Never had been! It was not her department! She had paid her fees, she attended Mass, she threw all responsibility—and how many are there like her?—upon the System, "The Church." She declined all responsibility in the matter, her spiritual advisers and religious teachers must "see to all that?"

THE PRAYING WHEEL.

The "Praying Wheels," or "Praying Machines," met with in the Bhuddist Idol houses or temples of Thibet and India,

(the Writer failed to obtain one, 40 years ago), are surely tot

an expression of the French lady sidea

Having p na the fee to the 'Priests." which will be to ad essential in all Countries, and without which nothing care done, you write your prayers on ships of paper, and 2 about your daily affairs. These Praying Wheels work uping on a pivot, and have wooden projecting cross bars to were them by, not unlike the movement of a Ship's Capstan. Widerpower is sometimes employed, at times they are turned by the Wind. It is, however, the Priests' duty to keep the wheelgoing, and yours. "They see to all that"

What a relief to be able to see to other things, go al. a your Business, and yet to know that your prayers are uwork, satisfactorily spinning round in a brisk Wind, at see the control of the control of

many revolutions to the minute!

Is not the Religion of many modern so-called Christians and the heathen Buddhists, pretty much on a par? The melancholy, deplorable, thing, noticeable in both cases is the dense stupidity such worshippers must attribute to the Gods, to suppose the latter capable of being 'bambooked' in this childish manner!

"He Thought it was the Ciergynan, who Made in Prayers"

Teaching some 40 Youths, for many years, (in an Unsetarian Sabbath School) from 14 to 21 years of age, the Writinafter giving one of the Addresses in this Volume was "astounded" by an otherwise intelligent Scholar. Will be believed that he was struck with the advice as to disconnected Prayer. Until he came to the School he had "always understood that it was the Clergyman who made the Prayers."

It was satisfactory,—meeting him years after, to learn that he had adopted the suggested essential life of Piety, like other attenders of the School, with very happy result. "The best hours we ever spent," one remarked, years after

he had left the School.

A CONTRAST, 1730 [28 A YEAR!

RICH MINISTERS OF CHRIST.

"The Will of the late Rev . Canon of and Rectored has just been proved, with personality of \$342.000 ' I = 0.000 Papers, January 8th, 1862.

What a change has come over us, -- and our ideas of a

consecrated, self-denying, "Christian," life, since Wesley's day

The House of Power mode a "House of Merchandise"



THE FORMER TEMPLE OF GOD.

And Jesus went up to Jerusalem, and found in the Temple those that sold oven, in I sheep, and doves, and the Changers of Money sitting. And when He had made a scarge of small cords, the drove them all out of the Lemple and the sheep and the oven, and poured out the Changers' Money, and overthrew the tables, and said unto them, 'Take these things hence, make not My Father's house of Merchandse, It is written. My Money shall be called the House of Prayer, but ye have noted at a Den of Thieves'."

THE PRESENT TEMPLE OF GOD.

Know we not that we are the temple of G.d.. And what agreement with the temp's of God with idols? Let we are the Lemple of the living God. Wherefore some out from among them and be we separate, such

the Lord.

"For from within, out of the heart of man proceed theft, covetousness. Take heed and heware of Covetousness But Covetousness let it not be once need onoug you as becometh Saints. 'Mortify therefore your members which are upon the earth; Covetousness, which is idolated for which things' sake cometh the wrath of God on the children of disobedience.' (I yours in the

No Covetous nor extortioners shall inherit the Kingdom of God. No Covetous man who is an idolater both any inheritance in the

Kingdom of Christ and of God '- Lphevens v , 1-5

We hear many complaints of the Poverty of the "Clergy," that they are the "worst paid Professional Body in existence," that hardworking Curates, and Young (lergymen, "sadly need Books to enable them to do themselves, or their Congregations, justice," too poor to obtain even these needful aids to their Ministry, while in a little over one year's "List of Wills," appeared among others, the following "Personalities," left by the "worst paid Professional Men in existence," appeared in the daily papers.

Rev Dean Canon Rev	 : :	4 2 * * * 4 7 * *	:	*	244 570 20 660 17 777 40 847 32 521 24 41 1 340 70 53 2 60 10 22	Personal Projects alone 3/1 Freehod House of Land
		•			100 227	
					173,740)	

That is gotta 743 left by only

twelve Clergymen of the Church of Lugiand

While an other "Canon ' and ' Rector (from Paper, January 8th

15 (2) leaves 2342 for '

Thus thereen only of the "undisputed worst paid Professional Bods in existence, left behalf them 1976,743". An Average Fortune agentualisted, of 274,634 per Minister.

Now these gentlemen must have seen these Reports. They knew perfectly well that numbers of their poorer Brother Clergymen were terribly in need.

"It is simply a flagrant Scandal in these days that theregymon shows be permitted to hook Cathedral stalls of growing as on a selfite to their valuable "livings". The worst phiralists now in the church of Englant are Canons. "Duils Paper

(Here follows a list of their names):

If the immense Sums drawn by the Church from the State were employed, as they were intended to do, to teach, raise, and assist the Toiling Masses, there has been enough Money in the Church, for the past of years, to have kept the "Sunke-Faith" of the Poor from "sinking" at all."

It is Clergymen can leave nearly a Muhon sterling to their Faimhes, what could they all do?

And what does the Nation gain? What are the Bishops doing? We read -

High Chirchism of a very grating character is becoming the above only order of the lay at a faithful Asserting the edge, we festival ascribes were more than usually ornate, a "bole in process probability the Mose, Contact, as I an orderstead one upon that he provided for the Mose, Contact, as I an orderstead one upon that he were the Magh Combination with more edgested from Webers Mass in F. (a). Down the more was now must a not took the Mose and processive in the order of that the same care to suppose that the suffers, there of orrate serve es does not give an took, which was a more detected as the fact that the fact in the ests most choices with a risk angular another he part in the time the est of the past in the time of Thirdwall or Mansel or Milman. Professional and the fact in the time of Thirdwall or Mansel or Milman.

It is "Professionausm," "Preferment," - Money-getting," in the "Church" which is its rum."

SPLENDID YOUNG MEN NOW IN THE ESTABLISHED CHURCH.

There are now earnest, sincere, devoted, hardworking, Young Clergymen in the Church of England, splendid men, only too anxious to follow their Master, and to aid the Sunken, the Neglected, the Ignorant, the Very Poor, - the Hopeless, the Deprayed?

They are not, at any rate, attached to Christ's cause merely

for the Money they can save out of it !

They are real,—not sham, "Christians, and no more afraid of the "Slums," -no, nor the Devil cither, "than "General" Booth's "Soldiers" are, but they lack the needful Funds, the organization,—to commence a Vast Church of England effort to deal with the Sunken, Neglected, Masses in our vast Modern Cities. How can poor Curates, however earnest and devoted,—or the poorer Clergy with Tamilies to support, be expected to do much inless backed up by the wealthy Clergy who secure the "Phirms," and Rich "Livings" drawn from the State, and leave £40,000.

THE TRUE EXAMPLE OF REAL "APOSTOLIC SUCCESSION,"
THE TRUE PRACTICAL "CHURCH OF CHRIST"

"And if we salute your brethren only, what do we more then others?" do not even the publicans so of



the good Sanaton Arma," at might seeing to Post creatures

"Surely you could hardly expect to see a Bishop Dean Canon," "Archdescon," or "Very Rev" going round to the poor creatures sleeping out in our streets, on a set night?"

Why not? Their Master went out amongst the Poor, the Diseased,—the Sinful!

ENAMPLE, DECEMBER 1907

The following appeared in the Daily Papers

HIS LIFE FOR HIS FLOCK " TRADIC STORY OF A YOUN-

TWO BISHOPS PRAY AT HIS BED AT THE HOSPITAL AFTER HE HAS DIED

The Frigal Story of a young Chrisyman's home exertise of the at by over exertism in rescale Work and ought be agains and damped in a Shareditch was breight to highe by the Bod up of a vest to the course of a remarkable Sermon at St. Martin's Church, Li. Late Hall.

"I am a most enthusiastic lover of the Church of Fingland" if it is the Bishop "but I noist confess that we as a Church cannot be sedcomplicent."

Only last Saturday I was kneeling by the body of a comp. Prest will lad been killed in the prime of ite by sheer occurred, and were in a slim parish. He was left to himself and he died of a usase which had on subtedly been brenght on by Worrs.

"By his body continued the Bith ip with great emotion. I praced for the forthese of the Church which head? It has a so run h by the White such a Trapelly as the as possible in our moder the hure. I say once more cannot remain includerent.

on Saturday he collapsed anexpectedly and an urgent message we sent to the Bish-pot all had present actions to what our mest his Visinge. Mr. I had a construction at the frequent a time before four order kin the atternorm. Mr. I had shed at that

I two in historiater the Bod post in late Bod post to a reth hampital. Ste ken with greef on learning of Mr. I had a deate the two Bishops kneit by the bedside and graced.

SCHOOLS LIDSED

It rough lack of fund, he saw his thurch behads closed for all to troubles his church fell into a terrible state of derepair and the counts of the powers stricker and I ragra be rightly considered one arguet than the resterior of the church fall in

So such led be give away that often be had not got enough to eat. He saw his pared less time poeter and poeter as one to perform od subscribes to perfoll work were completed through land trust to leave the heariest.

One of the chief cause, of the nears, which led to Mr. Hotes late it is so was the fact that the New York Road Boxes have in which is took soon, a deep necess was in debt to the extent of a co

It werns he was a splendidly end wed young year, an athlete popular energetic but we, nout for lack more of Funds that assistance.

As a Correspondent who knows the locality, well says :-

"The Scene brings vividly to light the sad fact that many a highsouled parish priest is worn down in a brave effort to stem an ever-

widening current.

It is, indeed, sad to think that an utterly unselfish life, devoted to the noblest purpose, should be suddenly cut short, and find too early and premature a grave. Such men are sorely needed, and can render far more essential service, not merely to a particular locality, but to the whole country, than many of us realise. If they do not at once fill empty churches, they do at any rate diminish the throng going headlong

to our prisons

As one who knows Hoxton well, having worked for nine years in a neighbouring parish. I can testify to the urgent need of its many vicars. It is not an increase of staff so much as a more generous and reliable financial help. To increase the staff means only to increase the financial responsibility of the vicar, who has to meet the strain of all denciencies. An additional worker too often means a fresh anxiety and a draw upon his own modest income. It is no wonder if many a Vicar breaks down when he is driven either to accept help which brings further serious inroad upon a scanty endowment. To avert such a calamity as the loss of a noble and valuable life more financial support must be given."

PRAYERS FOR THE DEAD ARE PATHETIC BUT FINANCIAL AID WHILE THEY ARE ALIVE, IS SURELY MORE PRACTICAL.

That Hoxton, with all its depressing surroundings, is by no means an unpromising field, I can fully testify, after years of happy experience. I had in my parish a nest of young thieves, who were a perfect pest to the tradespeople. They met together in a cellar at the end of each day, bringing the spoils they had snatched from the shops in passing. They could easily escape, even if observed, down the narrow courts and alleys. I felt the greatest pity for these poor lads, for what with drunken fathers and drinking mothers and fighting neighbours, they were driven to the streets, and sometimes well thrashed if they did not bring home somewhat of each day's pilferings. Some forty of these lads were gathered into a night school, where a band of brave teachers began the work of reaching their hearts and helping to amend their lives. When I left the parish, the chief butcher, who had suffered severely from youthful depredation, expressed his regret at my leaving. As he was a man who seemed indifferent to Religion, I felt astonished. "Well, sir," said he, "you see you cleared our streets of the young theres."

THE TRUE " APOSTOLIC SUCCESSION."

What a change from 1730,—and the £28 a Year! Fancy, dear Reader, the astonishment of that servant of God,—John Wesley,—being informed his "Publishers" were prepared—as a Business "Spec." to offer him the £3,000 for three of his Works, Farrar got,—and then quarrelled with his Publishers for more, alluding to it in a Church Conference. The letter in the Daily Papers,—giving their Reply,—was indeed, an "extinguisher."

In answer to a Challenge, -Mr Wesley, in his later life, confessed that, when, at one time, his Income was lut go a Year, he succeeded in supporting himself on 128, and gave away (2. When it reached 160 he still made the 128 io, and gave away 132 in his many Schemes of Philanthropy

For, it must ever be remembered that John Wester was the Pioneer of our "Medical Missions," -" Schools for the Poor," " Loans to struggling, but honest tradesmen," Cheap, pure Literature," &c., his little Band of fellow labourers, starting a small Printing Press.

John Wesley was a "many-sided Religious Evangelist," he saw, as if by inspiration, the immense importance of such Agencies, and gradually he and his small, devoted, self-denying Band of Fellow Workers, became a Ray of Light

amidst the prevailing gloom 1

When his Income was £90, -£62 of it was devoted to these

Philanthropic Schemes.

An "Exciseman,"—thinking that the Great Preacher of 1750-90, -must be "doing remarkably well," and had a store of taxable Silver Plate,—found only 4 poor silver speems! that official was a Century before his time!

It reads like a return to the Simplicity, Vital, Self-deriving, Piety of the Early Christian Church, Rather different to trotting about in Shovel Hats, and Gaiters, -- at Garden Parties, amongst the Aristocracy, in 1908?

They I rock all and followed Him ' Luke v., it

Whosever will a one after Me, let him deny himself, and take up to cross an follow Me " - Mark var - 14

And whoseever doth not bear his cross, and come after Me, cannot

be My disciple ' Lake XIS 27

He that taketh not his cross, and followeth after Me is not worth-

of Me" Matt. x, 38 Lo! We have att all and followed thee!" Mark x, 28 "And he left all, tose up and followed Him" I whe v , 28

Let the devout, and sincerely Christian Laity of the Chur h of England, throw off their Superstitious Beliefs, and Children surrender of the control of their Church to Bishops. etc., let them separate from the State, assume the contol of their own Church, select their own Mousters, -men wally converted, leading devoted, Christike, lives, -(the only men worth listening to , let them support such Ministers thereselves, as their fellow believers, the Dissenters, do, -and then, and not fill then, we shall have that true " Reformetion" which begin with Martin Luther, but, unfortunately, was never there aghly carried out in the Church of England

THE TRUE "APOSTOLIC SUCCESSION." THE TRUE CHRISTIAN MINISTER.

In the Memoirs of the late Rev. Calloway, Independent (?) Minister,—printed for private circulation,—is a letter in reply to the wish of the Congregation to increase his Stipend after many years devoted to them, and as his family were now growing up. A beautiful letter truly. The good man's heart, it seems, was set for Years upon clearing off the Debt upon their Chapel. That was the first thing. "He thought he could do fairly well without any increase,"—he thanked them for their constant love and consideration; he had passed many happy years amongst them; he was quite happy and contented. Only one thing,—adds this true Pastor,—"I wish we could see more Conversions!" Reader, there speaks the true Minister of our Lord Jesus Christ! Like the Great Apostle longing for them, not theirs!

"The third time I am ready to come unto you; but I will not be burdensome to you; for I seek not yours but you."—II. Cor. xii., 14.

"For yourselves know that neither did we eat any man's bread for nought, but wrought with labour, and travail, night and day, that we might not be chargeable to any of you. Not because we have not the power, but to make ourselves an example unto you to follow us."—
11. Thess. ii., 8-9.

We read also of the wonderful Apostle Paul, that,

"Because he was of the same craft, he abode with them, and wrought; for by their occupation they were Tent makers."—Acts viii., 3.

Yet, what priceless benefits did this wondrous Evangelist, and Servant of God, bestow upon them!

"God wrought special Miracles by the hands of Paul, so that from his body were brought unto the Sick handkerchiefs or aprons, and the Diseases departed from them, and the Evil Spirits went out of them."—
.ids xix., 11-12.

He says, himself,

"Remember, that by the space of three years I ceased not to warn every one of you night, and day, with tears. I have coveted no man's Silver or Gold, yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."—Ads xx., 31-34.

31-34.

"And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake" (By the Holy Spirit were 22) "that they should see his face no more !"

Spirit, verse 23) "that they should see his face no more!"
Would that we could see in our 1908 Professing "Ministers"

of Jesus Christ a little more of this Spirit!

"If ye have not the Spirit of Christ ye are none of His."

Solemn words these will prove, it is to be feared one day to many in this Age of Speechless Worldliness, and Ungodly

Greed! Devoted Clergymen, and Dissenting Ministers, thank God, are now to dizing more clearly their true position before their God, and instead of leaving lifty thousand pounds behind them, can echo the words of good Mr. Calloway, But ! I wish we could see more Conversions."

NOTE—The Writer is not an "Independent," or "Congregationalist," -but has the utmost estern for their Denomination. He only heard Mr. Calloway once, an excellent,

runest Discourse

"WHAT DO YE MORE THAN OTHERS ?"

Had they been content to leave £25,000 each, to their Families, these 13 men alone, could have contributed the remaining) £051,043 for Christ's Cause, supplying Libraries to their Poorer Brother Clergymen, and commenting a "Social Scheme" under the Management of the Church of England, to raise the "Sunken Masses!"

The following appeared in the daily Papers.

"It is stated that the forthcoming returns of Cathedral Chapter Estates will show that out of an Annual Income of 125 one control of the Musical part of the Services, siz, the Organist, Singing men and boys, education of lost Foundation singing boys, and Rent of School Room" (1)

What becomes of the other £27,000 2 Yet everything connected with "the Church" seems to need "Collections"

begging for, or demanding, money!

It is these Examples in "the Church,"—the grasping Money, and Preferment, which naturally demoralises the Laity who are taught from childhood to look up to the Clergy man, as the Man who makes the Prayers!"

HUNGER AFTER MONEY.

There never was an age to equal the present one, for fierce Competition, and Greed after Money, that transactions are frequently conducted, in this day, under plausible names, which are indistinguishable from downright Swindling and barefaced Robbery, no observant person either in England or America can deny! The Rage after money pervades all Classes of Society! "With every new Commercial Scandal, and Unprincipled Swindle,"—a Correspondent in America writes,—! which comes to light, the Names of such leading Men are involved,—holding positions as Sunday Shool Superintendents, leading Members of Congregations, &c.,—min of such standing in the "Religious World, —that Juries hesitate to convict."

Christ's words, the words of One who spake as "no man spake," are true,

'No man can serve two masters, ye cannot serve both God and Mann on " Matt. vi., 24

"The Recent Exposure-," the Americans can reply, in London, etc., show, that you English have little to boast of. Corruption, Jobbery, -" You scratch my back, I will scratch yours," -" Guardians," (so-called) elected and trusted as men of honour, and honesty, instead of "Guarding" the Public, combine to rob them. Defrauding the Ratepayers whenever possible to line their own pockets."

The "Pirates" of old have left the Sea He was, -at least, a bold Ruthan, who risked his life, and the Penalty of "the Gibbet". The "Pirates" of 1908, now Swindle on the quiet, -on the sly, and get, at the worst, only a Period of detention in a comfortable Prison. kept at the Public Expense. It is their Victims, -tobbed, in old age of their all, who get the TRUE "HARD LABOUR" really "FOR LIFE".

As in that infamous "Liberator" Smash, the poor Victims who were deprived, at one blow, of then life savings. Their little homes broken up, all their little treasure taken, and they, -in their old age, -just when a lifetime of toil had secured rest, all their little treasures taken, independence lost.

THE REAL "HARD LABOUR," REALLY "FOR LIFE," VICTIMS OF MODERN "PIRATES"

As an instance, no more Scandalous Iale of Fraud, and Criminal Corruption than the "Liberator" Scheme has occurred in our Generation. It was backed up by Great Names.—professed Piets, wonderful alleged Security, etc. The very last year \$600,000 was drawn from the poor People! Stareholders lost \$1,001,005, Depositors \$1,052,292 I ands Allotments \$\frac{1}{2}1,145; Depositors \$\frac{1}{2}1,581,365 Building Society, \$\frac{1}{2}63,400; Hobbs & Co.\$\frac{1}{2}01,162 I lotal \$\frac{1}{2}0,057,954\$ Add capital called up 1 January, 1892, to the tatal Windingsup day, 5 September, 1892, \$\frac{1}{2}200,000. The Stories of poor old creatures hitle all being swept away thus were terrible. Many deaths ensued. It took thousands to bring back the head Villain to justice "Where were those who with criminal carelessness, permitted him would it be believed to the supreme control? It is stated that there would have been



some half Million latter all, rescined for the poor creatures, but the vultures, we are told, descended upon the carcase, and lead creatit away?

The Heroic Rev. S. Watts. 2. St. David's Road, Southsear Subscriptions greatly needed , -has, the past 14 years supported 3,353 Sufferers, three-fourths widows, or old women of 90 to 70, whose losses were close upon 2500,000. Nearly 1,000 poor things have now died and some 33,000 Grants have been made. About 26,000 a year is now spent in keeping aged Survivors. It has cost a generous Public about 21,0000 to assist these. What terrible distress all this means? It is in lead the Victim, not the "Pirate" who suffers real hard libour for his "Write for Rev. Watts" "Beacon Lights." — "God's Jewels." - "Released,"—also. "An Open Letter to the President of the Board of Trade."

WANKIND NEED AWARENING, -A REVIVAL OF EVANGELICAL BELLEEN

How can the about preaching of Modern days awaken at h Sinuets to their real Position in God's sight, or the Eternity to which they are hastening?

THE " NEW THEOLOGY."

Modern Reader, "But this is all the old Evangelical Teaching," you belong to some "old World" Sect. You must be more "Tolcrant,"—less "Narrow."—the present Religious teaching is the "Larger Hope" as taught thus in the "New Theology,"—

"Perhaps it would help to clear up the subject if I were to say frankly before he dig any farther, that there is no such thing as Punishment—no far on Judgment Day, no Great White Throne,—and no Judge external to ourselves." (New Theology, page 213).

NOTE - One would venture to ask the dogmatizing "I" as trankly, -" before going any further,"-where he got that piece of information from?" Who told him? What authorises the "there is no such thing," -coming from one who knows absolutely nothing more about it than a Baby in a Perambulator except what has been revealed to us?

It is to be carefully remarked how this Modern Theology through dangerous "Unbelief," -attacks, at first, the Teaching, and Writings of the Great Apostle Paul Why? Because it does not date to face the task of challenging the habitual Teaching of Jesus Christ, our Saviour. Farrat dare not the ciaded Christ allogether, in his dangerous Work, and Unbelieving Ministers are aware they must do so to retain their Pulpits.

TOLERATION

Surely we Modern Christian "Believers" exhibit Toleration enough. The Writer of this Book has been four times at India Cevloni, interviewed the intelligent Buddhist Priests. and been taken into their Idol, or "tave" Temples, - and obtained their 'Tracts" on Religion in Cingalese, has read the Koran of the Mahommedans, -and been instructed in the "Shinto" Religion of the Japanese. Has been in Salt Lake City, and has the "Mormon Bible," and other Works of that extraordinary Community. He has attended with respect, and interest, - the Places of Worship of almost every known Sect of our fellow Believers, in almost every part of this World ' The Church of England, ' High " to "Low ". The Church of Rome :- The Greek Church, and Armenian and obtained the Armenian printed books. The lewish Synagogue, The Scotch Free and Presbyterian, &c., Churches, Baptists, Independents, Congregationalists, Wesleyans; Methodists Calvinists, Friends, Plymouth Unitarians Irvingites Brethren; Swedenborgians .

Christadelphians, Shakers, visiting their interesting Setul-ment at Albany, USA, and last, -but not least, -our good, and most useful friends, -'The Salvation Army''. In the places of Divine Worship, -of most of the above named Religious Bodies, has the Writer sat, -in every part of the World, and would do so again.

In most he observed the Essentials of true Religion, -Faith

-Belief in Christ, and Prayer.

The Worship of the Great and Blessed God, was conducted with Reverence. In many places,—after the Service, the Flders took the Stranger into their houses, and would quietly, pleasantly, answer enquiries, and explain their own peculiar Views; but usually without dognatism, or presuming to condemn those of others. Would that all Believers could see their way to do the same. The Roman Catholic alone declarations. They say, "To attend a Protestant Service would be a Sin (!) Willy? They believe in Christ, like us Protestants Protestants attend each others' Religious Meetings. For however, much they differ,—they are all "Believers. They are all "Worshippers," All have a faith. All had something to impart,—there was much to interest,—mixto instruct, much calculated to do good.

But he has marked,—with amazement,—the astonishmanability,—after 10x8 years,—on the part of Mankin, i.—to grasp the fact that 'tood is a Spirit," and that ''Religion, to be true, must be a Spiritual—Individual, Worship not done by Pross. Priests' What all this bowing done to brance, on Pictures—as in Russia means,—they Prayer Machines turned by Prests, these 'Belix and Priests are suggested by Prests, these 'Belix and Priests are suggested from the Heathen Roman by the Caroline of the Heathen Roman by the Prests of the Prests of Interference and the state of the case of Interference with the West case of the Salary of Salary Shore.

Was I was a Marie . JARRIM

the second secon

(" Friends"), etc., and, who doubts, His chosen amongst enlightened Heathens, - out of this "Fallen," Corrupt, Wicked, Careless, Ungodiy, World, -to Christ.

WHAT THIS WICKED WORLD OWES TO CHRIST'S FOLLOWERS.

Oh! Careless, Unholy, - "Fallen," - Ungodly, World! Thou feelest little, nor considerest what thou owest to God's People 1. Why art thou allowed to go on through the ages in thy Sins? Know that it is only for the Sake of God's People that thou art spared! But the "Day of the Lord" will come! But for "Christians," -Christ's beloved ones, in all these "Denominations," -God would have blown this Wicked, -Blood-stamed, -World into atoms ages, -and ages, ago! or Melted it,-or He will do one day with " Fervent Heat "

CHRIST IS GATHERING HIS " REDERMED "

"But he said. Nay; lest while ye gather up the tares ye root up also the wheat with them."

'Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them but gather the wheat into my barn "

The hell is the World, the good seed are the Children of the Kingdom, but the Tares are the Children of the Wicked One."

"The Enemy that sowed them is the devil; the harvest is the end of the world and the reapers are the angels "

'As therefore the tares are gathered and burned in the fire; so shall

it be in the end of this would

" The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do im party." And shall east them into a furnace of fire, there shall be wailing

and grashing of teeth '

Hen shall the Righteons shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." Most xin., 18.

The Lord is not slack concerning his promise, as some men count starkness, but is long-affering to us ward not willing that any should

perish but that all should come to repentance"

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall also be burned up "-11, Peter in , o

The last Cathedral Service the Writer attended with two young triends - was conducted by an old Gentleman, a "Bishop" who ought to have retired years ago, whose feeble voice, even at a moderate distance, was mandible, lost in the recesses of the Gothic Roof above 1. It was interesting to learn that he was drawing £3,000 a Year! and evidently meant to stick to it to the last! Totally unable to hear anything, they quietly withdrew, and on comparing notes, at three were unanimous, that the only single word which they had heard of what is known as the "First Lesson," was the—no doubt valuable,—but not deeply instructive word—"Jeroboam!" These old men should give way to Young and at le Men.

How, Reader, is it possible that such "Services" can meet the Spiritual Requirements of the Masses of this Country ever increasing in Intelligence?

No wonder that it drives many to neglect all Public Worship.

and in time, into practical Unbelief and Infidelity '

We read ominous words too often now, indicating that it is so,

"The prevailing feeling,

(Of a large Conference of Working Men.) evidently was,-

(a woful and terrible feeling, Reader, leading to Socialist and "Atheism.")

that Christianity after all -has not solved the Problem of our live and that church-going is therefore useless "-Daily Paper

But, Reader, how can "The Gospel," or "Christianity possibly avail, or reach the Masses, under such extraordinary conditions?

The immense majority of our Fellow Countrymen, -"the Working Class," do not attend the Church who claims them, - probably fired out by Services totally unsuited to them, - and thus never hear "the Gospel" effectively preached at all For countless Sundays, - for whole years together, this goes on How then can "Christianity" have a fair trial, or be expected to affect their Personal characters, - Lives, - and Behets? A "State" Religion, Cathedrals, wearisome Stereotyped, Services, and Prayers, - Vestments, Candles - Prests, Relics of by-gone Superstitions, - what have they ever done for the Masses?

LOOK AT SACERDOTALISM IN FRANCE, SPAIN, OR ITALY

It has driven half the Male Population of Continental Nations and "Theirin and Unbrief". The Labouring Population require very different "Places of Worship" and "Services to in line them to attend, or to give "Christianity," or the "Gospel," a chance of Success?

Cathedrals, Rituals, Superstitions, "Sacraments, Vestments Bigns," Muscles," old "Relics," Bones, etc., surely they have been tried long enough the past 1800 years!

What our Nation, - and this World, -needs, is a Revival of the Apostolic, pure, simple, "Christianity," of our Blessed Lord. Our Nation wants more men of the John Wesley and Whitheld and C. H. Spurgeon type.

Men of the People, sincere, hearty, humble, earnest, devoted Ministers of Christ Pastors who warn Sinners of the "Wrath to come," who can truly say with the Great Apostle, Paul, "We seek not yours, -but you."

Behold the third time I am ready to come to you, and I will not be burdensome to you, for I seek not yours but you."

I was chargeable to no man and in all though I have kept myself

from being but lensome unto you and to I will keep myself."

' And because Paul was of the same craft, he abode with them, and wrought, for by their occupation they were tent-makers."

Wherefore we labour, that, whether present or absent, we may be

accepted of hine."

'For we must all appear before the judgment seat of (brist) that every one may receive the things down in his body, according to that he hath done, whether it be good or bad."

THE BLIGHT OF "UNBELIEF."

Who doubts that the great Cause of the feeble Preaching in 1908, is the "Unbelief" which is settling down like a Blight upon the Churches,—both "Church" and "Dissenting." When the Minister does not himself believe that there is any "Wrath" from which to "Flee," -or any "Hell" to "Shun," how can be help soon exhibiting it, in his Sermons? How many a self-deluded person ought never to have presumed to undertake the Solemn Duties of Preacher to others,—ought never to have "touched the Sacred ark,"—as a "Profession," -God only knows!

UNBELIEF IN THE PULPIT.

The Traitor Judas in the Garden was a despicable figure enough, but fancy Judas in the Pulpit!

How many occupy the false position—as fatal to himself as to others, of the elderly Vicar, evidently an honest man, who, evithout the least invitation from the Writer,—or any desire on his part to hear the confession,—gave,—unsolicited,

his experience, -as follows:

"When at College, having decided to enter the Church, I had doubt upon the Fruths I knew I should have to Preach, but concluded that with Youth, these doubts would disappear. On the contrary, they have become more confirmed. I candi ily admit that I do not believe what I am expected to Preach. I therefore decline to preach for other Ministers, and in my own bermons I keep to Morality. As an honest man I know I ought to have left the Church years ago, but I have a

Family am poor and am entirely dependent upon the church for a very made quate livelihood.

The Writer saw a notice of his Death not long after. He had held that "Living " for many Years!

Reader, can you imagine a more painful Position, of the more dishonouring to God, and the Cause of Religion. Fassis Pious Families, and their Children, "sitting under site a Minister for years." Is this the "Minister to Baptise, "Confirm," — "Regenerate." Infants, administer the Salament," or to conduct the Solemn Burial Service, of to be called in to Pray with the dving. It is the System that is fatal. A Nonconformist Church would have furned him and chosen an earnest sincere, believing Christian for the Peeps have as yet no Power of choice. They must take whoever the Bishops send them. And "compty Churches." is the nature result in many a Country District.

The following two letters appeared in the Daily Papers and may be of interest to the Bible Student to conclude ver Chapter.

A LETTER, AND A REPLY, IN DAILY PAPER 1. A LETTER (No. 1).

Allow me to point out that the "importality of the Sool is but a scopparal term is it does not occur at all in other the Old or it. No best ment but is of Platonic origin and, as Glaustone stated took its way into Caristianity by a back loor.

As a reverent student of scripture I wish to say that I are certain that its teaching is not immortality for all but for the righteous or To them that by pattonce in well doing seek for glory and I are it is incorruption oftenal life." Rom in 7 (RA). The world passet away and the lust thereof; but he that doeth the will of God al. I for ever." I form in 17. And this immortality is treasured, and this For God so leved the world that the gave His curve legister son that whosever believeth on Him should not perish but have eternal life. I will, 16 (RV)

As to the good class among the heathen who would have received thrist had He been preached to them; find un good the blessing also comes to them, though I think with a secondary position in the fitter for Carist' gave Hunself a ransom for all, the restimony to be beauting its own times." I I I'm. n., o (R.V.). The Church of Christ is the first fruits.—James l_n 10.

The lestruct on of the wicked is one thing, absolute chemical again bilation is another. The latter is not (I believe) producted of the wave

The wicked shall perish and the energies of the Land shall be as the fact of lambs, they shall consume, into smoke shall they consume away." It axis is To all intents and porposes they will many cease to exist as individuals in the second death. Here xxi.

2. A REPLY.

The interesting articles on this all-important subject fail to give any satisfactory reason why the soul of one individual is not—from its very constitution—just as "everlasting" as that of any other. Admit immortality has been already given to the soul, or spirit, nothing but an equal Almighty Power will be needed to take that immortality away—as was required to bestow it. If the Creator "Formed man, and breathed into him the breath of life, and man became a living soul," then He gave this "soul" to all alike. Once admit the indestructible, immortal, nature of the soul, or spirit—then an extremely evil-living person's soul is as everlasting, in its constitution, as that of the most righteous.

Your correspondent somewhat dogmatically concludes his letter—without giving us the source of his information—or who told him the fact, if it be one—"To all intents and purposes they (the wicked) will finally cease to exist as individuals." Surely his "reverent study of Scripture" has been of a limited character, for anything more totally opposed to the constant, habitual, unceasing, teaching of our Lord, and all His Apostles, cannot be conceived. The word "reverent" easems to indicate that he is a "believer"; namely, believes in the Divinity of our Lord. If so, he will at once admit, that—as our Saviour distinctly asserts that He will be Judge of all mankind—our Lord must know more upon this awful subject than he does. What then does Christ say? It is simply a question of veracity. "The Father judgeth no man, but hath committed all judgment unto the Son." If the wicked—as Thomas Pame taught—would, to use his words, "be dropped altogether," there would be no one left to be "judged." Paine's and your correspondent's idea is a most acceptable, convenient, one to all the Criminals this world has ever been cursed with.

Nothing suits such better than to grasp every vice—at whatever loss or misery it may cause to others during a long life of sin—and then "cease to exist." Quite apart from every teaching of the entire Bible, such an idea is in itself monstrous. Farrar, Beecher, Parker, etc., all had to devise a God of their own liking, to suit their delusive, dangerous, totally unscriptural teaching, certainly not the God of the Bible, or of "justice." It is all a delusion—God, Christ, the Apostles, our consciences, our common sense, tell us that there is a "heaven to gain," and

most certainly, a " hell to shun."

LETTER (No. 2).

In reply to the letter in your issue of to-day, firstly, the term "living soul" is applied in the Old Testament in the Hebrew to the lower animals, as well as to man. See also the words "living soul" applied to lower animals in Rev. xvi., 3. Also, in I. Cor. xv., 45, the term "living soul" is used in describing natural life as contrasted with resurrection life.

The Reader will, it is thought, recognise the amazing efforts,—the far-fetched, irrelevant, objections to our universal Immortality,—which have to be made. The text alluded to runs thus:

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."—I. Cor. xv., 45.

What, on earth, is there here in St. Paul's amazing, noble, assertion of our immortality, chosen, for ages, as our "Burial Service," to lessen the Belief that the Souls of the Lost Wicked are just as immortal as those of the Saved?

Secondia, I do not deny, but strenuously maintain, the juit, ment of all. Also, that "it is a fearful thing to fid into the hands of it e living God." But I do deny the endless existence of sinful man in torment on the grount of the repeated declarations of Scripture. "God is this to destroy both soul and body in Genema." The wicked shall utterly perish in their own corruption." "All the wicked will lie destroy." The passages proving this are most numerous and en phase

If the lost Wicked cease to exist, why they should find a "fearful thing to fall into the hands" of an awfully Hely God who hates Sin with a steady, undying, unchangeable

Anger and Hatred, is simply unintelligible.

How many Wicked Murderers having killed, or tried to murder their Victims,—thus securing their Revenge, turn the Weapon upon themselves with the express purpose of avoiding execution,—and, as they fondly hope,—cease to exist." So far from the latter being a "fearful thing,"—it is the very thing the vile, cruel, dangerous, villain, having spread misery, ruin, all round him during a lifetime of Vice and Crime, desires

The "Fearful thing" is that such will never,—as individual,—lost,—souls,—ever 'die," they will live as long as God

lives.

The two texts referred to in which the word "destroy" occurs never intended by that word anything less than the "eternal loss,"—or "endless ruin" of a lost Soul. Unly two texts are given, where are the "most numerous" offers?

Against these two texts our Lord distinctly tells us "When the Son of Man cometh," and sits on His judgment seat. -

'Then shall He say unto those on His left hand, Depart from M-32 cursed, into everlasting fire prepared 'most for them, hall they not chosen to be bollowers of the Devil, and obstinate Sin), — for the Devil and his angels '

Is this "ceasing to exist"? It is a question of veracity! Was our Lord mendacious, deceptive, false? Are His awtid Warnings to be treated as falsehoods? "as things of Nought"? If His Warnings are talse, why "believe" in Him, or His Promises?

Letter No 2 continues-

Thirdly, I maintain that the horrible and cruel doctrine of en best torment, is opposed to the revealed Character of God both in Injustice, and His mercy, and cutrages the conscience of man. I cannot in the columns of a new-paper enlarge on this point but each can well work out the conclusion for himself in quiet meditation, by the aid of the Scripture and the Holy Spirit

And too many of our "Religious" false Teachers in 1908, do not "believe" our Lord's Words, -and Warnings, -any more than the unbelieving Jews in the year 33

"And because I tell you the Truth, ye believe Me not "

' Jesus answered them, and said, My Doctrine is not Mine but H . that sent Me"

"Then spake Jesus again unto them, saying, I am the Light of the world he that followeth Me shall not walk in darkness, but shall have

the light of life"

The "Revealed" Character of God, was revealed to us Mortals, -for the first time, -by His Divine Son, our Saviour, to Whom He has committed all Judgments, -habitually. unceasingly. All through His Ministry, Jesus warns Mankind to " Fear Him Who, after Death, hath Power to cast into Hell, -vea! I say unto you, Fear ye Him," So far, then, from "outraging the Conscience of man," Christ "reveals" to us a God to be feared. In four different places Christ solemnly warns Mankind that it is better to be maimed, to pluck out the offending eye if it leads to Sin, -rather than having two eyes to be cast into Hell,-" where their Worm dieth not, and the Fire is not quenched." Again, we read "there shall be weeping and gnashing of teeth," how can that be if the Wicked have " ceased to exist "? The idea is alsurd! God is a God of Justice as well as of Love. The fact is the "horrible, and cruel doctrine" is the Doctrine of our Divine Lord and Saviour Jesus Christ, it is the obstinate unbehef of that fallen creature Man, who is utterly incapable of looking into Futurity, or recognising what the dangerous, vicious, abandoned, detestable, Wicked will become in Eternity!

Until Death happily hides such from our Mortal View, there seems no limit to their frightful Descent, into every kind of Vice, Sin, and Crime. Not being on the Platform of Infinitude, - mortals cannot see into the Future. God alone can, and does, - He has borne with awful long-suffering, - often during a long life-time, - with this dangerous, vile Creature, contamnating all he came into contact with. He goes out alone to

meet his God.

'Cease to exist'' Nonsense. We read, "He that is filthy let him be filthy still." The moment a lost Soul hears that God and Christ have cast him off for ever, he will burst out into a Demon's Rage, Blasphemy, and Frantic Hatted of

God, and Christ.

Who doubts the never ending ASCENT towards "God" of the Holy, and Righteous, -the Forgiven, -Saved Souls, -will, -with ever-increasing joy, go on throughout Eternity, -ever upwards towards infinite Goodness, without ever approaching it, -what Guarantee have we that the immortal Wicked will not continue their frightful Descent in a World of Untold Rage, and Misery?

What is to prevent it? God alone Will He? No They have opposed Him for a lifetime, rejected His offers through Christ, belittled Christ's Veracity. Truthfulness, and Warnings, and God leaves them to themselves. He

swears by an oath that they shall "never enter into His Rest " 1

The Reader will observe how, - as always happens, - this Letter avoids Jesus Christ. It is always the way! Words, put aside, or comes, as ever, the great " I " " I main tain " I "assert" "I strenuously deny," Whereas the Writer knows only what Christ has "revealed " to us of God Heaven, Hell, or Eternity How His reverent Study of Scripture," and recommendation for us to "work out the conclusion for ourselves," with the aid of the Holy Spirit .when it all ends, as in his case, of beginning at once, to make out that the Lord of Heaven and Earth is a Lag. a Deceiver a Paise Teacher dees seem grotesque. God the Precious H h Sourt, upon Whose Blessed and and Presence, every true Christian Believer entirely depends, we may be sure will never give His aid or countenance to those talse, debuted Teachers who begin their dangerous assertions, by contradicting Jesus Christ to His Face !

Letter No. 2 combided

Finally it is predicted that eventually God will be all in all, and that death the hast open as will be destroyed. This implies not the rest of tion but if a destruction of the wicked

talse to the last, -we have a text perverted into a Statement, exactly the reverse of the Scriptural reading. far from Death being destroyed," the text asserts the exact opposite

"And the Devol that deceived there was cast into the lake of tire and to mistone, where the losist and the faise prophet are and shift be for anded to indight facion and ever

And I have a great white throne, and Him that sation it, from whose face the earth and the heaven fled away, and there was found no place

ter them. Saw the deat small and great stand before God. And Sec. times were opened and another book was opened what is to the of life and the deaf were judged out of these things which with written in the books, ucoring to their works.

"And the Sengise up the dead which were in it and death and tell."

delivered up the de of which were in them, and they were judged every

that according to their works.

'And leath and Hell were cast into the lake of hire. This is the Second Death.'

"Death and Hell, 'so far from being "destroyed" we are distinctly, here, told, will be cast into the same lake in which the Devil is And, so far from the Lost, Wicked, "ceasar: to exist," we learn here, and are distinctly told, that they will share the same awful Fate!

" In I whenever was not found written in the book of life was say into the lake of fire "

Reader, Believe Jesus Christ, believe His Warnings, and come to Him while Time and opportunity are yours?

This Chapter is divided here,—the Reader being asked to peruse the remaining "Part II," and decide whether Christ's Teaching is to be "believed" or not.





Peter therefore was kept in prison, but prayer was nade without course, of the church unto God for him

And when Hered would have brought him forth the same might better an deeping between two solo was, bound with two claims and herpur-believe the door kept the prison

Are beheld the accel of the Lord came upon him, and a light shired in the prison and he smote Peter on the side and record him up veying Arise up quickly. And his chains feel off from he bands

up seving Arise up quickly. And his chains fed off from her bands.

A. the argel said unto him, God thy all, and him him saidals.

At 1 so to dai. And he saith unto him, tast thy garment about thee and a blow me.

At the went out, and followed him and wist not that it was true which was done by the angel; but thought be saw a vision

When they were past the first and the second ward they came unto the ron cate that leadeth unto the city, which opened to them of his own event and they went out and passed on through one street and forthwith the angel departed from him that in

CHAPTER XLV. PART II.

THE "ETERNAL HOPE" DELUSION

The "Old Theology" versus the "New Theology," which will you "Believe"?

Note — The Reader who has perused the previous chapter is aixed to give his earnest attention,—especially, to this "Part II" What Because if our Lord's Solemn Teaching here given upon this abir to Sunjier does not carry consistion that we have "a Heaven to give and a Hell to shun," by seeking the Saviour of Mankind,—NOTHING ever will do it.

TWO GREAT VOICES IN THIS WORLD,—CHRIST'S AND SATAN'S A QUESTION OF VERACITY,—GOD DID NOT SPARE HIS BETOVED PEOPLE WILL HE SPARE HIS ENEMIES OR THE WICKED? THE COLOSSAL IMPUDENCE OF FARRAR. A "LONDON CLERGYMAN'S" DELIVING TEACHING CONTRASTED WITH OUR LORD'S.—THE FINAL PARTING OF "BELLEF" AND "UNBELLIFF." THE BRIDGELESS GULF, HEAVEN OR HELL?

"Now,-for the Great Secret,"-were the last Words of the Murderer on the Scaffold

READER,—Are we to understand that the Writer is about seriously to ask us to "believe"—in direct opposition to many of the Modern Clergy, and Dissenting Ministers, that Christ's Solemn Teaching was really true? That not only all the countless Millions of detestable Characters, omitting the Untutored Heathen who never heard of Christ.—once instructed in the Truths of Religion, Blood-thirsty Tyrants,—Oppressors of the Poor,—Murderers,—Pirates, Swindlers of Needy and the Poor,—Debauchees,—Drunkards, are now "lost" Souls,—but also false Teachers of Religion like those Priests in our Lord's day, "Unbelievers," and their deluded obstinate adherents,—in a word, all the "Christless,

-impenitent, -tinchanged, -Sinners this World has ever seen, -have shared the same awful Fate? Have all had to go and are still going out, -AIONE, -not in Crowds, - but alone, one by one, -as if no other Soul existed, to "meet" an

Awfully Holy Lord God,-an Almighty Being in Fearful, Unchanging, Anger against all "Sin,"-such as we Mortals have no conception of ?

"Then shall the Dust RETURN to the Earth, as it was,-and the

Spirit shall return unto God Who gave it.—Eccles. xii, 7.

"Vengeance belongeth unto me, I will recompense, saith the Lord.
And again, The Lord shall judge His people.

"It is a FEARFUL thing to fall into the hands of the living God."—

Hebrews X., 31.

Are we asked to believe that all such,—the moment they understand that they are rejected by Christ, the Judge, and that God swears that they shall "never enter into His Rest," -will be filled with Frantic Rage, -Hatred, -Fury, -and Blasphemy against God, and Christ for ever more?

In a word become demons themselves to join the Fallen Angels in a World of Woe, Hatred, and Misery throughout a

Never Ending Eternity?

Yes! That is precisely the Solemn Question! No one can Answer that Awful Question but Jesus Christ,-our now "Saviour," if we choose to earnestly seek Salvation through His Merits, and precious Sacrifice, -but one day our Future

Judge. The Final Judge of all Mankind.

The Reader,-therefore,-is asked to give this Part II. especial attention, and to decide for himself,-not what he, or the Writer of this book, or Bishop----says,-or believes, —but whether he will say "Yes" or "No" once for all to the Question,—"Does our Future Judge,—in His own Words,—and His habitual Teaching,—answer the Solemn Question we are considering,-or does He not?

If Christ is the "Light" of this fallen World,—what is the use of saying so,—if we do not believe His Teaching? It

seems an Absurdity /

CHRIST THE LIGHT OF THE WORLD.

"I am come a Light into the World, that whosoever believeth on Me should not abide in darkness."

"And if any man hear My Words, and believe not, I judge him not: for I came not to judge the World, but to save the World."

"He that rejecteth Me, and receiveth not My Words, hath One that judgeth him: the Word that I have spoken, the same shall judge him in the Last Day."

"For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment what I should say, and what I should

speak."
"Then spake Jesus again unto them, saying, I am the light of the "Then spake Jesus again unto them, saying, I am the light of the the light of life."

THE UNREGENERATE DO NOT "FEEL" SIN

It is the sure Sign of the "Child of God," out he "feels and "hates" his sins very deeply.

The 'Unregenerate' Jo not'

Of course, I suppose that I must be a Sinner," —and an elderly man, to the Writer, —"but, for the life of me, I do not know where it is!"

Again, "I never was much of a Sinner, and I am sure I am not now?" was another remark. They both came from men passed middle life, made many years ago, and look have long passed away! Neither of them gave any man, allow of a true Christian life, yet they were perfectly contented, and satisfied, with themselves! Others could have given them a very different idea of their characters. How many are there like them? One of them some time after killed himself.

More hopeless words could hardly be imagined. But what these men candidly spoke boldly out, thousands secretis tea-

and not only feel, but act upon it!

Past middle life, -fading into age, -50 or 70 years in this world, and yet the very first Lesson every true Christian must learn, -never yet recognised. Both still blind to their own real characters, clear enough to others, - or their position as Sinners in God's sight never yet learned. Such feel no distress, much less anger at Sin or Sinners, -and such cannot see why God should feel such "Wrath" at Sin either. The New Book upon the "New Fheology," recently published, illustrates this blind condition of "fallen" human Nature.

READER, "But these paper reports of Sermons, of Addresses, are very unreliable. They may not, very often, convey the true meaning of a Speaker." True! Let us then allow the "New Theology," to speak from its own Book for itself.

That many Ministers are inclined to favour it, is seen from the writing of a Church of England Clergyman. "The ordinary man cannot, now, believe the outworn theories still taught by so many of the clergy—a New Movement is dawning—The ordinary man wants the God of the New Theology,—the allprevailing principle of the Universe."

What the "all-prevailing Principle of the Universe" is must

be left to the Reader's decision.

What possible "New Theology" is to come, what it has to tell us, or why the "ordinary man" in our day should desire, or need one, seems obscure. The Faith which has proved sufficient to lead millions of Christian believers to God, Christiand Heaven, must surely be good enough for us

EXTRACTS FROM THE NEW THEOLOGY BOOK.

Yet, with amazing assurance,—ignoring the entire Experience of Mankind, and the Teaching of Christ,—we are asked to believe that

"The divergence between the 'New Theology' and the 'old' goes deep,—but does not touch the Foundation of Truth."

On the contrary, every true Christian will claim that the "divergence" of such teaching,—not only "touches" but attempts to abuse our common sense,—ignore the Bible,—and thus destroy "the Foundations of Truth," upon which our Christian Belief has rested on a Rock for nigh 2,000 years, and will rest,—in spite of delusive modern heresies,—for ages to come.

Thus we read.

THE NEW THEOLOGY.

"Perhaps it would help to clear up the subject if I were to say frankly,—before going any further,—that there is no such thing as Punishment,—no far-off Judgment Day,—no White Throne,—and no Judge external to ourselves" (!)—"New Theology," page 213.

Then what is this?

"And as it is appointed unto men once to die, but after this the

Judgment."

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in His body, according to that he hath done, whether if be good or bad."

"For the Father judgeth no man, but hath committed all judgment

unto the Son.'

"For the hour is coming in the which all that are in the graves shall

hear His voice."

- "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."
- "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."
- "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works."

No such thing as Punishment?

- "Surely the Tears,—the Groans,—the Deaths,—of countless Millions of human beings, for thousands of years,—have proved to Mankind that God's warnings are something more than 'Instructive Parables!' Thou shalt not eat of it,—for in the day that thou eatest thereof, thou shalt surely die!'—Gen. ii., 17. And we all die!"
 - "Punishment" enough! Who wants "to die"? While

as to God's Judgments in the punishment of Sin, and Sinners the entire Bible is full of it,—from Genesis to Revelation!

Well may the Scriptures say,

'The Heart is described above all things, and desperately wicked, who can know it?'?

THE " NEW THEOLOGY "

At present Paul's opinion on the great subject of the Atonen enby many people it supposed to be decisive. Paul says this and Paul says that, and when Paul has speken there is no more to be said But who should it be so? Paul's opinion is not necessarily a complete and a lequiste statement of truth (')"—New Theology, page 128

We read in the papers. Although the sitting accommodation provides for 2,500 the building was filled to its utriess capa its the utterances being frequently endorsed with emphatic bursts of appairise. (i)

Surely a more "emphatic" proof of the "Fall" in human nature cannot be asked for than in this eager rushing to hear and appliand such errors. What,—on earth,—were these sills crowds "applianding"? Reject the New Testament,—who is going to give them anything else? It indicates the eager jos with which crowds of Fallen Mankind would had the news that there was no Hereafter, no Future Life of Weal of Wood, or even no lead at all!

PAUL'S, PETER'S AND JOHN'S "DECISIVE" OPINION WITH TRE-

PAUL'S OPINION.

It is instructive here to turn to the certainly "decisive opinion of that amazing Servant of God, that devoted Evangelist, -the Great Apostle Paul This wondross Teacher had reached the close of his glorious Career, -his-painful journey, his ceaseless Labours for his Master, - were now drawing to their close, -he was now looking forward to crown all by following that Lord to a painful death

PAUL'S FAREWELL

But one of these things move me, multer count I my life out and or will so that I might finish my course with jos and the Mostlaw of I have received of the Lord Jesus to testify the Cospel of the grace of God."

" For the time will come when they will not endure sound doctrine. but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the Truth, and shall be

turned unto fables."

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."

"And when he had thus spoken, he kneeled down, and prayed with them all."

"And they all wept sore, and fell on Paul's neck, and kissed him."

" Sorrowing most of all for the words which he spake, that they should see his face no more,"

"But there were false prophets also among the people, even as there shall be false teachers among you."-II. Peter ii., I.

"Ever learning, and never able to come to the knowledge of the

truth."-II. Tim. iii., 7.

" For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

"And they shall turn away their ears from the truth, and shall be

turned unto fables."-II. Tim. iv., 3.

"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursei."

" As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed."-Gal. i., 8.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."—Phil.

iii., 18.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."-I. John iv., 1.

There can hardly be a greater proof of the Divine Inspiration of the New Testament than the vitality of its warnings. The above exhortation of the Apostles might have well been written for the year 1908!

The First thing the modern "Biblical Critic" has to attempt is the old, old, attack upon the Bible. It must ever be so! Until that is done Unbelief has no standpoint; it cannot exist.

PAUL, --PETER, --JOHN, --CONTEMPORARY WITNESSES, --OR THE "BIBLICAL CRITICS" OF 1908,-(MANY "MADE IN GERMANY,")-WHICH IS IT TO BE?

Paul's Conclusions and "Opinion."

No European Scholar of repute now challenges the Letters or "Epistles" of "Saul" or "Paul" as fabrications. It is admitted that these Letters are as genuine as the Letters of Pliny, or Cicero, or the Commentaries of Julius Cæsar.

What was the result of Paul's investigation? We have it, in his wondrous "Letters," - or "Epistles."

Paul was converted to Christ,-not long after the Cruci-

ixion.

If the Crucifixion took place about the year 33, -Paul's conversion and reception by the Early Christians must have occurred shortly after, -at most three years later. Every detail was fresh in their memory. Paul must have had endies opportunities of learning all.

THE GOSPEL "INVESTIGATED" BY PAUL

Paul was no child, no uneducated fisherman, but a Jewish Scribe, -evidently a highly-trained leading man amongst

the Pharisees, the most cultured men of their day

In the Great Apostle Paul, we have an acute, -powerful, most intellectual, lughly trained, -observer, actually on the spot. The Early Christians lived all together, there was Mary the Mother of our Lord, taken care of by the Apostle John, the beloved disciple to whom she had been entrusted by Jesus, -constantly with the Apostles, -required incessantly, with them, to relate to all comers all that had taken place, their flight into Egypt, -the Miraculous Birth, etc. Our COMMON SENSE tells us it must have been so! What flee were the Apostles hving for, but to spread the knowledge of the Gestel events? There were His brothers, -some of them no longer "Unbelievers" in Him. They would relate all the early incidents of the Life of our Lord, His Childhood and Boyhood. to the new converts constantly, now joining the Christian Early Church. And here was Paul living with them, with every opportunity of hearing all that the factive Apostles had to relate of our Lord's Ministry, -Deeds, -and Teaching

Paul would subject their Testimony to the "highest" Criticism"; gathering from Mary, the Mother of our Lord, Peter, John, and numberless others, every detail he could

obtain of the marvellous events of the past years

Peter, James, and John were there to Record our Lord's Lite. Teaching. Miracles, —Death, —and Resurrection, —so were the other Eleven Apostles who were with Jesus "from the beginning."

"And we also bear Witness, because we have been with Me from the Beginning,"

No one would know better than Paul, a highly-trained Pharisee, brought up amongst them, and the "Scribes, -the value of documentary Evidence, the importance of having the details of our Lord's Birth, Ministry, Death, Resurrection,

taken down from the mouths of the Disciples, etc., who had been eye-witnesses, and "with Jesus," from the beginning.

Numbers of Converts to Christianity were now joining the Early Church,—new Churches were being formed at a distance. The Converts had to hear what had actually taken place.

Who can doubt that Paul and the Apostles employed the " parchments" and Scribes of that day to duplicate Authentic Records of the "Gospel"? These duplicates would be sent to all the new Churches to be read, and taught, daily, just as we read the New Testament in our Churches, Chapels, or Families.

in 1908.

Thus, the "New Testament" was completed. Before such contemporary Witnesses of our Lord's Birth, Boyhood, Ministry, Death, and Resurrection,-how colossal the impudence of our 1908,—modern Biblical Critics! Pretending after nigh 2,000 years have passed to know more than the Apostle Paul, and others on the spot!

Yet, with barefaced effrontery, up comes some "Pfleider," with something "New" to tell us, when we all are aware that such "Critics" know no more than we do ourselves!

DOCUMENTARY EVIDENCE.

"The Cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments."

Who can doubt that these were the "Parchments" or copies Paul "especially" reminds Timothy to bring with him?

Before our Lord left His followers He distinctly promised that when the Holy Spirit came, "Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of Me.

DOCUMENTARY EVIDENCE.

As men of culture, like Paul, Luke, etc., joined the Early Church, can we imagine they would not employ the Scribes of that day, to produce copies of the accounts given by the Apostles—thus helped by the Holy Spirit—of their three years' experiences with their Master?

Undoubtedly these Copies would be needed to be read constantly, and sent to distant Churches as they were being formed all over the Roman Empire. Even Paul requires the parchments, "The Cloak that I left at Troas, with Carpis, when thou comest, bring with thee, and the books, but

especially the parchments."

Surely, when our choice lies between these inspired records of the New Testament and modern eccentricities, we may wisely follow the example of the judicious taster of the new wine,—"No man also having drunk old wine straightway desireth new; for he saith, The old is better."

Whose record, then, would any same person freler? Those of the actual eye-witnesses, from whom Matthew, Lukr, etc., distinctly say they obtained their's from, or the teachings of persons in our day, meanly nineteen centuries after, who know absolutely not a word, not a syllable, more about what really took place than we do?

The Epistles of Paul are now allowed to be as authentic as those of Pliny. Cicero, or the Commentaries of Casar

We have done with the ignorance of the old School of Atlers's Modern Criticism and Scholarship, for instance, no longer permit the Renan, or Strauss, School of Infidelity, to discless the authenticity of the letters of the early Christian Writers such as the Epistle of Clement, a D-97, the letters of Ignatical Bishop of Antioch, a D-110, or the Epistles of Paul to the Romans, Galatians, etc., written about a D-55, or, as some think, a little earlier.

The Believer claims that the "Epistles" or Letters of Paul written, say, about A.D. 60. had for their contemporaries even at that early date, Manuscript accounts or writter Records of the Gospel Events, established by Witnesses still then alive, and able to confirm them. Indeed, Paul morethan once appeals to these witnesses for their confirmation Also, that the Apostle John wrote at the close of his prolonged life, some 30 years after this. Thus completing the "New Lestament." That the "Gospel," "New Covenant Gospel, Narrative, or "New Testament" existed in the form of Manuscripts, at a very early Period, cannot be doubted.

Nor can our Common Sense decline to believe that the accounts of what had taken place, thus produced, were sent to, and read, before the early distant Churches precisely as the trospel has been read in our English Churches of a Sunday

for Ages past.

THE RESULTS OF THE "NEW" PREACHING.

The following "impressions" already made upon the Heaters of such Teaching, were sent to the Daily Paper-

They should indeed awaken the Promoters of the New Movement to a Sense of their Solemn Responsibility.

No. 1.—" Permit me to record the impression made upon my Mind—and I think I went with an 'open' one,—after attending the Modern Theology preaching. I believe it had the same effect upon many present in that crowd. It appeared to shatter all certain Belief either in the Divinity,—the Miraculous (or Virgin) Birth, or the Resurrection of our Lord,—and to convey to, and leave the impression on the vast Audience that Christ,—being thus born of a human father (consequently,—like us born in Sin,)—was in reality merely a human being like other great Leaders in Religion of Past Ages."

No. 2.—Another writes — "The New Divinity Movement will have many followers; for there is a vast number of Persons in this Country,—as in France,—on the edge of the same land of doubt these preachers boldly teach,—and doubts, too,—upon very vital points touching the Christian Religion. It will bring Misery to thousands of Minds."

Will it? Then why on earth do "vast audiences" go,—not only to listen,—but to cheer, enthusiastically, such Preaching? Why swallow the delusive,—verbose, so-called "eloquence" of our day of chatter and shallow thought,—when they could stay at home, and read in a penny "New Testament" every single thing about the "Christian" Religion any living Mortal can tell,—or ever will,—tell them? Whose fault is the "misery"—alleged to be caused—but their own? Who is going to tell them one word,—one syllable more than Christ has already told us? No "Fall" of Man? Can any clearer Proof be wanted of the "Fall" than in these eager,—cheering,—crowds,—only too desirous of hearing the true, solemn, Gospel of Jesus Christ frittered away? Multitudes would be only too glad to hear that there was no Personal God,—no Hereafter,—no Future Judgment,—no Eternity!

A DAY OF APOSTASY.

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

No. 3.—A third attender writes — "Upon that large Class of intelligent Young Men in our Cities, whose faith is already tried by the Example of their fellows, and their surroundings, the new teaching,—presented with verbose eloquence, comes as a master-stroke to sever the Sacred Influences of pious Homes,—and to shake their Behief in that Holy Book their faithful parents love and taught their children to reverence. Thus depriving them of the safeguard of Religion against the many fearful Temptations of City Life."

Finally comes,—this time from an evident admirer, and supporter, of the New Theology,—

No. 4.—" If this Movement is never able to do more than convince men that their Eternal Hope lies in the Divine Fatherhood,—and not in

the Substitution and Punishment of an innocent Christ at will have accompanied a work which will five and will have brightened the lives of thousands of despon lent souls

If the English language has any meaning, this is to say,that, if the New Teaching can but dispose of the Atoning Sacrifice, the only Redemption, and Reconciliation of Liben Man, with his awfully Holy God, through the all-availing precious Blood of Christ, shed, " the just for the unjust to lead us to God,"-and He can be put aside as a thing of naught a Mistake, suncalled for, an Atonement not needed, that all this will "bring brightness to thousands of despondent souls"! READLE Did you ever encounter more astoanding nonsense? The Christian Believer is the last person in this World to be "despondent"

Well may the Promoters of the Movement say to this

admirer, "Preserve us from our Friends ! "

The fact being that unless Jesus our Saviour had told us, of "Our Father Who art in Heaven," - speaking, let it be remembered to His " believing " Disciples alone, not to Unitarians, we should never have known about the " Divine Fatherhood the writer alludes to at all. It was this fact, -the utter apparent indifference of Nature to the most awful catastrophes which maddened the Heathen World. The Sun shone pleasantly on to the most awful scenes in human history. utterly regardless of the most terrible events. So far from being "despondent" the Believer in the "Atonement looks upon the Unitarian rejector of it as a Madman! It is he who will, -one day, -be "despondent" indeed!

"No man having drunk old miss straightway desireth new tor be

"Sith The old is better" Luke v 33 "Preach the word be instant in season, out of season, reprove rebuke, exhort with all longsuffering and doctrine "

" New Theology " Books to Supersede the Bible

THOUGHTLESS BIBLICAL DETRACTORS.

"The Young People in our Sunday Schools, and various Christian Societies, all over the World - aced well written "- popular manual presenting in succent form the best results of Babacal Crimesm.

Note,-Written by New Theologians, or Unitarians, we may presume, -who know really no more of Religion, apart from the New Testament,—than a Baby in a Perambulator.

The way the Bible is taught to Young People at present to now registrable (1). At present it is interpreted by many People in a way harmful to the moral bense. It's New Theology page 2.2.

Note -It is "interpreted" so in the "New Theology." No question about that! Very "harmful"!

"Will anyone seriously maintain that the trickeness of Jacob, etc., are healthy reading for children, or a mark of Divine Inspiration?"—New Theology, page 262.

Emphatically we maintain it! The honest way in which the Bible gives us the failings,—and terrible "Falls" of its Saints, and Heroes,—David,—Jacob,—Peter, etc., etc., is the very best proof of its "Inspiration," and the "fallen" condition of our human Nature. Had it not chosen to record them, we should never have heard a word of the "Fall" of David, and of Peter, or of Solomon,—or the trickenes of the then unchanged Jacob!

"THE 'TRICKERIES' OF JACOB."

INSTRUCTIVE BIBLE STUDIES.

Reader, will you turn for a moment to page 461 of this book, on the "trickery of Jacob,"—as a Bible Study,—also the History of Boy David,—page 359,—and the Boy Joseph,—page 371? More instructive Reading for the Young than the study of these beautiful stories of the Old Testament cannot be conceived!

Let us read these beautiful old Bible Stories with Common Sense explanations, as in this Book,—upon all occasions, and at the same time offer up the humble Prayer, "From Modern Biblical Criticism,—and New Theology Manuals'—Good Heaven preserve them!"

UNBELLEF.

The cruel part of this sort of Teaching is that if it came from the Press,—or Platform of open, advertised, "above-board" Infidelity,—it would not pay to Print it. It is the fact that it comes from the (alleged) Pulpits of Christ that the novelty attracts Crowds of silly hearers upon whom it has the following deplorable effect they relate to us.

If such Teaching only extended to a Solitary Sect,—or isolated "crank,"—so common now in U.S.A.,—no notice need be taken. But when Ministers in both Church, and Dissenting Chapels, publicly approve,—and,—it is understood,—are willing to unite with a "Society for the Encouragement of Progressive Religious Thought,"—it is well clearly to understand what these Ministers intend, in future, to preach from their Pulpits. For, once they join the "New Movement,"

they will, naturally, feel it incumbent upon them.—if they can do it without losing their Pulpits and Stipends, to enforce their "New Benefs," or, rather, "Disbeliets,"—upon their respective Congregations

Judas in the Garden was a despicable Figure enough!

But what shall we say to Judas in the Pulpit?

We are told,

Man is not a "fallen" (reature. Man's nature is essentially the same as that of God and Christ ('). There is an essential anti-naction lamental. "Oneness," common alike to human nature with the Divine ().

If Christ was Divine as a mour measure are we ('). Man is an fact a potential. Christ "himself innomach as he who by toil, and pain craws offers upward as helping to fill up that which is lacking in the suffering.

of Christ ()
The Fall of Mankind is a Myth"

NOTE - Then it is the most awful " Myth " upon Record

It is a Romance of an harly Age intended for our Ethical instruction! The crude early doctrine that thirst hore all hur an Sissing The true interpretation of the Atonement is that the Sara e of Christ is repeated in our human hearts, and this is the only power to lift Mankind t').

It would seem difficult,—in an equal number of words,—to convey a greater number of absolutely erroneous statements,—so entirely contradicted by the irresistible logic of Facts,—by what we see on every hand, around us,—and by the entire experience of Mankind

The Christian Believer utterly demes that there is anything whatever "lacking" in the "Sufferings of Christ,"
That they were absolutely complete, -all-availing, - perfect, and "Finished" upon the Cross. Our Lord said so.

When Jesus therefore had received the sinegar, He said It is finished, and He bowel His head, and gave up the ghost. — Jean

3% \$ 1.

The New Theology Teaching strikes at the very root of the Gospel Belief. Christ's work was complete.—His Precepts.—His Example Perfect,—it is Man who refuses to obey! This false Modern Teaching claims that our Saviour's "Redemption" was not, after all,—a Finished Work,—all availing complete,—"finished,"—when He said, "upon the Cross upon which alone all true Christians for high 2,000 years have happily, joytully, placed their entire trust for "a sure and certain hope of a joytul Resurrection." It asks us to be heve that our Lord's Redemption was, after all, incomplete, and that a continual Sacinice is still needed, and is still going on, in which we,—not Christ alone, shave an important nay, "opotential" part to take. Thus, it is the old, old tale. Christ is to be belittled, "fallen" Mankind to be exalted.

Man becoming in his measure a miniature but "potential" Christ to himself.

No Conviction of Sin.

The secret of all this delusive Teaching is lack of Conviction of Sin. There never existed a true Christian,—nor ever will,—who has not first felt "Conviction" of his utter sinfulness by Nature. Without this very first step to seeking, and "finding" Christ,—Salvation is impossible! Why? Because no human being, in his Senses, ever earnestly seeks a "Good Physician,"—while absolutely convinced that he is in perfect health, and has no need of any Physician at all. The first step to Salvation is "Conviction of Sin," and the modern teaching lacks it altogether,—with evidently a resolve not to admit or feel the awful Thing Sin really is.

" If our Gospel be hid, it is hid to them that are lost."

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the Image of God, should shine unto them."—II. Cor. iv., 3-4.

This "Binding of the Minds of them that believe not,"—cannot well be better illustrated than in the following teaching of another "New Theologian" leader.

UNBELIEF.

"How is it possible to suppose Christ's alone,—of all the World's Religious Leaders,—was a Virgin Birth? As an Historic Fact, it is impossible. The Legendary Story of the Life of Jesus has twined itself about that noble, Central figure of the historical Founder of Christianity. Harnack, Pfleiderer, and a host of other theological authorities have come to the inevitable conclusion that the Story of the Virgin Birth is without historical foundation."

READER. What,—on earth,—do Haeckel,—Harnack, and Pfleiderer know, after 1908 years have now passed, more than we do? What are their "conclusions" worth? One Contemporary Writer of the "Early Church," Paul, whose letters or "Epistles" are allowed to be as authentic as those of Pliny or Cicero,—is worth "hosts" of modern (so-called) "authorities,"—who pretend to instruct others while utterly dependent,—as we are,—upon the New Testament for all they know, or ever will know of what took place 1907 years ago. Kant, Straus, Renan, Hume, Mill, Colenso, Hess, Herder, give us their contradictory "Theories,"—pulling each other's ideas to pieces,—for 100 years,—and nothing is gained. The BIBLE REMAINS.

' PROGRESSIVE " OR " NEW THEOEOGICAL " TEACHING

THE BATTLE OF THE AGES PAST IN RELIGION HAS BEEN EVEN ABOUT OUR LORD. IT IS THE BATTLE OF TO-DAY, IT WILL BE THE GREAT BATTLE OF TO-MORROW! IT IS "CHRIST,"—THE DIVINE,—"OR NOTHING."

Why? Because though all other "Religions" can dispense with their founders—we cannot! The Mohammedan can go on, without the dead, and gone, Mohamed. The Buddhist can continue his weary, weary belief without Gautama Buddha But, without Christ, we can do nothing. The fact is, this is Christ's World. He has always been in this Fallen World. "before Abraham was, I am." The Unbeliever very truly claims that the Teachings of other Great Religions, Teachers ages before the Master appeared upon Earth, -"Emanuel (God with us), were in many points very similar to those of our Lord. Certainly they were! It would have been extraordinary if they were not, for all the good in former Prophets and Teachers, -came from Christ, through His Holy Spirit Buddha, Socrates, -all the truly great Religious Teachers in all ages, -were taught by Jesus Christ.

Every good gift and every perfect gift is from above, and conect, down from the Father of lights, with whom is no variableness, neither shadow of turning.

But the followers of Buddha, Confucius, Plato, Socrates, Mohamed, etc., never alleged that their Prophet ever rose from the dead, or ever said, "I and My Father are one," "Betore Abraham was, I am,"—"I am the Resurrection and the Life," etc.

Thus, true "Christianity" cannot exist a moment without Jesus Christ, - the Divine, - the Personal Saviour

Find one Flaw in our Lord, -or His Teaching, -and our Christian Religion falls to pieces!

Without Me ye can do nothing

Abuse in Me an . I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

I am the Vine, ye are the branches—without Me ve can do nothing.
If a man abide not in Me, he is east forth as a branch, and is withered and men gather them, and cast them into the fire, and they are burned.

Delusive, unscriptural, preaching has no effect upon the true Christian, except as one more decisive proof of the "Fali" and man's perverted intellect. It is only upon those who neglect the prayerful study of God's Word, who are a prey to these dangerous Heresies. We "Believers" know not the Voice of Strangers."

"And a stranger will they out military out will be once in . We they know out the route it economics.

"Her ye believe not, remase to ure put it for smeet it is such that

rod."

"My sharp hase My water, and I can't meet, and they would be set were a small trey what he we would not be set were small new small new set were small new water plants them yet at My hand.

"But ye believe not."—here is the true traine given by Him Who "spake as no Man spake. READER there is something worse than middish, normable, treduitry in investigent, reasoning, amiliances allowing themselves to be imped by modern Heresses. What means this readiness—almost at a moment's notice,—to Apostusy from our Body Religion." Nothing more thearly prives the "Fall—the very feeble hold the masses have more our Thristian Faith. It shows the existence everywhere in our lay,—in some of an open Role.—Light.—Education.—or "An end learn of Unbelied in Jeograph from the Living God."—Heb. in, 12.

THE " NUMBER OF THE LOST DELUSION

This long Chapter will be read by the "Behever," and the "Unbeliever," with precisely opposite technics and results! The "Unbeliever" will read it with a calm simile of Incredulity,—"How instructive!" This merely shows what "Belief" in the Bible,—the old "narrow," "bigoted" belief leads to! The Creator will never cast away so many Millions! I don't believe a word of it! And the Unbeliever never will, until he himself comes into contact,—as he will do one day, with the Spiritual World! The "Believer,"—on the other hand,—knows that it is the emphatic teaching of the Bible, and of Christ,—and never ceases,—in however humble a way,—to

"Warn men to flee from the Wrath to come."-Matt. nt., 7

OBJECTIONS. "WRESTED TEXTS."

But there will be others who cling to two or three isolated and misunderstood Texts for their Unscriptural delusions Such may say, "I read,"

"God hath not appointed us unto wrath, but to obtain Salvation by our Lord Jesus Christ."—I. Thess. v., 9.

Undoubtedly, but this is spoken of Christians. The t brist less forget that the "us,"—all through the Apostles' writings, allude to "Christ's People," "Believers," not to His Rejectors.

What if that Salvation is rejected, or neglected, as it is by

Millions? In the very next chapter the same inspired Wither adds,

The Lord Jesus shall be revealed from Heaven, with His rights Angels, in flaming her taking venge one on them that know into the animal shall be a little to special milliand Jesus shriet, which all my mished with everlasting destruction from the presence of the Long H. Thess 1, 7,9.

" But I read, of Christ, that,"

" He is the Saviour of all men " "

So our Blessed Lord undoubtedly is, af only, and it is indeed an important " if " -it they " obey the Gospel," and permit Him to become so "

"But I read that Christ says,"

I will draw all raen unto Me 1 1

So our Blessed Lord undoubtedly loss!

That He does "draw,"—especially in early life, "all min," who doubts? But He "draws" too many absolutely in vain! Their Sins they will have, and Christ they will not have?

"Well' I cannot deny that your Book gives, in every case, the Bible references, and that it is undoubtedly the Teaching of the Scriptures, but I boldly give up the "Scriptural" view. I take the simpler view of my own intellect, and refuse to believe that so many can be lost! I refuse belief on the ground of Numbers. Had it been merely a few notorious Murderers. Blasplacingts, etc. I could believe in their condemnation, but that Millions perish eternally, many of them merely for being unprofitable servants, seems to me,—no matter what Christ says, simply incredible. I fall back upon the old Truth, "God is love,"

"God is Love"

It is indeed an old, and most blessed Truth, that tood is love!" But it is a Truth which may be insunderstood, and mis upplied. Undoubtedly,—during our "day of grace," our day of Trial, and Probation here upon Earth,—'God is love." The present aspect of God is Love. This is a day of grace and long-suffering,—"not willing that any should perish, but that all should obtain salvation through Christ's atonement. God's "love" to us all, in this life is abundantly exemplified by the Life, Death, Suffering, and unceasing Warnings, of our Lord, and the constant Persuasions of God the Holy Spirit, whom he sends to us as His Ambassador.' But that "time of Grace" rejected,—and once gone past,—does God always continue." Love "to all alike." The entire

Bible,—God Himself,—Christ,—all the Inspired Writers,—nay,—our own Common Sense, all answer "No!" The Believer,—the Christian,—does not believe a word of such

monstrous,-delusive,-and false teaching!

"Merely an Unprofitable Servant?" Is he going to stop there? Rejects his God, and His Service, upon Earth, as long as he can, and not yet a "notorious" Sinner? He will never stop at that stage! God knows that he only wants time to become as wicked as the worst! The "Unbeliever," —the Rejector of Christ, in this World will be a Devil in the next!

"God is love?" Why, the "Wrath of God" hereafter, is spoken of upwards of a hundred times in the Scriptures! God "loves" the Impenitent, Obstinate, Wicked, if once they go too far? It is false! The whole Bible,—and Christ's solemn teachings,—teem with warnings of quite another, and an awful, Phase in God's character hereafter.

"And said to the Mountains and Rocks, 'Fall on us and hide us from the face of Him that sitteth on the throne, and from the Wrath of the Lamb, for the Great Day of his wrath is come."—Rov. vi., 16-17.

God is certainly no "God of love" here!

"Because I have called and ye refused, I also will mock when your fear cometh! For they hated knowledge and did not choose the fear of the Lord. They would none of My counsel; they despised all My reproof! "The Wicked shall be turned into Hell,—and all the Nations that forget God!"

I tell you Nay! But except ye repent ye shall all likewise perish ! "

TWO GREAT VOICES IN THE WORLD.

WHICH WILL YOU BELIEVE?

There are two Great Voices in this World (1) The Voice of Jesus Christ,—it's would-be Saviour,—but Future Judge.

"For the Father Judgeth no man but hath committed all Judgment unto the Son."

"That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him."

Christ's warning voice will always be in the World to guide Believers.

"And, lo, I am with you alway, even unto the end of the world."— Matt. xxvii., 20.

(2) The Second Voice is the Voice of Satan—Unbelief in Christ,—necessarily permitted in a World expressly intended as a place of Trial,—Free Will,—Free Choice,—to exist. See Page 404-8.

"Be sober be vigilant; because your adversary the devil as a roaring lion, walketh about seeking whom he may devour" -1 Peters . .

Both are ever striving to do a Mighty Work upon this Earth.

(i) Our Lord to SAVE all who choose persistently to apply to, and "believe" in Him. Believers in His Divinity,— Veracity, and Solemn Warnings against Satan and Sin

(2) Satan's Voice, though his Emissaries, - and he does not usually send fools upon his Errands, -ever seeking to Destroy,--all who choose to listen to his lies, and madly prefer to follow his Siren voice, instead of applying to Christ to save them. These Siren voices belittling the necessity of Christ's Atonement, - that there is "no danger" in a word the "Eternal Hope" delusion.

Our Lord tells us of the Devil that he was a Liar

"from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a he he speaketh of his own, for he is a hiar, and the father of it." $\int du \sin t$.

The "Larger Hope,"—other than Christ,—doctrine of our day is but a modern phase of old, old "Unbelief". It began in the Garden of Eden. It is the old, old Falsehood of Satan's,—"God is too merciful"! "And the Serpent said unto the Woman,—ye shall not surely die "-ben. iii, 4 "God merely said it to frighten you; it is intended merely as a wholesome deterrent, not that He really intends to do it. Go on! go on! There is no real Danger! God's Warnings to you are merely to be understood as an instructive Parable."

But the Other Voice says,

Be sober, be vigilant. Decause your adversary the devil, as a rosring ion, walketh about, seeking whom he may desour."

The Tears,—the Groans,—the Deaths,—of countless Millions of human beings,—for thousands of years, since that day have proved to Mankind that God's Warnings are something more than "Instructive Parables"!

THE OTHER VOICE.

But we have the other Voice in the World, the Voice of Christ, which says,—"I alone can save—I am the Resurrection and the Life. Believe My words,—I can and will, then, save you to the uttermost—But I cannot save unless you believe Me."

But Jesus said unto them, A prophet is not without honour save in his own country, and in his own bouse "

And He did not many mighty works there areaust of their

UNBELIEF," -Matt xm , 58.

Why could not,—why cannot Christ "save" those who believe in Satan's Voice in contradiction to His own? He "cannot" do it simply because He is not "believed." It makes Christ a Liar! Instantly,—when the true Gospel,—the "Wrath to come," is preached, another Spirit rises up,—another Voice.—Satan's,—is heard,—and says "Oh! that is the 'old Theology,'—not suited for your day. Now, you have the New Teaching. Then this lying Voice says something, however plausible,—or "eloquent"—which nevertheless contradicts,—the Warnings of God, and Jesus Christ. If any choose to "believe" that false Voice, Christ cannot do His Mighty Work for, or in us,—simply because we will not believe Him. We "believe" the Spirit which contradicts Him and makes God a har.

But if we say to this Spirit,—no matter how he approaches us,—whether with "eloquence" in the Pulpit, or in Books,—"I do not believe you," "Get thee belied me,—verbose,—plausible, Satan," then this voice and lying Spirit, cannot do his mighty work in us, because we refuse to "believe" him.

What false Teaching, -what false "Unitarian" hopes and "refuge of hes," about "God's Mercy,"—"New Theology."
"Eternal Hope," etc., -would be swept away if proud Mankind unchanged, -unsanctified, -Souls, -would but recognise that unless we "believe" in Christ, -God has no power to save us! Had there been ANY OTHER way in which a Just, all Holy God, could have provided for our Salvation, He would have spared His Only Begotten Son!

But there was no other way, and in this way alone can,

or will God save any one.

Our Lord and Saviour has died for us, once, —and once only, for all ETERSITY. He says, "Believe My Words. My Religion, left you in My" New Testament' by Me and My inspired Apostles,—come at once to Me,—individually,—for yourself,—without depending upon any Forms, or Parsons, trust to Me,—not to "Churches," or "Sacraments," etc.

and I can then Save you, and I will do it."

spirit, starts up to contradict our Lord and at once to raise up innumerable objections, to simple belief in Christ's veracity "Oh, that is not what the 'Church' thinks, or says, or believes, you must have Religion by Proxy, the "Priest" must be called in, - Better believe in "the Sacraments," and what the "Bishops" think, or Dean Farrar, or the "Eternal Hope" advocates—Then we have a host of FalseInstructors, who write a vast deal of plausible nonserve.

Farrar's verbose "Preface" alone to his "Eternal Hope takes 50 pages, and goodness knows what it is all about, except to disguise the attempt to contradict Jesus Christ It,—then, -we choose to believe such, -we must inevitably disheliere our Lord, and if we do,—Christ scientify assures every one once instructed in the Christian Religion, that He then cannot, -and will not Save us! Because we will not believe Him, or his Words. When Man will not,—Christ cannot!

" And He could there do no mighty work, save that He, bud Histories upon a few sick folk, and healed form."

And He marvelled because of their unbelief. Mark vi, c

What must be the Power of Man's resolute Unbelief that even our Lord "Marvelled" at it?

How many cling to delusive hopes, their "Church,"— Sacraments," outward "Ritual," etc. like the drowning man who catches at the strawi, but without this honouring and trusting Christ, it will merely end, as Satan desires it should, in Ruin.

RESIST THE DEVIL AND HE WILL FLEE FROM YOU.

But if we say to the other Voice, or Spirit,—no matter how he approaches us, whether from the Pulpit, or as an Angel of Light, - 'I do not believe you'" "I do not believe a word of it'" then Satan, in turn, cannot succeed or perforn his tatal work, because we will not believe in him

If we hold Satan and his delusions, however plausible whether he is in the Garden, with the traitor Judas, or appears in the Pulpit with the Unbelieving Minister, or, or, the Platform of Christian (2) Science, "Theosophy,

Spiritualism," "Secularism," or Aggressive Atheism, to be a Liar, and Deceiver from the first, he can do no

mighty work with us, or delude us

Satin began the "Eternal Hope" in the Garden No danger at all! Trust to me, do not lettere Him!" "tool only says those terrible things to trighten you, there will be no fatal! Fall! from your God, none whatever! It is nevely "deterrent," this talk of "Hell," and "Eternity not that there is any real danger! In 1008, "Bishot says so, the Clergy say so, they agree, you see, with

But the Other Voice also will be heard, the Voice of Christ,-

[&]quot;Ye are of your father the Devil. He was a marderer from the negetining and abode not in the truth because there is no truth in our

When he speaketh a Lie, he speaketh of his own. for he is a Liar, and the father of it

' And because I tell you the Truth, ye believe Me not."

God did not interfere to save His own good Servants. and loved Followers Will He then Spare His Enemies, the Wicked? Certainly He will not!

"What shall the end be of them that obey not the gospel of God ?" "Ant if the righteons scarcely be saved, where shall the ungodly and the sinner appear? "

We have all read of the awful Persecutions, -the Dreadiul Sufferings of God's own People, the Early Christian Church, -Christ's beloved ones, the Martyrs in all ages, the frightful Tortures, -terrible Sufferings, which they had to endure for long years,-from the Wicked,-in this fallen World of Sin.

THE FIRST MARTYR OF OUR CHRISTIAN RELIGION.



THE DEATH OF SIEPHEN.

" And the word of God increased, and the number of the disciples." mult plied in Jerusalem greatly, and a great company of the priests were obed ent to the faith."

1 And Stephen full of faith and power, did great wonders and miracles

among the people."

An I they were not able to resist the wisdom and the spirit by which

he spake". Then they suborned men which said We have heard him speak blasphemous words against Moses and hainst God."

"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord"

And cast him out of the City, and stoned him and the Witnesses laid flown their clothes at a young man's feet, whose name was Saul "

And they stoned Stephen, calling upon God, and saying, Lord Josus, receive my spirit."

" And he kneeled down, and cried with a lond voice, Lord, lay not this on to their charge. And when he had said this, he fell asleep." Ads vii bo.

Now, -God permitted this, -for reasons surely conclusively submitted to the Reader in pages 404-8 of this Work. Then do we imagine that an Angry God, -roused at last,will spare His Enomies, the detestable, utterly worthless,when He did not spare His " Jewels," His Noblest, - greatest, best beloved People, and faithful Martyrs? Certainly He will not !

For our God is a consuming Fire " (to the Wicked) . " He will not be Slack to him that hateth Him.! He will repay him to his face. " Dent via., to.

As the Apostle Peter says, -who there is little doubt suffered Martyrdom, -if Judgment began with them, Christ's loved Followers, -what will the Christless suffer? Where will the Unbeliever or Sinner appear?

For the time is come that judgment must begin at the house of God. and if it first begin at us, what shall the end be of them that obey not the Gospel of God?"

'And if the Righteous scarcely be saved, where shall the ungodly and the sinner appear? 'I Piter is a R. And there shall in no was enter into it anything that devieth

neither what over worketh abordination, but they which are written in the Lamb's book of lite.' Re. xxi, 22

FARRAR'S "ETERNAL HOPE" DELUSION.

From his Position of Dean of Westminster, delivering his Sermons on the " Eternal Hope " from the Pulpit of Westminster Abbey, -he may be considered the most prominent -and, therefore, dangerous, Promoter of this entirch Unscriptural and False Doctrine. A delusion well calculated to full his hearers, -and subsequent Readers, -into that fatal "Fool's Paradise" of Sinners from which many never seem to be roused again!

It seems these dangerous Sermons, -which have encouraged others to follow the same delusive Teaching, - were hist Preached in Westminster Abbey in November, and December 1877. Afterwards published, and reprinted, at is deplotable to note, unretracted, -till his Death It is ominous that the first some of us ever heard of Farrar was the following remarkable letters in the Papers of that day

A QUESTION OF VERACITY, CHRIST'S TEACHING OR MODERN DELUSIONS?

"RELIGION PAYS NOW, SIR!"

"Well! You know the Times are changed!"

Undoubtedly, no question about that; but the Question the Young Christian asks in 1908, is, "Has Christ thanged?" Are His commands now obsolete? Have our Ministers found out some other way to Heaven than "the cross?" If so, it is indeed important to let it be clearly known! Was it impossible to serve two Masters in A.D. 13,—but possible to do so in 1908? What meets the Public eye,—is Public Property,—and the following from the Newspapers—is forced upon us, whether we like it, or whether we do not.

A Modern "Teacher," it seems, had recently, the incredible indiscretion, in his position, to deplore publicly the Grasping, Money-loving, tendency of the Commercial World,—especially condemning the oppressive "sweating" "advertising." "puffing" and "grossly inequitable, "dishonourable" disposition of Modern Publishers.

"Worldly," "Commercial" folk have a great respect for "the Church,"—can stand a good deal of "preaching at;" but this seems to have been too much, even for the "grasping (?) Modern Publisher," who sent the following terrific reply to the Daily Papers. -" It is the last straw that breaks the Camel's back."

All houses attack on the Commercial Morality of Publishers has called forth a letter from his own publishers, in which some ineventing his to are given. One privage is I's speech was as filled. I have to be discovering to unition which have control the trade of the product of the month took the product of the month took the hash pechaps a bundledth part of what, by horgains ground enquiritable, they had

A there perhaps a hundredth part of what, by bengaras generally encyutadic, they had not a set of the parsage Messes — any "We shall now proceed to show how far this language is approached to ourselves in our leadings with the gent earn who has major as of a Mere shar went by earn ago we projected a Work which was to be a "Pepa at I de of the other than we at your art of the of the other had a harmy been port or concrete from we entired onto not many matter we the part and the beside had a harmy been port or concrete from we entired onto not many matter we will be a thin beginning that it is the angular than a transfer or an attention with the control of the brook but the neg mat us foling the general temperature and beautiful and a set of the part of the same and a set of the part of the same and the control of the brook but the neg mat us foling the general resolution with the control of the brook but the neg mat us foling the control of the same and the part of the same and the same of a society that at the part of the same of a society of the same and the part of the same of the same and the part of the same of the same and the part of the same and the part of the same of the same and the part of the same and the part of the same and the part of the same of the same and the part of the part of the part of the same and the part of the same and the part of the

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Total for Three Slinks 4 183 48,736 17

A Cospe adde the following is the same Paper. "No anake his been given by a section in the scattering as to be agreeing to write a work for the scattering to be agreeing to write a work for the scattering to be agreeing to write a work for the scattering to be agreeing to write a work for the scattering to be agreeing to write a work for the scattering to be agreeing to write a work for the scattering to be agreed to on g) are the series of engine an event the was prefered and set of the series of the present of engineers in a content of engineers. And the series of the free material as the effect of the engineers of the series of the engineers of the which has had a content of the engineers of the which has had a content of the engineers of the which has had a great?" Discourse of the which has had to enter the engineers of the engineers of the engineers. of () are see and with the chargest an short the was perfect that and the the for a to a

Note -"You dishked Farrar," - Not a bit ' Never heard never saw indeed snew nothing of him save (t) The above Newspaper "Cutting," fully viu licating his excelent and liberal publishes (2) A later one stating that he left property (3) The dangerrus takes unscriptural "Sermons" printed in the "Eternal Hope". It is the Texching not the man which is challenged. With the Man or the Mes, necessarily allused to in this Work, meither the Reader - or the Writer have anything whatever to do. But we have to do

with false religious teaching from the Pulpits of England

Why?" Because it is a Charge upon every true it ristim Believer to do our best to preserve intact that only and Sole Depositors of Sacred Truth the Gospel teaching of our Lord and Savience Jesses Christ. Once admit that our Lord was mistasen, of insurere in the habitual leading as to the Fternal Liss of the impenited. Wickest -why believe Him in His Promises? Wrong i istaken in His solemn repeated Warnings - why may He not be equally ar no an I mistaken in all good. It the iwa doubt apon the Divinity of a litest Mustaken in this one all important vital -point why believe in litis (hurch Sacraments Reserve tion and Ascensor I In a week it implies - is Colenso, the unbelieving Bishop, maintained, when giving up belief in our Lord's Divinity - Jesus knew no more than a turn colocated Jew of His day. It not one that in Christ. away goes the Gospel. A "Ritualist" may place his hopes upon the bands bounds tion of elaborate Ritual. and has "Chirch" whatever be marked the latter. But the brangelical cares nothing for either or pixel. with the importance of maintaining that the Words Wienings or a Tea hings of our Lord Jesus christ in the New Testament are words all the Priests and Rit; d in the World and ite indeed the Sour Light, and Life of us tallen creatures.

We want no Ritual, --Mitres, --Candles, --Holy Water, --and nonsense, -we need as dying Sinners, --a personal Saviour, --a "coming to" trusting in, and belief in His all-availing Atonement. Nothing short of this is Salvation !

A PERSONAL SAVIOUR.

We need Thy Presence,—every passing Hour,—what but Thy grace can foil the Tempter's power?

What but Thyself,—our Guide and Stay can be? In Life, and Death, oh! Lord! Abide with me!

How incredibly injudicious,—coming from so prominent a pulpit as Westminster Abbey, are these attacks upon the Historical Truths of the Bible, may now be seen by their being quoted in our day, by Sceptical writers in support of their destructive views. No one can estimate the injury such teaching does to the cause of true Religion, and upon the hearers' Minds,-especially of the Young. Such teaching, allowed by the Church of England to pass unchallenged, naturally conveys to Young People, that their "Church" endorses the delusions taught, instead of being the efforts of an egotist to display his wonderful learning. It is ominous to see a recent Sceptical Writer,—quoting the following from Farrar,—triumphantly remarks, "These are not the words of an 'Atheist,'—they are the words of the late Dean Farrar." Of Daniel,-Dean Farrar wrote :-

"The immense majority of Scholars of name, and acknowledged competence in England and Europe, have been now led to the irresistible conclusion that the Book of Daniel could not have been written by the Prophet Daniel, B.C. 524,—but it could only (?) have been written in the days of Antiochus Epiphanana, -- about B.C. 164, and that the object (?) of the Writer was to inspirit his desponding Countrymen," etc., etc. (See " The Bible and the Child.")

Nors.-Fancy Farrar, after 2,500 years,-telling us what the "object of a Writer then was! Still, the above is in the unbelieving Bishop Colenso's style, anything to throw doubt upon the Bible Histories. True, Coleaso was excommunicated by another Bishop, but, -by appeal, -he secured his stipend till his death.

Again, the Sceptical Writer gives us another Extract, thus :- "Com-

pare these opinions with the following from Farrar,"-

"The change of view,-respecting the Bible, which has marked the advancing knowledge of our Generation, is the culmination of the discovery that there were different (?) documents in the Book of Genesis,—a discovery (?) of Jean Astruc in 1753. Parents and Teachers may go on

inculcating dogmas."
NOTE.—" Parents and Teachers," and the Reader,—will note how invariably unbelief terms the Truths of Revelation,-in God's Holy Word, "dogmas," and then coolly expects us to substitute for the Priceless Word of God its own "dogmas" and delusions. Fancy "Jean Astruc" after 1,753 years "discovering" anything beyond what millions of Hebrew Scholars have known all these Centuries! It is absurd !

These dogmas about the Bible have long become impossible to those who have followed the manifold discovery (?) of Modern Inquiry. There are persons whose minds are simply incapable of grasping New Truths."

NOTE .- It would appear that Farrar was really the pioneer of the "New" Theology delusions. It is cause for devout thankfulness that the rinks of the suggest follower of start me, of the spaces of a sallowing such errors. Small View to the set of

they be an electricated and a tate ments and electricated their their shape into the lects one been thus peter rate and all all and

ing vein are of all others the most typeless to ral with

Note "Introduct once more it is aways the way. It is ever the ntellect when the fits. So purch of both occurs. So is wiinstead find most 1 th alt to lear with established Christians who can be with the Cross Apostle Press.

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"Here think that they can be over assertion exercises resists arrived at by the life line anguings of the ideal Scholars (in the diagnostics of this stamp think they can retate any number of Sec. 18.

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Note They have no need to traphle to do so. Why a Breaker these Protein! Schools for so to him see' years have been ast ettermally returning the A deer in a nervices it aimer. Next and does one "prof in 1" Scholar appear than appear than appear to a profile and lesses first in the second. Thus Strauss wrote all the defense first in the second. hafe weeks he could a "popular Fdition in ... set and deal ath February ... as Ren in sound in "Life of Jesus" and June 1561 whing to say on the by Nevenber. Who reads these aim? Straiss has open related for privers Kant Straiss Reman Human Hess Will Course Spencer Herde Paulus Hare Schlevermache Haeckel Harna & Principper Huxley tallow each other and the try is still they core . Alteats their The ries like Darwin's and even Main brother, are considered by store modern 'professal Scholics to regard modification. In plant English they are already becoming absolete 'New' Teachers have now New Theorems and pad each other's to pieces is before. In truth there is nothing very " new " about my of them. They are as old as Voltaire and Piene.

During a century of these efforts in only from Germany mothing has been gained. They appear The Thoughtless Public books (esse they would not print them)—then they she. They appear to "tear each other's ideas to pieces before the Lord" and then dis-

appear! THE BIRE KEMAINS!

The fact being that these profound' thinkers, apart from what they, and we read in a FENNY INSTANTINT realls know no more thout God Christ. Heaven Hell and Literaty, than we do And they never will unless enlightened by God the Blessed Holy Spirit, in answer to lautable Prayer.

"The ONE remains!" the Many change, and Pass!
HEAVEN'S Light for ever Shines—Faith's Shinkows flee!
Life—like a dome of many coloured Glass,
Stains the bright Ramance of French's!"

THE BLIND LEADING THE BLIND.



" And He spake a Parable unto them tan the Blind lead the Blind? Shad they not both full into the Ditch,"-/who vi , 30.

"We preach Christ (rucified unto the Jews a stumbling block—and unto the Greeks foodshiess.—) (= 1, 23 Norr and it is 'foodshiess to too many in 1,08 — "Recase the foodshiess of God is Writthan men, and the Weakness of God is stronger than men. But God hath chosen the foolsh things of the World to confound the Wise—t Co. 1, 27.

ALL " MONEY "-AND GRASPING IN OUR DAY.

What a change from 1730,—and the £28 a Year of good John Wesley. Fancy, dear Reader, the astonishment of that servant of God,—John Wesley,—being informed his "Publishers" would publish, and "extensively" "advertise."

or "Puff" his Works, at £1,000 each, or would send him to Palestine, on a strictly "Business" "Spec."—to write a "Life of His Lord and Divine Master!" See Wesley and Whitheld, page 407 of the previous Part of this Chapter.

The "Times have changed, indeed." It is impossible to deny that all this money-getting, by "Ministers," -obtained by such means, inevitably takes away that veneration "the Clergy" seem to expect from the Public

"What do ye more than others If ye have not the Spirit of Christ we are none of His"

THE MASSES NEED EXAMPLES OF THE JOHN WESLEY Type.

In this Money loving,—Pleasure seeking age,—if "Christianity" is to prevail, the Religious Leaders, "Ministers,"—"Clergy," in a word, all who pose to teach the Truths of Christianity,—must practice what they preach. People are too intelligent, too acute, in this day to be put off with mere show and talk.

WHY DO WE VENERALE MINISTERS 3

But surely a "Minister" may make Thousands out of his Books, -leave a large Fortune, --and yet remain a good Christian?"

Certainly, undoubtedly, -if he holds it, -as Wesley and Whitfield did, in trust,-consecrated to God's service -not

otherwise

Why? Is it not his own? No! it is not! A true "Minister" of Jesus Christ, whether "Church" or "Dissenter," is a marked man, the is not an ordinary follower of Christ! He stands out before the Public, claiming, in virtue of his sacred office, the Veneration, Respect, and Submission,

of all he comes in contact with !

Why? What is the ground for that veneration? The "Minister," or "Priest," is considered to be set apart, by "The Church," or by "Dissenters,"—consecrated,—time,—talents,—Property,—heart, and soul,—to the Service of God, and Christ, and, for this reason alone, men look up to our "Ministers," hoping, amidst a day of speechless grasping after Money and Covetousness, to hid, at least, in the Lives and Examples of Ministers of Religion, some copy of that Seif-denying life, unworldliness, and devotion—which our Blessed Lord taught, and exemplified in His own Sweet, and Holy Life, while upon Earth."

If, then, these examples are lacking in 1908, they prove as fond of this World, and of Money, as the Christless, and large Fortunes are left, what wonder that our veneration ceases? Well may our Lord's question be asked, in our day, of too

many of His professing People,

"What do we more than others?" - Watt v . 47

How can we wonder at shrewd, Business, men, who know the value of money perfectly well,—saying,—as we hear them everywhere saying in 1908. "Religion? Pooh! Nonsense! Business you mean! Religion pays nowadays! I only wish I could get my Money as easily!"

"But many of these rich 'Clergy' are of good Family,

and wealthy before entering 'the Church '''

Indeed?

Then, if they are, why do they require the Funds of the Church? Why cannot they allow their share of the "State Endowments" to go to promote Christ's cause, having already more than they themselves need! Intelligent Christians in 1908 cannot thus have their common sense abused! How often do we see in the papers, under "Ecclesiastical Preferments," the Notice: "The Living of ———, of the value of

£970 a year, has been offered to the ———, the son of Lord ———." What does that mean? That does not look as if the Poorer Clergy,—however sincere and devoted to the Work,—have much chance against "Patronage."

What might not have been done, if the 12 old Clergymen mentioned on page 504 of last chapter had been content to keave behind them moderate Fortunes of £15,000 apiece to

their Families, and given the rest to Christ?

These 12 Ministers of Christ alone,—after leaving, thus, ample fortunes,—could have spared £454,000! Allowing that Bishops, Canons, etc., from their superior class and Education, cannot effectively visit the Very Poor,—the "Slums,"—themselves, is it too much to ask them to be content with £15,000,—(surely not too great a Cross to professedly consecrated Servants of God,)—and to leave the rest of their savings from the State "Livings" which they have accumulated during the past 70 years, to raise the Sunken Masses of whom they are the Professional Pastors, and Teachers?

What might not the Wealthier Clergy have done the past 150 years, when 12 of them alone "Willed" £454,000 away without feeling it? They must have known the Misery around them! They have had the Means, the Prestige,—they would have met with no opposition. Imagine £500,000 alone wisely spent in a Vast Church of England Scheme, superintended by active, brave, well-educated Young Ministers of the Church of England! What a Power for good and

blessing such an effort would have!

The Neglected and Sunken Masses,—hundreds of thousands of them,—will never come to your Churches,—they never have done, and they never will! The Church,—like their GOOD MASTER,—must go to them!

CHRISTLESS EXAMPLES.

The Young Reader will be wise to look less at "those extraordinary examples of Money hoarding," too often given us by the "Professional" Religious Teachers of Religion in 1908, and what they are pleased to call the "Authority of the Church,"—and to look rather to the Example and Teachings of our Lord Jesus Christ.

Millions of earnest, devoted, sincere, Christians, in this day,

know no other "Authority" than that of our Lord.

THE ONLY "AUTHORITY" OF THE CHURCH.

[&]quot;But be ye not called 'Rabbi,' for One is your Master, even Christ,—and all ye are Brethren."—Matt. xxui., 8.

How can men, professing their life-long consectation to God, see Missions languish, the Church of Christ impeded in her efforts to grapple with the Sin, and Misery, around them, and the hundred means in our day, open for promoting Christ's Gospel, languish, for lack of Money, while these men are hoarding up their thousands? Dribbling out their guineas to Christ, leaving these large Fortunes of Fifty Thousand Pounds, to their Families, -and yet posing to be our Religious Teachers, and claiming "Apostolic Succession."

Dear Young Reader, it is all stuff and nonsense!

DELUSIONS OF THE PAST.

"Apostolic Succession!" Let us first, see, dear Reader the Lives, and Practice, of the humble, devoted self-denying Christian, before we talk about, or claim to be "Apostles!"

The entire System is a Delusion!

The words "Minister,"—"Deacon," etc., simply mean "Servants," "Be ye not called 'Rabbi,' 'Reverend,' 'Right Reverend,' 'Very Right Reverend,' and all such non-sense. The immense corruption in the "Church" has arisen from ignoring and disobeying Christ's Commands, and Example, —Priests thrusting themselves into the position of "Rabbi,"—insisting upon levying Titlies and assuming Authority over a Nation foolish enough to believe in them!

Hence arose a Money hoarding, grasping Clergy, a showy, meaningless. Ritual, -alleged "Apostolic Succession," alleged power of "laying on of hands," -" regenerating "unconscious Infants at Baptism, even before their lives and trials, as Responsible Beings, have begun! It has ever been so! Priests, in all ages abrogating the Power which Christ

alone possesses I

THE COLOSSAL IMPUDENCE OF FARRAR

If the Reader will turn to the Illustrations (Page 576 to 587) of the Stupendous Universe in which our Earth is but a Speck of Dust, is the expression used above too strong for a man who knows no more than we do to presume to pose in a Pulpit as Dictator to Christ, impudently impeaching the veracity of our Lord? We read,

And I saw the dead small and great stand before field, and the books were opened, and another book was opened which is for? I to this and the lead were judged out of those things which were written in the books according to their works."

"And the sea gave up the dead which were in it, and death and fell delivered up the dead which were in them, and they were judged every

man according to their works

"And death and hell were cast into the lake of tire. This is the second death

'And whosoever was not found written in the book of life was cast

into the lake of hre" Ret. xx , 12-15.

Yet Farrar says.

"I repudiate these crude and glaring Travesties (') of the Holy Will. of God 'I maps sch them as a falsehood against the Christ's universal

and absolute Redemption (*) I denounce them as Blasphemy against taxf's Eternal Love — Farrar's "Eternal Hope" page 72

NOTE—The Writer has just obtained the following 5 Works of Farrar at 12 feet a flower from a "Clearance" Catalogue of "Unsaleables" in as fresh state as when issued. It would seem the Public estimate of their worth is even less than the Writer's FARRAR, F. W., The Life of Christ, cr. 8vo , soft morocco, gilt,

Sve the four for

The Christian Believer absolutely demes that our Lord ever taught the "Universal," and "absolute" Redemption of all men, -or, that such a thing exists. There is no such thing! Our Saviour, on the contrary, taught habitually the precisely contrary truth, that His "Redemption" was absolutely rejected by numbers, to their Eternal ruin.

"But it has been proved "(*) "by the many Theories of wise (*) and holy (?) Men that God has given us no clear or decisive revelation as to the Final Condition of those who have died in Sin ' (') -" Eternal Hope," page 86

Then what is this?

"Ye shall seek Me, and shall not find me and where I am, thither ye cannot come "

"Then said Jesus again unto them, I go my way, and ye shall seek

me, and shall die in your sins whither I go, ye cannot come "I sind therefore unto you, that we shall die in your sins for if ye believe not that I am He 'ye shall die in your suis."

"Then shall He say also unto them on the left hand, Depart from Mewe cursed, into everlasting fire, prepared for the devil and his angels " "And these shall go away into everlasting punishment but the

righteous into life eternal."

God has given us no "clear or decisive revelation"? Why, in this one, -out of numbers of others of our Lord's Solemn Warnings,-we have, in this one, "revelation" of God, to us, through Christ, - the definite, precise, and final condition of those who have died in sin, - in words the most decisive that can be imagined! (1) We learn that they are to "depart" from Christ Depart from Christ! Why it is in Christ our only hope exists! (2) They are "cursed." Cursed by God and Christ, and to associate with "the Devil, and his Angels" Yet Farrar has the impudence to tell us there is nothing "clear" or "decisive" 1. So this Concerted Preacher goes on,-

"I say with the calmest, and most unfinching sense of responsibility. I say, standing here in the hight of God and of my Saylour (whose words and teaching are carefully excluded from the book in question)—that not one of the three expressions—exertisting—hell, or damnation ought to stand any longer in our English Bibles,—being simply mistranslations."—(Eternal Hope, page 77.)

Here we have a man posing to be a Minister of the Gospel of Jesus Christ,—" standing in the sight of his Saviour, with the calmest sense of responsibility," -contradicting that Divine Saviour to His Face, while carefully omitting to mention that the very same Greek word for "everlasting "Aiomos is used by our I ord for the Future of both the saved and Lost! A Fact known to every Greek Scholar for Centuries, and this false Teacher, as a Greek Scholar, know it too!

There is no "mis-translation" whatever!

WHERE ARE CHRIST'S WORDS?

The first thing that strikes the Christian on opening Farrar's "Eternal Hope," is the Inquiry, "Wherever are Christ's words?" 227 Pages,—extracts from Thomas Hood, Shakespeare, Dante, Robespierre, and various Poets, but not a text, not a verse, not one quotation from the express teachings of our Lord and Saviour, Jesus Christ, upon this Subject appears to be introduced, much less explained, from one end of the Book to the other! It is an ominous and significant Sign! Something very wrong here!

It amounts to deliberate deception. It merely proves what

totally unfit men get into the "Church" Pulpits.

Again, we are told, "Eternal Hope," page 74) "But I would ask you to believe, my brethren,"-

(We certainly don't,)

"that I speak now no longer with natural passion,"-

(24 pages having exhibited a good deal),

"but with the most accurate theological precision (!) when I say that, -though texts may be quoted,"-

(A few have reclaimly been quoted in this criticism, but those are plenty more to follow.)

'these texts are founded on interpretations which have appeared to many wise (?) and holy (?) men to be demonstrably groundless " (!)

What does "groundless" mean? Are all these awful warmings given by Christ to be called "groundless," from a

Christian Pulpit?

When our Blessed Lord,—well knowing the Unbelief of men,—in infinite compassion, and resolved that there shall be no error as to His meaning,—solemnly warns us, three times over, in the above texts, that the remorse, "the worm," of a lost soul "dieth not," and the agonies ("fire") of those "cursed" by God and Christ,—is "not quenched,"—are Christian Believers to be told with "most accurate theological precision" that such warnings are "demonstrably groundless?"

Why did Farrar shirk these texts,—these words of our Lord,—why did he not "demonstrate" them to the People to be "groundless?" Because Farrar knew,—without blasphemy,—it cannot be done! Either our Blessed Lord, for nigh two thousand years, has wilfully deceived His People upon this awful Subject, or the "Eternal Hope" is a false-hood and a delusion!

After 56 pages of "Preface," will it be credited that he inflicts upon us some twenty pages of fusty, musty, opinions of old Jewish Rabbis,—the Talmud, etc., and heads all this obsolete rubbish, with the delusive title, The voice of Scripture respecting the "Eternal Hope,"—while systematically ignoring the Teachings of Jesus Christ (!)

Considering the License of our day, its Sins,—its Vices,—could anything be more incredibly injudicious than to preach the doctrine of the non-existence of the everlasting agonies of the Wicked, when cast off by God,—on such miserably,

"ex-parte," one-sided,—far-fetched arguments?

Why, throughout this "Eternal Hope," did the Writer systematically ignore Christ's words? Why are not the following distinct, express, teachings of Jesus Christ, now given, even referred to,—much less explained,—throughout its

227 pages ?

Is it not that the author dare not face,—does not dare to attempt to "explain away," the following teachings of our Blessed Lord on the Subject? In exact opposition to the method adopted in these amazing Sermons, (as they decline to allude to Christ's warnings to us), let the following habitual Teaching,—of our Lord,—(not the Talmud),—decide once for all.

HELL. WHAT IT IS.

"Voice of Scripture,"—being the words of Christ Himself, respecting the eternal, final, and everlasting, Perdition of the Impenitent and lost souls.

As, however, Farrar's book is far too Verbose,—indirect,—

and evasive, to attempt to follow,—the following more concise, and bold writer, -also a Clergyman,—will more ably express Farrar's delusive Teaching.—

THE " ETERNAL HOPE " DELUSION.

In the Westminster Review for August, 1806, appeared an Article by "A London Clergyman," entitled "The Case against 'Eternal Punishment'". This Reply which the present Writer sent the Magazine, takes exactly the opposite view of the subject, leaving it for the Reader to decide which argument best commends itself to his intelligence, conscience and—we may be allowed, perhaps, to add—his common sense.

In approaching this very Awful Subject, the use of such words as "The Case against," -cannot be repulsive to the devout Believer,—there is no "case" in the matter possible It is a simple question, "Did Jesus Christ utter the truths recorded, or did He not?"

"Heaven and earth shall pass away but my words shall not pass

"He that rejecteth me and receiveth not my words, hath one that judgeth him the word that I have spoken, the same shall judge him in the last day."

It is however, presumed that the Writer, being a "Clergy-man," throughout the Article above alluded to believes in the Divinity of our Lord, and consequently, holds --in common

with all believers -the authority of Christ as final

Were this not so, all further discussion would be hopeless. The Authority of Christ, as "God the Son," once admitted as common ground, or basis, for belief, the entire question must rest upon the teaching of Christ, what our Lord did, or did not, say, upon this very awtil subject.

What, then, were the words of Christ, and the habitual teaching of our Lord, and His chosen Apostles, who "were with Hun from the beginning," and received the Holy Glost,

and His commission, to Preach to all Nations?

Instead of verbal quibbles as to Greek words, what are the general, sustained warnings of Christ on this dread subject?

Let us boldly confront the following, and let us so if there is in our Lord's teaching the slightest hint of "Eternal hope" for the impenitent Wicked to be found in any one of them

Then one south unto Him, Lord are there few that he sayed? And He so th unto them Strive to inter in at the struction only some counter in the Greek) for many, I say unto you will seek to enter in and shall not be able when once the Mister of the house or risen up and shut to the noor? — Luke xiii., 24

" For the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that hath done evil unto the resurrection of damnation." John v. 28, 29.
"He that is unjust, let him be unjust still; and he which is filthy, let

him be filthy still "

Translate the Greek as we will, there is certainly no "eternal hope " for all, in this teaching of our Lord. Our Saviour says,

"The Son of Man shall send forth His angels, and they shall gather out of His king loni all things that offend, and them which do iniquity , and shall cast them into a furnace of fire; there shall be waiting and guashing of teeth."--Matt. xiii., 41, 42.

The Writer of the Article reviewed, asserts as follows:

" Now He tells us in the Bible that His punishment of us in the next world will be corrective and remedial. Therefore, at some time or other, its purpose will have been effected. Therefore it cannot be "everlasting "

What grounds the Writer has for the above assertion, in these awful warnings of Christ, must be left for the Reader to decide Where is the "wrath of God" presented as "remedial" > Certainly not in the Bible! Far from it! Exactly the reverse! The Devil's punishment has not proved " remediable ", quite the contrary.

The "Wrath of God" is alluded to some hundred times in the Bible David, stimbling at the peaceful death of the wicked of his day, " who have no bands in their death," says:

" But as for me, my feet were almost gone, my steps had well high shipped, when I saw the prosperity of the wicked. Their strength is frm, there are no bands in their death, they are not troubled as other men."

How should there be when God has departed, and Conscience is dead?

" Until I went into the sanctuary of God; then understood I their end. How are they brought into desolation as in a moment. They are utterly consumed with terrors" Pealin beam

Terrors at what? "Universal salvation" to Terrors? all sinners, ultimate "eternal hope" Much rather the alarm and agony expressed in the Old Testament inquiry, " Who among us?"

The sumers in Zion are afraid, fearfulness both surprised the hypocrites. If I am new shall dwell with the devouring hee? Who among us shall dwell with everlisting barnings " - Ivana xxxiii 14

And I say unto you. Be not alread of them that will the besty and after that have no more that they can do. But fear Han who after He hath k first ath power to cast into hell weard-ay unto you. Fear Hig.

It is better for thee to enter into the king form of God with one eye, than having two ever to be cost into hell tire, where their were dieth not and the fire is not quenched. Markin, 47, 48. (Repeated three

The next surprise to the Reader is, that it is considered

necessary to inform us at some length that there is no material fire in hell. But is there an intelligent Sunday-school scholar in 1908 who needs laboriously to be told that? We all perfeetly understand -always have done -that our Blessed Lord used the expression, "furnace of fire," etc., merely in condescension to our poor, finite, human comprehension, as conveying some idea of what the "loss of the soul ' really means -by the figure, or symbol, fire-undoubtedly the most terrific form of physical pain we are acquainted with. We all know that -with death for us mortals, everything "material" disappears "This Mortal must put on Immortality "But the Christian Believer firmly believes that Christ teaches by these solemn expressions, that the impendent, lost souls, when this Mortal shall have put on Immortality, are banished for everywore from heaven -are abandoned to the society of "the devil and his angels "-in short, become devils themselves" Indeed, some of them before they thappily for mankinds leave this world, appear to be very little better than demoss already.

"For we must all stand before the judgment seat of Christ, that evers one may receive the things done in the body according to that he half done, whether it be good or had. Knowing therefore the terror of the Lord, we persuade men." If Cor. v., 10

' know we not that the unrighteous shall not enter the kingdom of God? Be not deserved? God is not mocked? Neither tornical error adulterers, nor thieves, nor covetous, nor drunkards, shall inherit

the kingdom of God " = I C + vr 9 .0.

"And Death and field delivered up the dead which were in them and they were judged every man according to their works. And death and hell were east into the lake of tire. This is the Second Death. And whose yer was not found written in the Book of Life was east into the lake of tire." - Ra. NN, 14, 15.

But the unbelieving, and the abominable and murderers, and whoremongers and elekters, and all hars shall have their part in the lake which burneth with hie and bringstone, which is the Second Death !-

Rev. xx1., 8.

The Writer has the following remark upon this:

"Well perhaps some may reply to this "here are Christ's own words about the life." Long seem plain and definite, and to admit or but one interpretation. If they don't mean what they certainly appear to make how are you going to explain them?" Why, easily enough. Christ was not talking about everlasting inre at all. He was referring to something very well known to those whom he was addressing as well as to every fewish man woman, and child of the time. He was speaking of the Valley or Human, and that only figuraterly. This Valley or Humanom this Ge Himmen, and that only figuraterly. This Valley or Humanom this Ge Himmen, which the Greek equivalent is Gekena, translated in our Bibles as "hell," was a precipitous ravine outside the south west wall of Jerusalem, watered by the brook Kedron and "Siloan, a sacred stream."

What shifts Unbelief is put to!
Really we might, it is thought, be let off the old, old, worn-out

"symbol" of the "Valley of Hinnom." It would seem incredible that any one should attempt to persuade us that our Lord, in His awful warnings, is merely speaking to us Christians of 1908 of a "precipitous ravine" near Jerusalem, 2,000 years ago!

That unfortunate "Gehenna" of some 2,000 years ago has surely been "dragged in" in too obviously an absurd manner

to require further argument.

Throughout our Lord's Ministry He never made the remotest allusion to "Gehenna," or the valley of Hinnom. He spoke of the Eternal loss of the Soul.

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations, and He shall separate them one from another, and He shall set the sheep on His right hand and the goats on the left. . . . Then shall He say also to them on the left hand. Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels; . . . and these shall go away into everlasting punishment, but the righteous into life eternal."—Mat. xxv., 31-46.

What on earth has this got to do with the "Valley of Hin-

nom" at Jerusalem?

Upon this teaching of our Lord Himself as to His sentence on the impenitent wicked from His "Judgment-throne," the Writer of the article reviewed, has the following:

"Christ then really says in verse 46 of St. Matthew xxv., 'The wicked shall go away into (or for) age-long pruning.' Words which are clearly capable of being thus paraphrased: 'The wicked shall go away, for a time, to be made better.' Now we know that a gardener prunes his trees for this very purpose and no other. He prunes them, that is to say, with the sole object of making them healthy and fruitful. As, then, an earthly gardener does this to his trees to improve and not to destroy them, so the Heavenly Gardener will prune as in the world to come."

Incredible nonsense! Considering, for a moment, who the "Goats" on the left hand will be, and the contamination inseparable from the exclusive companionship of all the vilest, most vicious, cruel, bloodthirsty, detestable, Filthy Monsters, that the World has ever seen,—how the compulsory, and exclusive companionship "through the ages" of "the Devil and his Angels," and of all the demon-like men who ever lived—is to "prune," "Refine," and "reform," lost souls, is, it is claimed, an idea absolutely grotesque; stultifying our Common Sense, and opposed to the entire experience of Mankind! Every sane person knows the contaminating influence of Vile Characters.

"For we must all stand before the judgment seat of Christ, that every one may receive the things done in the body according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men."—2 Cor. v., 10.

"Wide is the gate, and broad is the way that leadeth to destruction and many there be that go in thereat. Because strait is the gate and narrow is the way, which leadeth unto life, and few there he that and it " -Matt vo., 15

" If the Righteons scarcely be saved, where shall the ungodly and the

Sunger appear?" I Peter w , 15

" But the heavens and the earth which are now are reserved unto are

against the day of judgment and perfittion of ungestly men

For we know Him that both said Venguance is more I will recompense, saith the Lord, and again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God "-Heb x, to

Yet the abourd Writer of the Article criticised, appears-with that Childish Conceit of Young Clergymen, -so unbecoming in their Solemn office, - to have persuaded himself that he has "easily disposed" of our Lord's awful, and repeated warnings He has the following

"Every other apparent assertion of everlasting punishment to be found in the New Testament can be as easily answered and disposed of as those I have thus treated in the present article. Things are not shat they seem, and certainly many of the statements in the Bible are not. They are not what they seem either when examined by the light of knowledge or by that of reason and common sense

After perusing the article in question, it will be for the Reader to judge whether he has, in the very faintest degree, "disposed" of a single one of the solemn teachings and words of our Lord. Instead of "disposing" of our Saviour's words. it is to be feared that the words ignored and rejected will judge, and "dispose," of many

" 47. And it any man hear My words, and believe not I judge him

not for I came not to pulse the world but to save the world

48. He that rejecteth Me, and receiveth not My words hath one that judgeth him the word that I have spoken the same shall in are hum in the last day.

For I have not spoken of Myself, but the Father which sent Me. He gave me a commandment, what I should say and what I

should speak "

THE END OF FAISE TEACHERS

Then shall He say also unto them on the left hand, "Depart from Me ve cursed.

Thei shall they also answer Him, 'Have we not taught in The streets ("

But He shall say unto them, "I never knew you. I never 'called'

"You for ed yourself into a position in which by My procedures" you obtained the ear of institutes. Had you preached to their a fall Gopel correctly and fulfifully presenting My scheen warrance as given to Me to Mankin I instead of being called to sleep by your frace Teaching many might have been reused alarmed awakened in I have fed to Me, their Saviour. World words, in feed to bear one day from Christ!"

It is only fair that the Reader should know that the best Greek scholars have, for ages, taken, and, still do take, an enterely different view, totally opposed to this Writer's renderings, and assertions, as to the real meaning of the Greek. Take, for instance, the efforts to "wrest" the very same Greek word to mean a limited time for the eternal rum of "the Devil and his angels," with whom "the lost" will be associated, while it is to mean "everlasting" duration for the Joys of the Redeemed What absurdities we should be involved in the moment we permitted any to tamper with the translation of the New Testament in order to support their delusions. The text altered to please them will have to read, "Depart from me ve cursed into "-(not Aionios " everlasting ") -but " into ('transient,' or 'for a time,' for 'some ages,' or 'through the ages') lire, prepared for the devil and his angels;" and these shall go away into (repeat the same substitutes) " punishment," but the righteons into hie What -Eternal! Certainly not! If the "Eternal Hope" writers alter the very same Greek word—used alike in this verse in describing both states -to advance their unscriptural teaching, the sceptic and others will insist upon altering, for the same substitutes, the word "cternal" to suit their views. Alter the same Greek in one place, many will, very logically, insist upon its being altered wherever it occurs.

Finally, the Writer, in conclusion—as might have been foreseen—avows himself a believer in the final salvation of all mankind! One of those amazing Persons who can look around on this Wicked World, and yet believe as a "Universalist" all are going to Heaven "! We have the following:

'He died on Calvary not for a chosen few, not for an elect 'one hundred and forty four thousand' but for all mankind. Will He then, be content as some assert He will, with a half, or even three fourths, of the souls He made, and for whom He laid down His precious lite.' 'He shall see of the travail of His soul and shall be satisfied.' And what else

will satisfy Him than the final and complete salvation of all?

'We do not believe that He is going to punish finite wrong doing (wrong doing often the result of the circumstances in which we were placed) with infinite retribution. We do not believe that for a brief wan lering from His arms He is going to lamish us for everyoner from His presence. We do not believe that for a short ble perhaps of in perfection and in lifterence to the voice of conscience, but certainly also in the case of every one of us, of suffering and sorrow. He is going to say on that last to trembling thousands of His children. Prisoners at the lar, depart from me, we cursed, into everlasting are?' No, we do not, we cannot believe that."

Yet we read in exact opposition to the above-

And I saw a Great White Throne and Him that sat upon it from Whise tare the Earth and the Heavens field away. And the Sea gave up the dead which were in it, and Death and Hell delivered up the deal way.

were in them and I saw the dead small and great stand before (a):
And the books were opened and doubler book was opened which to the
Book of Life. And the lead were judged out of these things which were
written in the Book of Life according to their works. And whomover
was not found written in the Book of Life was cast into the Lake of
Pire' Arc. XX 10-11

Our Lord never taught the "ultimate salvation" of all Mankind! Far from it! Jesus Christ never taught that there exists such a thing as "the 'universal,' and 'absolute,' redemption of Christ." It never was taught! There is no such thing! If it ever could exist, it would prove God and Christ to be either mistaken or insincere! For what means this?

44. Ye are of your father the devil, and the lusts of your father we will do. He was a mur leter from the beginning and abode not in the truth because there is no truth in him. When he speaketh a he he speaketh of his own.

34. Ye shall seek Me, and shall not find Mr. and where I am

thither ve cannot come

21. Then said Jesus again unto them I go my was and we shall seek Me and shall die in your sais. whither I go we cannot come

24 I said therefore anto you that we shall she in your sin- for if ye believe not that I am He we shall she in your sins

4 And we will not come to Me, that we might have life

IT MAKES THE "JUDGMENT DAY" A FARCE.

Ultimate salvation for all mankind? And yet multitudes "die in their sins," are the "children of the devil," "will not come unto Me that ye might have life," and "where "Jesus is in glory" they cannot come "? What does it mean? Jesus says, "He that hath ears to hear let him hear"! We have "ears to hear." What does Christ mean throughout His ministry if there is ultimate universal salvation for all men?

If there is, then our Saviour's teachings all through His Ministry, upon this dread subject, are not merely unretelligible, they are worse, they are designedly false! What about the 'Judgment Day'? The books being opened? The dead judged? Why a Judgment Day at all? Who is going to be judged? If there is universal salvation for all the "Last Judgment" is rendered an absurdity! Unintelligible! A Farce!

18. And to whom sware He that they should not enter into Horest, but to them that believed not 2.

to So we see that they could not enter in because of imbelief ? Again He limiteth a certain day saying in Dayof To day, after so long a time; 'as it is said, 'To day if we will hear His serie, harden not your hearts.'

"13. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief,"

" If the Righteous scarcely be saved, where shall the ungodly and the

Sinner appear?"
God "swears" that they shall not "enter into His rest," and "limiteth a day" of salvation? And yet all are to enter at last into that "rest" alike? It is false! For, if the Last Day proves that there is ultimate salvation for all men, then that terrible day will also prove that there was not one word of truth in all the solemn texts selected in this article from the word of God; and that God and Christ have wilfully deceived Mankind upon this subject for nigh two thousand years Jesus Christ then an "Impostor"?

Are you prepared to commence Eternity upon that discovery? Prove God and Christ to be untruthful in one subject, who not in others? If the Warnings of God and Christ are false, why may not their *Promises* be equally so? Either the Bible, or the "Eternal Hope" must go! They are irreconcilable! They mutually destroy each other! Farrar has passed into He knows now what Christ's words, which he Eternity.

disputed as Untrue, mean !

The Public who listen to all this thoughtless, deluded, dangerous Teaching, should note the ominous, significant, result of such teaching in the increasing spiritual sleep and indifference to God, in which multitudes, in our day, are plunged. Another ominous sign is the hearty approval with which the unbeliever—the infidel—welcomes sermons on the non-eternity of God's judgments on the wicked. What the Sceptic warmly praises may be "popular," "advanced," teaching, but it certainly cannot be of Christ! Let our modern preachers consider their responsibility, when crowds of "uneducated" persons—ready to swallow any error presented —are listening to them!

It is one more proof of the perfect Free Will of the Soul, that the human mind, resolutely set upon not believing the truths of Revelation, can read these solemn warnings, and yet obstinately adhere to its own pleasing delusion! The candid Reader is asked to use his own common sense, and to say whether such teachers must not, sooner or later, come into sharp and direct antagonism with the words of God and of

Christ?

"God is love?" Why, the "wrath of God" hereafter, is spoken of upwards of a hundred times in the Scriptures! God "loves" the impenitent, obstinate, wicked, if once they go too far? It is false! The whole Bible, and Christ's solemn teachings, teem with warnings of quite another, and an awful, phase in God's character hereafter.

"And said to the mountains and tooks." Fall on us and hide us from the tale of Him that sitteth on the throne and from the 2001h. I the Land. for the great day of His wrath is come." Ret. vi. 16-17

God is certainly no "God of love" here!

Because I have called and we rejused I also will much when your lear cometh. For they hated knowledge and did not choose the fear of the Lord. They would note of My counsel, they despised all My reputor."

The Wicked shall be turned into hell and all the nations that forget

tend'

I tell you hav . But except ye repent ve shall all likewise perish!"

HEATHEN NATIONS NOT YET INSTRUCTED

Of course the uninstructed Heathen—both before and after our Lord came, are not spoken of here, doubtless they are judged by a different rule altogether to the enlightened,

intelligent, Christian Nations

"The times" of their 'agnorance," we are expressly told "God winked at," and undoubtedly does so still. But, dear Reader, what have you and I to do with them and their fate? We are called upon to attend to our own position in God's sight.' We are not unenlightened, uninstructed Heathen,-

WE, "GENTHES," HAVE RECEIVED MORE LIGHT THAN THE JEWS EVER DID.

We "Christians," are undoubtedly responsible beings before our Creator, whether we obey, love, and serve Christ or not! He "strives" with all for many years, but He says.

"My Spirit shall not always strive with man,"

The Blessed God,--our Blessed Saviour, - and God the Blessed Holy Spirit, - has "striven," successfully, - with countless Milhons of our Race who have been awakened and led to Christ, been redeemed and have passed away, - happy, and reconciled to their God, - to Endless Bliss!

He has "striven," Reader, (thank God) with you and me. Let us imitate the blessed lives, and pious examples of the Redeemed, and follow them to the same Heavenly Home!

"THE TIMES OF THIS IGNORANCE GOD WINKED AT"

In cases where a terrible, utterly neglected Childhood, anidst crime, drunken parents, and awful surroundings, ripen into a ruined life—who dares to say that that indulgent eve does not "wink" still?

Who dares to say that God judges the almost irresponsible

with the same rigour as the well taught, the well trained, and the rich? "Shall not the Judge of all the earth do right?"

Whatever may be the allowances the Supreme may choose to make and we feel sure does make—in those sad cases, be assured that He will make no such allowances for us! Here hes the danger of deceptive teaching on this dread subject to Audiences comparatively well off, and unquestionably responsible before their Maker! What we have to see to, is not the responsibility of others, but our own! To test ourselves by Christ's standard, not man's how we stand for Eternity—which course we are steering, the Christian or the Christless—the upward or the downward path—which home our steps are tending to Heaven or to Hell?

Whatever may be the fate of Multitudes around us, we who have long heard Christ's call of entreaty should indeed make

haste to obey it 1

As sure as there is a God there is a Heaven and there is a Hell.

But, from our Childhood to our Grave, the Blessed God is ever saving,

"Cone now and let us reason together saith the Lord! Though your sins be as sealer they shall be as white as one though they be red like crimson, they shall be as wool!" Linux 1, 18

And our Lord, - though He abates not one word of His solemn warnings, is ever assuring the Sinner that "there is more joy in Heaven over one Sinner that repenteth than over ninety and nine who need no repentance" Why? Because so few "Ropent" at all?

Heaven and earth shall pass away, but My words shall not pass away. Mosta, 31

What, then, Reader, can we think of Modern Teachers, ignoring Christ's Words altogether? and asking us to sub-

stitute their own unscriptural Delusions?

There appear to exist three Works, two of them written by Ministers of the Church of England,—bearing upon this Subject, viz.—Rev William Ker, Tipton, 'Popular Ideas of Immortality," 1872,—223 pages). W. J. Accomb, "Larger Hope Lectures," 1880, (227 pages), and Rev Farrar. "Eternal Hope," 1890, (270 pages). It is an extraordinary fact that throughout the 720 pages (!) of these three Works, there does not appear to be one single effort to explain,—quote, grapple with, or even allude to, the express Teachings of our Lord Jesus Christ! They seem to have forgetten thrist altogether! Yet it is from our Lord alone that Mankind, including these Writers themselves,—knew anything whatever about the Subject! They torget that

Millions of Christian Believers, care not a rush in 1968 for "Church Authority," -whatever that old Delusion may now onean, nor do they care for any Ministers who do not found their Books, and Sermons, entirely upon Christ's Teachings. They neither care to listen to, or entertain the slighted confidence in anything else!

By ignoring Christ's Words, and Teachings they extinguish

themselves!

MODERN TEACHERS AVOID CHRIST'S WORDS

There are feathers in our day who have "ears to hear"

Christ's Words, but they resolutely close them.

The followers of the "Targer Hope" delusion resolutely agold every text in the New Testament by which our Lord emphatically teaches the Eternal Punishment of Unbeliev is The "Larger Hope," quotes George Macdonald, Socrates, Carlyle, J. S. Mill, H. W. Bercher, George Dawson, Charce Di kens, Bhu lda, Professor Huxley, Chunder Sen, Mr Newde gate, Renan, Poc, Dr. Martineau, Thos. Cooper, Hume, Lytton, Mother Shipton, and Virgil ') But they do not quote the savings and warnings of Jesus Christ. In not one of the above Anthorities, has the Christian Believer the slightest connidence. but he has the greatest confidence in the words and district warmings of Jesus Chest In not one single instance throughout the 227 pages of his Book, does Mr. Accomb venture to quote, or attempt to explan, one Text of our Blossed Lord, out of a score, warning Mankind of the mexitorie "Writh to come," In a similar evasive manner does the "Universalist" Rev. T. Allin, in his Bris'of Tracts, studio is v avoid the feaching of Jesus Christ.

CHRIST'S WORDS.

Print a collection of the distinct warnings of Christ on this Subject, in Bold type place them in his hinds, and the follower of this "Larger Hope" delusion, nuist proceed thus, it either he will decline to discuss, or listen to them, or (2) he asser's that they are not correctly translated or (3) he maintains that Jesus does not mean His words to be taken as true but as Metaphor, or, that they are now obsolete, and must give way before "Modern Thought," or that our Lord knew to more than "any other Religious Jewish Teacher of His day (Bishop Colenso's Theory.)

If he he driven from all these evasions, and it one to accepting Christ's Words on the Subject, or rejecting them he

will choose the latter resource, and rather than behave in the Eternal Punishment of the Impenitent, he will throw Christ and His words behind him. "I go by my Reason! My Reason rejects it! I do not choose to believe it!" Thus ending,—where it began in "Unbelief."

No advancement of 'Modern Thought," or "New Theology," will ever render Christ's words "obsolete," for He assures us that "Henen and Larth shall pass away, but My

words shall not pass away"

Once attered, they stand for Eternity

Reader! Accept Christ's Warnings, and come to Him while time and opportunity is yours!

THE ETERNAL HOPE DECUSION.



They be bind I easters of the Blind! If the Unid lead the blit I both shall fall into the Ditch! Matt. xx , 13 14 . I ske xx > 12

The Reader will, especially if a 'Christian,' see the reason for these exhaustive Chapters on Unbelief in Christ,-

and His feachings

For there are Multitudes who admit the possibility of the terribly Wicked and Depraved —being "Lost" who all their Lives seem resolved, and obstinate, in their "Eternal Hope" for those who live fairly Moral Lives, but are not believers in Christ, or His Atonement, as being essential to their Salvation. But to every Reader of the Bible, it is evident that a line distinct, and sharp, has ever,—and must ever be drawn, amongst all enlightened Mankind,—leaving out the uninstructed Heathen,—whose ignorance God, we are told, winks at -between the "Believer," and the determined "Unbeliever" Either one or the other must give way or, they must separate! Belief, and the Believer—never has,—and never will, give way before Unbelief,—or to the Unbeliever.)—while the World lasts!

"NARROW RELIGION."

It is easy to call every Evangelical Preacher in 1908—"Crude," "Narrow," Ne.,—but he is not teaching his own doctrine, it is that of Christ, and His inspired Apostles. You are thus compelled to call their exhortations "Narrow," too!

The Line is "drawn" by necessity, -you may call it any

name you like, -but there it is !

For when the fixedness, the rigidity, the settled prejudices, of Adult, Manhood have, at length, been reached ,when Christian Parents, a Christian Education, Inne. Culture, Intelligence, Thought, Religious Impressions, God Christ, and the Bible, have done their best, - and yet done it all on come, and Unbelief, whether queet, but practical - Cynical, "Atherstic," "Agnostic," "Unitarian," "Mrs. Eddy," " Debisive," " Theosophy," " Spiritualistic," or " Aggressive Unbelief, has been finally chosen as a fixed Principle of life and Example to others, then the "Brotherhood of Mankind," in its Religious Sense, common to all true Believers is, in the case of such, deliberately dissolved by themselves! Once let the common Fatherhood, and Existence of a Personal God, the New Testament, and Christ's Teachings Warrangs, Authority, and Divinity be ignored and rejected for the False Teachings of "Religious" "Cranks," and Impostors, then the "Brotherhood of Man" in its Religious Sense, ceases to be intelligible 1

There may be, and should be, the common Civilities, and Compromises of Society, between the Christian, and the Unbeliever, but "Brotherhood," in a true and Religious sense, there certainly never can possibly exist between them in this

World, and certainly will not in Eternity

THE BRIDGELESS GULF

The great Apostle Paul was surely one of the most liberal, large-hearted, men who ever lived, willing to "become all things to all men," as a devoted Christian, yet he draws his Master's Line as emphatically as words can do?

Be ve not an equally yield together with I nbelievers, for what Fellowship both Righteonsness and Unrighteonsness. What common orbit, I ght with dirkness for what part both he that believe the with an Intellate Wherether come out from among them, and he ye separate south the Lord. If Co. vi. 14-17

It is not the fault of the Christian. It is the ordering of Nature, -the Will of the Creator, -the Constitution of Things, —that "Belief" and "Unbelief," and, consequently, the "Believers" and "Unbelievers," are, ever have been,—and ever will be,—eternally opposed to each other! Already separated by an unseen, but nevertheless, immense Gulf, or Chasm,—a "Bridgeless Gulf,"—the Believer and Unbeliever are resolutely pursuing two precisely opposite Paths,—which commenced in this World,—will conduct them one day to the very extremes of Distance and Difference! Heaven or Hell!

"Nor Thieves, nor Covetous, nor Drunkards nor Extortioners shall inherit the Kingdom of God and such were some of you. " 10 or vi 10

Be not deceived! God is not mocked! Whatsoever a man soweth,—that shall be also Reap!

They that do such things shall not inherit the Kingdom of God "-- Gat v., 21 -- vi., 7.



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CHAPTER XLV. PART III.

THE "ETERNAL HOPE" DELUSION.

Conclusion.

The "Old Theology" versus the "New Theology," which will you "Believe"?

What depends upon it.

Before most gladly, and happily, turning, in the Next Chapter, to the True "Eternal Hope" of the Christian it is instructive to note how the "New," or "Progressive delusive teaching of 1908, treats this Solemn Subject. The Reddet is asked to peruse on Page 533—the impression produced on its hearers,

THE NEW," OR "PROGRESSIVE" THOUGHT TEACHING REMORSE NO SIGN OF A CHRISTIAN. THE SIGN OF A LOST SOUT. THE "SON OF PERDITION," JUDAS HAD REMORSE. OUR LOND DESCRIBES "FALLEN" HUMAN NATURE, GRAPHIC DESCRIPTION OF SIN. AN EVIL THING OF OBSCURE ORIGIN," SHUFFLING AND JUGGLING WITH WORDS. THAT ABSURD, WORN OUT, "SYMBOL," "GEHENNA" THE "VALIFY OF HINNOM." THE SINFUL COLLD NOT ENTOY "HEAVEN." A CLERGYMAN'S BARRLED DELTY."

The "New Theology" views of the "Eternal Hope"

As might be expected, from previous extracts the New Theology 'Book, or Vade Mecum, given on Pages \$80-500. Vol. II, of this Work, adds the 'Eternal Hope Delusion to its Dangerous Teaching. Abandon Belief in one Vital Truth of Christianity, why not in the others? "Unbelief to be consistent, cannot stop, it must go on. It was in ominous announcement in a London Paper, January, 1907 that a "Teague" of Ministers Congregational?) was suggested of New Theologians, - 'For the Defence, and Propagation of

their Views, to be called the 'New Theology League,'—
"Union" was objected to least it might clash with the
"Congregational Union." Note.—We have heard little of
this "League" (1908). It's "views" have "clashed,"—
let us hope,—with their respective Congregations,—as it is
hoped they will "clash" with the sentiments of every Christian
Reader of this Work.

Yet the Papers were "Informed that there are Fifty Ministers willing to subscribe their definite adherence to the League, whilst many others,—though in Sympathy, preferred to maintain their independence." (Perhaps,—also,—one might add their *Pulpits*). Twenty names and addresses of Ministers pledged to join were given,—"But the Organisers of the Movement do not feel at liberty to give the Names of the remaining Thirty." (A very wise Discretion.)

NOTE.—Reader. Is not this a very serious,—ominous,— Symptom of the deplorable (so-called) "Theology" which is being taught in our day? For these Gentlemen,—once joining such a League,—would feel themselves bound in honour to preach from their Pulpits the delusions of the "New Theology"

to their respective Congregations.

Even more ominous is the evidently feeble hold the Vital Truths of the Christian Faith have now upon Modern Audiences, that they should crowd eagerly to listen to such Teaching. It is to the Christian Believer astounding in this day of Intelligence, how multitudes of reasoning beings, can be taken in,—like Children,—by mere gifts of talk,—verbose,—vague,—baffling,—phraseology,—half orthodox,—(so as not unduly to alarm) so-called eloquence,—and punctuate with applause, doctrines which will take from them,—if swallowed,—their most precious spiritual possessions.

For we learn that,

"The Starting Point of the 'New Theology' is belief in the 'immanence' of God,—that is the essential oneness of God and Man."

This entire Chapter in its three Parts is expressly designed to expose this delusion, as opposed to Scripture, and the entire Experience of a "Fallen" World, and that fallen human nature is as absolutely opposed to the Divine Nature, as Sin is different to His holiness.

"The Divine Essence is in every one. God lives His life in every man. If Christ was divine,—in our measure we are. Every man in his measure is a Potential Christ."

Reader,—fancy this teaching being called "deep,—thought-ful Theology,—calculated to be of "immense service" (!) Fancy the Only-Begotten Son of God,—co-equal with,—and co-eternal with the Father,—being of the same Nature,—only

in a different degree, to ourselves—poor, sinful, rebellious, famen Insects

THE NEW THEOLOGY'S ' ETERNAL HOPE."

The Story of the han we seam from a letter signal its certain organizers of the Longar — is an inspiral Math. I even the Product is the test of the long trained by the long training to the long training to the long training trai

Note, so far from it, so far from "Remorse" being a sign of tool's thild, and "Divinity," it is precisely the sign of an abundancel Scal! Remorse, without Christ when the time for Repentance is once past, is indeed precisely the very I orment of the Lost Soul. And will be found so by those presumptions Tea hers who delicted by their great knemy, safan, are induced to thus belittle the only hope of the Sinners, of hist, and His all availing Atonement, who treats His proferred sarvation as unnecessary as thought for naught, and lead silly, thoughtless, trowds to Kain with themselves.

Is the Following the Usual Reception of "Strift a

What can our Saviour mean, by the following solemn Parable, unless it be that, when you and I have to meet our God, we shall need some other Garment to cover us, than our own fancied righteousness, and inextinguishable divinity which thinks it can do very well without the 'Robe of Christ's Righteousness 'to cover our nakedness?

THE WEDDING GARMENT SHIGHTED.



And when the King came in to see the Guests. He saw there a man which had not on a Wedding Garment. And He said onto had Triend how carriest thou in hither, not having a wedling garment. And he was speechless? Then said the king "Bind bip hard and extend to ke him away, and cast him into order darkness. There shall be weeping and gnashing of teeth! "-Mottacu xxii. 1.

So fair an appearance of Religion had this evidently Christless man,—probably a "New Theologian,"—probably a great Talker,—verbose,—confident in his delusion of being by Nature, a "potential Christ" himself,—needing no Saviour,—no Divine Sacrifice,—that he had evidently deceived others,—and had actually gained admittance! What became of the "inextinguishable divinity" in the "Unprofitable,"—or worse than unprofitable,—Servant? Surely this was an extraordinary end of still a "Child of God" to be "cast into outer darkness"!

"Remorse" is the Sign of a Lost Soul,—not a Saved One.

"Weeping and Gnashing of teeth,"—"Remorse,"—and being "cast into outer darkness,"—is surely a most extraordinary reception of "Still a Child of God" and of his retaining his "inextinguishable divinity of Soul!"

It is thought every intelligent Reader must see the delusive absurdities of the "New Theological" teaching of our day of

Unbelief.

Why Did Judas Hang Himself?"

Surely he showed "Remorse" enough! But how was it, in any way a "Sign of 'still being God's child'?" Surely it is absurd to think so! What did our Lord say of Judas?

"Jesus answered them, Have not I chosen you twelve, and one of

you is a devil?"

"The Son of man goeth as it is written of him: but wee unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born."

If the "Eternal Hope" is not a fatal Delusion,—why was it "better" for Judas "if he had never been born"? If all are eventually to be saved, our Lord's words would be inexplicable,—unmeaning.

The Reader, it is thought, will see that, once Christ's teaching is ignored, the entire veracity of the "New Testament" is challenged; and we are asked to substitute the

opinions, and delusive ideas, of "modern thought."

The fatal error being the Unbelief in the Divinity of Jesus Christ,—which however disguised,—is really at the bottom of,—and the cause of—all modern "Unrest in the Churches."



" Remorse," - Despatr, - Suicide.

"Then Judas which had betrayed Him when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the clast priests and olders

"Saying I have singed in that I have betrayed the innocent blood

And they said, What is that to us? see thou to that "

"And he cast down the pieces of silver in the temple, and departed and went and hanged himself."

And how many a Sinner, long warned, persistent,—like Judas, innmelted by the Master's trust in him, giving him-charge of their little Store, untouched by having his feet washed by the Lord of Heaven and Earth, have, like Judas, gone out of this World, like him, "a Suicide"!

JUDAS NOT ALONE NO "EXCEPTION." WHAT DOES

"And Jesus answering said unto them, Suppose ye that these ballasins were sinners above all the Galilrans because they suffered such things?

"I tell you Nay but except ye report ye shall all likewise perist." Or those eighteen upon whom the tower in Silmin tell and sine them think ye that they were sinners above all men that dwelt in

Jeruxde.

"I tell you Nay, but, except ye repent, ye shall all blewise perish." Are we asked to believe that our Lord was here merely informing grown up, intelligent, Jews, that they would one day die a nitural death? We cannot have our common sense thus abused!

If There is Eternal Hope for all, what is a "Son of Perdition"?

"While I was with them in the World, I kept them in Thy name: those that thou gavest Me I have kept, and none of them is lost, but the son of perdition." John xvii., 12.

the son of perdition." John xvii., 12.

"That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."—Acts i., 25.

Yet, in the "New Theology" teaching, we read, "It does not seem to occur to many that the Christian fundamental of the love of God renders the dogma of everlasting punishment impossible, for it implies that God will do most for the being that needs the most, and surely that must be the most unhappy Sinner."—New Theology, page 207.

The Reader,—it is once more thought,—must be struck with the careless,—loose,—thoughtless style of the New Theological Thought, and Shallow Teaching. No "Christian" ever yet lived who believes that a Righteous God, the Judge of Justice, though of "much long-suffering" will always be a "God of Love" to the Lost. Very far from it, indeed!

"What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction."

"And that He might make known the riches of His glory on the vessels of mercy, which he had afore prepared unto glory.—Romans ix. 22.

'FALLEN" HUMAN NATURE UTTERLY OPPOSED TO GOD'S NATURE IN EVERY WAY.

THE LORD OF HEAVEN AND EARTH,—OUR FUTURE JUDGE.— JESUS CHRIST,—" KNEW WHAT WAS IN MAN."

"But Jesus did not commit Himself unto them, because He knew all men."

"And needed not that any should testify of man: for He knew what was in Man."—John ii., 25.

and gives us, indeed, a very different view of our "fallen" state.

FALLEN HUMAN NATURE.

"For, from within, out of the Heart of Men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, blasphemy, pride, foolishness:

"All these things come from within, and defile the man.

"Because the carnal mind is ENMITY against God: for it is not subject to the law of God, neither indeed can be."

Are we, sinful creatures, to ascribe these terrible attributes in our Hearts also to the Holy God? The Teaching which

asserts there is an "essential oneness" in sintil man's nature and that of the Divine's, approaches downinght Blasphenix"

Now the works of the flesh ("Fallen" human Nature) are roam lest (we see it in every Newspaper we take up in 1965) which are they Adultery, Fornication Uncleanness Lasciviousness filolatry Hatred Variance Fandations Write Strife Hereses

Dicketty Hatred Variance Finalations Write Hereses Environs Murders Drunkenness Revellings and such like of the which I tell you before as I have also told you in time past, that they also to do such things shall not inherit the king som of test.

"But printed' Reports' of mere Speeches, etc., are not very trustworthy, they fail, often, to express the meaning intended to be conveyed." True' Let us keep to "Printed "Books' Thus we read.

Perhaps it would help to clear up the subject of I were to say trank a before going any further—that there is a said thing as Pan strong no far off Judg nort Day—no White Throne—and no Judge externate ourselves—()—'New Theology, page 212

Then what is this?

CHRIST'S OWN WORDS.

For the Father judgeth no man, but hath committed all polyment unto the Son, "

For the hour is coming in the which all that are in the graves of to

hear His vicen

'And shall come forth they that have done sood onto the react to bon of life, and they that have done evil unto the Resurrection of Darmston.

"It is appointed into men once to die and after the the polyment. For we must all appear before the puly out seat of a linest, that exerts one may receive the things do in in His books, according to that he hath done whether if he good or had."

"And I saw a great white throme, and Him that sation it from him face the earth and the heaven fled away, and there was bign I had a re-

for them."

"And I saw the dead so all and great, stand before tool an obbooks were opened, and another book was specied with a policy of life, and the dead were policed and of those things which were we then in the books, seconding to their works."

No such thing as Punishment.

Someth the Tests the Groans the Deaths of countless Milesof busian estigs for thousands of years there proved to Ma, and the first swaffings are sempthing rises than Instructive Landes The association test of its form the day that thou eatest there is the

shall energy die ' Gen ti 17 And we all he'

"Punishment" enough! Who wants to die "? While as to God's Judgment in the punishment of Sus and Sinia's the entire Bible is full of it, from Gress to Revolution

Note.—By whom, and where, the following appeared, is not known. It is as substantially accurate as an imperfect man permits.

"Sin" Graphically Described by an Observant Writer.
"Fallen" Human Nature, and its Life's Conflict.

"Human Dignity,"—claims this observant Writer,—"appears to consist in fighting habitually against certain characteristics we human beings appear to possess in common with the Brute Creation we see around us. Indeed, we human beings appear capable of a fathomless state of degradation more repulsive, and far more fatal, than anything the lowest type of the Brute Creation can possibly sink into."

Note.—What a contrast, this truthful description, to the delusions of the New Divinity, or "New Theology" of our day?

"Nature having placed certain limits to their evil propensities by implanting overpowering Instincts,—such as care of their Young, etc. But with us,—until Death intervenes,—and the Criminal passes from our view,—so long as the power for Evil obtains there would appear to be absolutely no limit in human beings,—to the depths of degradation,—selfishness,—ferocity,—hatred,—cruelty,—vice,—crime, etc., and the capacity, and desire to effect Evil, after a certain fatal Stage has been reached. Till Death intervenes, we see no pause in the frightful descent. And if, as some claim,—there exists a future State of Existence, in another,—what "Christians" call a "Spiritual,—World," we have no guarantee that this frightful state of things may not be continued indefinitely! Why should it not? What is to prevent it?"

NOTE.—Prec.sely the result, the "Christian" holds will take place with the wicked when God,—Who alone can "prevent" it,—and Christ, cast such off for ever, and leave them, as they desired, during their lives,—to their "fallen" nature, and to its Awful End.

"An Evil Thing of Unnamed Species, and of Obscure Origin."

"This Strange Conflict,"—continues this observant Writer,—" which every Self-respecting Human Being has to sustain, is rendered imperative from the Mysterious Fact that there appears to exist in Creation an Unseen, Evil Thing,—Beast,—or Power,—or Presence,—of obscure origin,—and unnamed Species,—but apparently intelligent and active. This Obscure Thing appears to be perpetually striving,—unless habitually and strongly opposed,—to obtain the Mastery of,—and to degrade the Intellect,—and Moral Faculties of Mankind, ever suggesting to the Human mind,—low, selfish, unworthy,—unprincipled,—Motives for Conduct. Never scrupling to advise and to urge Vice, Dishonesty, Hatred, Pride, and personal gratification, totally regardless of the cost,—however fatal it may,—and often does,—prove to others,—even though it ends in Crime, and Death, itself. A result,—and termination,—which this Evil Beast, or Thing, is apparently, by no means averse, should prove the climax. Even suggesting Suicide. In fact,—if not actively and strenuously opposed,—and allowed to usurp control, this Evil Thing appears, at length, to become intimately associated.

with the Human Heart - dominating the Mind - Intellect, I hought and Actions A fatal degeneration is observed to then set in Morthy aspirations, the sense of duty love and all the amable and loanble traits of Character seem to die gradually away. Instead of a selfrespecting Life it becomes low, and repulsive. A silent Moral and fre mently Physical decay, a rottenness seems to set in, comparable to the corruption we observe in dead decaying matter in the outsite! World The mind in this Stage appears to feel no pleasure except when feeding upon Garbage, such as Vice Avarice, Drunkenness at-All else seems to become insipid, and unable to satisfy the fallen Mind Indeed in extreme cases notorious (rin in do complain, and assert that they actually felt emething, to use their own expressive week lugging at these ' to commit a great (rime, and giving their no rest until the Murder or other fatal deed was accomplished. But in most cases, surprising to observe a certain blinding concert or Pride appears actually to have from the victim his fatal less and real condition. What others see clearly enough he either cannot or will not recognise for a moment, and all attempts to warn or deter is usually stallenges, and resented

There appears bowever at times in some cases, intervals when his true condition is realised producing a kind of trantic Rigge or Destinout infirmmently ending in Self-destruction a fitted terrination to obscure resides. Evil Thing contemplates by no means with a removement of the not suggested by it. Much the same resold occurs in cases of Intellectual Persons giving way to Avance Profe Bigory.

and absurd Delusions held in Religion etc.

AN OPPOSING POWER

"It is however important to recognise that in this Western and it, there exists also a Powerful opposing Force. It is not fall to discrete that the inglient this life long centlect the observe. It is not fall to discrete that the inglient this life long centlect the observe. It is not last that the inglient to be continually struggling, in apparently a life and deadly rapple, with Another Power, beneficient and good in the Moral Conscience of human beings. Pass equally obscure in a universal filteries of the anti-benefic that the interest of the second that the other of the interest into a desperate life large condition with the other. There is no quarter asked or given. One of the allowing the other of the large on the allowing and king the interest large l

Reader, did you ever meet with a more graphic or true, description of that 'Sin, In its many Forms, "which doth so easily beset us'? Before this Writer, The "New Theology" the Fool's Paradise" of Mrs. Eddy, of U.S.A., the many Modern apologists of Sin, or demal that such a thing exists, look very silly indeed! We cannot have our Common sense abused! Our Convict Prisons, the Gallows, our Asylums, our Hospitals, our Slums, and ruined Homes witness that Sin is an Awtul, Final, absolutely Fatal Thing in its results.

And, although the sagacious Sceptic (if he was one) naturally deals with the visible, open, gross type of Sin, with its untathomable degradation, till Death hides its awful future from our eyes, the might, with equal truth, have added the "Sin of Unbelief" to his description, as equally deadly, although unseen, for it kills the soul in Secret, and by Stealth.

THE SAGACIOUS WRITER'S DESCRIPTION CONFIRMED BY SCRIPTURE.

Know we not that to whom we yield yourselves servant to obey his servants we are to whom we obey, whether of in unto death or of abelience unto righteousness. "

For the flesh listeth against the Spirit, and the Spirit against the tiesh and these are contrary the one to the other, so that we cannot

do the things that ye would "

Be not deceived. God is not mocked for whatsoever a man soweth,

that shall be also reap."

For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting "training vi. 7

And Sin, when it is finished, bringeth forth death." James 1., 15.

The New Teaching asserts, "Man is good, good in Nature, good in design, good in possibility, good in his true End.

He never chooses Evil for itself."

The True Christian Believer absolutely demies the assertion that Man is good, good in Nature. He calls all human History, and present day experience, to prove the exact contrary. Man does constantly 'choose Evil' in preference to Good. Even when forced to admit its being evil, he apologises for it, in his own case, -attributing it to weakness, or to Fate. Without conviction of his sinfulness no human being as yet became a true Christian, or ever will do.

Adam did not commit twenty Sins,—we only read that he committed one. But one Sin was but the beginning of a World of Countless Millions of Crimes, a perfect Newgate Calendar of Crimes in every Nation, and in every Country, upon the Earth. The Spirit of God had to leave sinful Man.

and Adam, and all of us became Spiritually dead.

Look around you. Reader, look at the Prayerless, Christless, lives of scores of Families. Is there not too often every Symptom of this Spiritual death? What do they care for God, Christ, Death, Eternity, Heaven, or Hell?

What we by Nature alone care for is Selfish Pleasure, the

gratification of Pride, Concert Ambition, Success in a dving

World, Wealth or Pleasures?

It is a Bondage of Sin, in which we are all born. We can by nature, no more love God than a Corpse can. Our Senses, instincts, desires, loves, techings, are all, by Nature, set upon this Late, this World alone.

Two KINGDOMS. Two RULERS. Two People

There are two distinct kingdoms upon this fallen Farth and there is a Ruler to both — it—The one is the "Kingdom of this World," which Jesus Christ distinctly tells us is not yet His.—(2) The other is the Unseen, Spiritual, Unworldly, "Kingdom" of our Lord, and Saviour, God's dear Son. The Subjects of these two kingdoms are at utter variance, they really have not a single thing, it may be said, in common

"I deny it!" Do you? Then put it to the test, with the next person you know leading a "worldly," pleasure loving, the Speak to such about "Religion," attempt to urge the danger of such a life. Try to speak to them of thirst. Such being Spiritually dead, the subjects of one who takes for them to "think," or to "reflect," who intends to keep them his Slaves to death, they will probably think you detained "

They would, in a moment, change the conversation, or Resent, it the Pride of Fallen Man rises, like a Tiger hitherto asleep! "This person talking to me, indeed, "

'Religion'! Faugh!" Away' He is gone!

The late GEORGE CRUIKSHANK, It is well known in the latter part of his life. became very earnest in Religion. His was accustomed to try to talk to all about the Solemn Surgers of God, Christ, and Eternity. A French gentleman asked the Writer in the train, coming from Paris Do you not think Cruikshank noist have become deranged? Avor le cerveau derange 2". The Ballet, the Theatre, Lards Novels, Dances, Travels, Dinners Cookery, Music Singers Gambling, Races Drinks, Sports, by many would have been at once entered into with endless interest, and no doubt, with the knowledge, a lifetime of Frivologs put saits, and pleasures, had acquired. But the immortal Soul the Eternity, to which all of us are fast hastening oh to broach such Subjects a person must be "derange" no doubt, appears so to the Christless, the lifeless, the Spirit ually dead. These two Subjects of the two Kingdoms in thus absolutely opposed in their beliefs, their habits, their customs, their opinions, their pursuits, their loves very aims, and ambitions are utterly intagenists, conficting.

-warlike. The objects of the followers of this World, and its Prince, are temporal, material,—" this World only,"—Secular, --- and look with contempt at the objects, lives, and desires, of the Followers of Jesus Christ, which are Eternal. Christ's Followers are not "of this World,"-they are Subjects of Christ's Kingdom, Unseen, Spiritual.

"I have given them Thy word; and the World hath hated them, because they are not of the World, even as I am not of the World." "I pray not that thou shouldest take them out of the World, but that thou shouldest keep them from the Evil."
"They are not of the World, even as I am not of the World."

FALLEN HUMAN NATURE IS ABSOLUTELY AND DIAMETRICALLY OPPOSED TO THE DIVINE NATURE.

So far from being essentially the same as the Divine, our fallen nature,—(apart from "change" of heart,—called "Conversion"),—is,—ever has been,—and ever will be, absolutely opposed in every conceivable way to every Precept and Command of God and Christ!

We cannot keep the very first Commandment,—we can no more "love God with all our Hearts" than we can Fly! There is not a Precept or Command of our Lord's which does not go utterly against the grain of our human nature. "Love your Enemies." What Nation, Heathen or Civilised, ever even pretends, or desires, to attempt such a thing? "Lay not up Treasure upon Earth,"-where exists the Nation, or People, who are not busily engaged in doing so?

THE "FALL" OF MAN WAS A FINAL ONE.

"Thou shalt surely die." Adam did not die,-physically,he lived many years after,—but he "fell" from God altogether. He died Spiritually. We hear no more of his communing happily with his God in the Garden. Far from it! God left him,-was compelled to do so, as the awfully Holy God could commune no longer with Sin. God knew Murder would be the next thing to appear in a fallen World. Jesus Christ also left the Sinful World to the "Prince" of it. At present this is not Christ's Kingdom, at all.

"Hereafter I will not talk much with you for the prince of this World cometh, and hath nothing in me."—fohn xiv., 30.

This fallen, blood-stained World of Sin, Outrage, and Crime, is not yet Christ's Kingdom. It is a Trial Scene, -a Scene of Conflict. We are all born in Sin, and are Subjects of Satan's temporary rule of this Wicked World. By Nature we are opposed to God. there is no Spiritual life in the Natural man, Not an atom? God does not attempt to mend? tawn? human nature. We must be "born again." "A NEW Heart will I give you."!

Jesus answered. My kingdom is not of this World of it's kingdom were of this World, then would my servants fight.

Thus, "Christians" Followers of our Saviour, are, like our Lord, "not of this World," either.

" PROGRESSIVE RELIGIOUS THOUGHT."

The white faced match box maker who works eighteen hours was of the twenty four to keep ondy and soul together have o tely so control a claim upon God apart from being unwrable sinners who next account themselves fortunate to be forgiven for Clark's sake house? It is all so unreal and stopel. This kind of a God is no God it all the theologians may call Him intuite but in practice He is spateful in I salt (pages 19-20).

New Theology, page 19.

An Atheist, now deceased, in one of his works relates how he found a poor woman, one night, in London askep and thinly clad, he took off his overcoat, had it gently over her, and then we have the address to God =" I how left this poor creature in this state, I, an atheist, cover her," etc.

Reader, can greater Conceit, unutterable Folly, be conceived? So much more merciful, this atheist, than God? Whereas it was Christ's Followers, who first started Hospitals for the Sick, and we have Reports of £10 000,000 spent in 1007 in London alone, in keeping up 'Homes &s.' in every imaginable Disease, Want, Destitution. Precious little seems to come from the "Secularists" to support this amazing System of Charity. It is the Subjects of the Kingdom of Jesus Christ who supply the needful for these and Mission Efforts. It always has been so! It is the Good God Who puts into the hearts of this Followers every Scheme of Philanthropy.

A CLERGYMAN UPON A "BAFFLED DEITY."

Leaving the "New Theology teaching it is commons to observe how from other Sources the "Unrest in the Churches" in our day all tends to the same delusive Larger Hope." Thus, this time from a clergyman of the Church of England, we have—

'hrist has been represented as enabling a few in my +1 the mobeller than their unexempted (?) Neighbours it to evide the Documented for them (?) merels in believing certain Historia.) Propositions. The Articles of the Charach do not enabled the Document of Everissing Prinishment in the vengeance of a Barilet Petry.

It really seems as if we "laymen"—who, like the Writer of this Book, have never "Preached a Sermon" in his Life, have,—nevertheless, to teach the "Clergy" the first Principles of Christ's true full "Gospel." (1) "The Doom intended for them." It shows the Shallow,—not to say irreverent, totally misunderstood idea of too many of the Professional teachers of Religion.

The solemn "doom" alluded to we are expressly told by Christ was never "INTENDED for THEM AT ALL, "but for the

"DEVIL, and his ANGELS."

Then shall He say unto them on the left han! Depart from Me vecursed, into everlasting fire, prepared for the devil and his angels?" I nless we choose wilfully to commit Soul-Suicide by Unbeliet -obstinate Pride, and Rejection of Christ, or ruin our Souls by other Sins. the Blessed? "doom." Intended for us, has, on the contrary, ever been the following.

Come, ye Blessed of My Father, unlerst the Kingdom prepared for you from the foundation of the World.

(2) "Saving," -- "Changing," -- Grace, -- the being drawn" by God the precious Holy Sparit to Christ, -- the being "born again," resting on His Merits for Salvation, is rather a different matter to "merely believing certain historical pro-

positions."

(3) Lastly, every true Christian Believer challenges the irreverent expression, Baffled Deity, 'Conning from the Pulpit such shallow, thoughtless, words are indeed deplorable.' Whether those once instructed in the Gospel, choose to despise, reject, neglect, or humbly, earnestly, lovingly "come to Christ," and are "Saved," either was God is never." Baffled," or to be "Mocked," Certainly not.' So far from it, the experience of every devoted, faithful, earnest, Minister of Christ's Gospel is that of the Great Evangelist the Apostle Paul, a "Triumph," not a failure."

"Now thanks be unto God which always causeth us to 1810 MPR IN CHRIST, and maketh manifest the sayour of his kin, wiedge by us in every place."

For we are unto God a sweet sayour of Christ, in them that are sayed

and in then, that perish

To the one-we are the savour of death unto death, and to the other the savour of life unto life. And who is numerical for these things.

If you is a

The Clerical Authority concludes,

No wonder such a Christianity is falling like a house of cara-

NOTE. After such an exposition of Pulpit feaching one ventures the conviction that from too many Pulpits in our day, there is not muck "Christianity" to 'tall.

From another "New Theologian" we have the following,-

It makes God even more incompetent than the traditional view does for untold ages—apparently. He has been preparing this World for the advent of humanity—only to find the moment humanity enters it the whole ocheme is spoiled (2). But we need not seriously consider this view of a "tall" as the facts are overwhelmingly against it.

(1) It is claimed that the candid Reader of this volume will admit that the "evidence" of our Senses,—the "Facts" ever before our eyes, affords us, on the contrary, "over whelming "conclusions of a very awful "Fall" in Man indeed.

2 While so far from the "whole Scheme being spoiled," the Reader will allow that the Chapters in this Volume (Page 404 to 408). "demonstrate" the absolute necessity of a "Scheme" for a World expressly intended to be a Scene of Trial.

So far from being "spoiled," "Just and true are all Thy ways," The Supreme never created this World to be merely filled with "Puppets," "Marionettes" "Automatons," but with intelligent beings, capable of Free Will, and "Choice," and, without "Trial," Virtue, which is resistance of "Sin"

and 'choice" of Goodness would be an impossibility. Why 'Because there is no "virtue" in doing what we could not, from our very constitution, as "Puppers," help doing.

Whoever talks of a "Virtuous" Sewing Machine," or a "Pious" Steam Engine? Without "Sin," "Evil," "the Wicked," being permitted to exist, or to be possible, this World could never have answered its purpose as a Test, or Trial Ground of Mankind, and "Virtue," and real, proved, tried, "Goodness" would have been an impossibility.

Take away his free choice, his free Will, you ringht have a perfect "Machine," but you would not have "a Man "!

Halt-hearted belief in Christ's words,—a tendency to explain away all His solemn warnings as to the final doom, not only of the Wicked, but of the "Unprofitable servant,"—is the frature of our day. Modern teachers take upon themselves to draw away the belief of multitudes in the unimpeachable veracity of Christ, by claiming the "sweet reasonableness" of their own views of "the Eternal Hope."—the "larger hope—Universal pardon for all—a relenting, and mild God of their own devising.

These succeive Teachers treat the doctrine of the Eternal punishment of the Wicked as an exploded belief, suited only for a primitive degree of intelligence, in fact, a truth suitable

to frighten naughty children with. Will it be credited that intelligent, eminent Preachers, who have necessarily made the Bible their study for years, positively assert that they can discover nothing in the New Testament to favour the truth

of the Eternal misery of lost souls!

How any fairly intelligent person,—willing to admit God's words,—and Christ's words,—to be final,—can deny the Resurrection,—Immortality,—Final Judgment,—and Eternal Punshment of the impentent Wicked,—is, indeed, amazing! A mind prepared to continue, resolutely, in Unbelief,—after these repeated statements of Christ,—on this Subject, can have little difficulty in rejecting any other truths of Revelation.

Shuffling and Juggling with Words. The Valley of Hinnom. The "Sacraments."

Yet to show the Shifts "Unbelief" is driven to, will it be believed that a great adherent of the Church of England,—now deceased,—in a Letter which appeared in the Papers,—in reply to a Young Inquirer, anxious about this Solemn Subject,—has the following,—

"In the words you quote,—said, in the last few verses of St. Mark to have been uttered by our Lord,—the word damned means nothing more than condemned. All the horrible and vulgar associations which have formed themselves round the word damned were utterly absent from our Lord's mind (!) So, in Matthew, the term Hell Fire presents to our minds, after Centuries of Superstitions, and cruel traditions, a very different idea from that of the purifying fires of Gehenna—fires lighted to destroy the refuse of great cities which was in our Lord's mind (!)"

and he then goes on to tell the anxious Inquirer that if he thus dismisses Christ's warnings from his mind, and "takes" the

Church "Sacrament," all will be well!

The sagacious Reader,—who has perused the Pages, filled with our Lord's Awful Warnings, in the last three Chapters, will see, in the above, the delusive teaching of "the Church." Search the New Testament through,—Christ never alluded to the "Valley of Hinnom,"—or "Gehenna" in the remotest way throughout His entire Ministry. What,—on earth,—have we Christians, in 1908, to do with a "precipitous ravine outside Jerusalem"? Such juggling with Christ's solemn Warnings to Sinners is worse than childish, —it is on the part of an intelligent person.—applied to a Young Inquirer, designedly false!

(2) The Reader will note the colossal impudence of any one presuming to tell "young inquirers" what "was in our Lord's mind nigh 2,000 years ago" (!) What was in our

Saviour's mind was that we have all a "Hell to Shim," It shows how even in religious delusions,

* The Heart is described above all things, and disperately worked, who can him to 11.2.2

The Reader will also note the "High Church" method of treating "Evangeheal" Truths, as "horrible and vulgar,"—and, as usual, substituting the delusive "Sacrament," and "Priest," for simple Faith in Christ's solemn warnings and Atonement!

This was the beginning, in 1830, at Oxford, of the "High" Church Schism, the exactly opposite movement to the "Evangelical" one, started by the pions Simeon, Wilber force, Thornton, Henry Martyn, etc. Rumonis, at first amising to many, came that an "Oxford Sect," within "the Church," were issuing Tracts, hence their name "Tractarians,"

extolling "Priesteraft," exclusive reliance for Salvation on "the Sacraments," on posture, teasts, even "the Confessional." They vigorously proselytised the young, taught the only way of Salvation to be the Lord's Supper administered by them, the Priests alleged to be the " Apostolic Succession." As there is no authority for the Institution of such delusions by Christ, they had, and still have, to fall back upon "Traditions," Superstitions, of the Middle Ages, etc. Tens of thousands of the "Tracts for the Times" were sold, disparaging Protestantism, the glorious "Reformation," and inviting all to come under the protection of the Priesthood reposing their souls upon others, and to obey them in all things. The old, old bait to draw away from, and belittle, the true saving "Behef" in our Lord alone, and His all-availing "Atonement." Anything rather than urging the Young to apply to Jesus Christ direct for themselves, resting upon His precious Sacrifice alone.

(4) This explains the advice to the Young Inquirer to regard our Lord's Solemn Warnings as "vulgar," and "horrible the introduction of the word "Gehenna". The old delusion of the "Sacrament," having Miraculous efficiency at a Sinner's death-bed is opposed to Scripture. Reason.

and Common Sense.

How can Two Walk together except they be Agree 6.22 Amos, he 3.

In a Sermon by a Bishop at Christmas, 1007, the following occurred

There is no reason why the war between High and Low which should exist. There were two possible readings of the formulae of the

there has for England, and even those who were convinced that they were tight in one way had no right to be intolerant with those who held other views." =Daily Paper.

To which the following reply appeared:

Prace IN THE CHURCH.

that the Bishop of the serious? He is reported to have said in his Christmas sermon that there were two possible readings of the tortularies of the Church of England and these who hold one view should not be unbrotherly to those who hold the other? This can only them that in the Church of England two opposite doctrines may be lawfilly taught to and beheved by its members. If so there is an ent of the Church of England. For as the Christian faith is one and as two diametrically opposed doctrines cannot both be true, a Church that teaches opposite doctrines cannot be the true Church."

There is, unfortunately, excellent Reason for strenuous opposition. For how can the excellent "Evangelical," or "Low" Church, who hold much the vital Truths of Nonconformists, possibly much longer walk in agreement, or attend the Services of a totally different "Ritual," "Views,"

or "Formulas" of the Church to those they alone have any

helief in, or intend shall be taught their children?

No! The two systems are totally opposed to each other. The excellent "Evangelical" or "Low" church must separate from services, Ritual, and Teaching they hold to be a dangerous delusion, and entirely destructive of the True,

Protestant " Church of England,"

What on earth is there to "refine " such in the Future World of Misery? Has it "refined" the fallen Spirits, the Devils? Not a bit of it! We may depend upon it, no sooner has the Great Judge pronounced the doon of the Wicked than they will burst out into horrible Rage, and frantic Blasphenies against that God, and that Christ, Whom they have avoided and hated, sufficiently already in this World, becoming Demons themselves. Here comes in that old, old delusion of Mankind, "Religion by Proxy." the eternal "Priest," with his 'absolutions,"—his "hocus pocus," "Purgatory," Prayers paid for dead Persons, etc.

The simple "remembrance" Meeting of living Christians, enjoined by our Lord merely to be kept in remembrance "of Him." raised into a "Sacrament" by Church Superstition, into a rite to be administered to a dying Sinner comparable to the "Extreme Unction" of Ronfe. There is not a word of our Lord to give authority to such delusive, "superstitious, use of what our Saviour called the Last "Passover" and

"Sacrament,")

DR. PALMER, THE POISONER, AND THE SACRAMENT 5

This "Religion by Proxy," the Priest" just soits taken Man! The vilest Characters, after a life-time of crime cling with desperate obstinacy to this "calling in " at the last of these outward Rituals. That frightful Character, Palmer, the perfectly cool, callous, Murderer it is believed,—of some 13 Persons, who either oved him Money, or from whose death he would benefit, stuck to "the Church," to the last!

Palmer would go a long currier to be in time to attend a mach lie was very an libbe in the responses. and took notes of the Servicias. He obtained \$13,000. Insurance on the Lite of his poor Wife beloved by all who knew her. **after paying the first Premions.

she dying September 22, 1854. The other Insuran i on his brother, who died to the amazement of his doctor, a very heavy insurance, was absolutely resisted by the Conjunes, who sent Detectives down. The only sign he ever gave of feeling, was that for Months after his Wife's Murder Palmar would never sleep alone, he would "treat" one of his raing Companions, or his friend Cooke, whom he poisoned, Midnight, Tuesday, 20th November, 1855, at the Talbot Arms Rageley, if they would sleep in the Room with him

Palmer was hung at Stafford, Saturday, 14th June, 1840. Yet in Palmer's Diary, six days after his Wife's death. he then hving with the Servant Girl, runned like some foren others, a resident of Rugeley asserted, by him, Palmer has the entry, "To church, Sacrament" () See Racing, Gambling, page 696, vol. II. of this Book. Ward Lock & Co's

" Late " 1856 r

Any "church" delusion suits "fallen" human nature however grotesque. We see here the fathomless credulity of the Wicked. What a being must their "God" be, what must their notion of the Supreme be, whom they conserve that they can bamboorle by such outward absurdities." "m Russia, the eternal bowing to "Icons" (Pictures) and their read the crimes committed there."

A Ruthan Brigand of South Italy, the Murderer of 7 persons, was aided by the deluded Peasants, and considered a man to be revered, because he was known to wear a Reac

of some Saint round his neck !

The Church, whether Catholic, or "High Church," alike deprecate the right of Private Judgment, or "Faith," apart from "Priests," She is prepared to telieve her Sons of all their doubts, fears, and responsibilities, and if they support her liberally, and obey unquestioning her decision, she undertakes the tremendous Responsibility of guaranteeing their Safety, and Salvaton.

THE "PASSOVER" CONVERTED INTO A "SACRAMENT."

The Simple last gathering of our Lord's disciples to partake of their "Passover,"—their last,—and our Lord's simple direction to continue the practice "in Remembrance" of our Lord,-was soon,-corrupted into the Superstitious, Unscriptural, "Sacrament" of the dark Middle Ages. Instead of a simple gathering of LIVING Christians, it has been corrupted into a Sacrament brought by,-and administered by a "Priest,"—(always a Priest) to the DYING. Of course it immensely increased the Power of the Clergy. There is not a word in Scripture to authorise these delusions. The fellow Christians were to "pass the cup round,"-to "partake ye all of it." Copying the Services of the Heathen Temples of Rome, gradually the Priest, in gorgeous Robes,with his back to the audience, kept "the cup," and "Bread" to himself before "an Altar" in the Cathedrals. It is all a gradual corruption of the Simple, Spiritual, personal Religion of Christ, and of the Early Christians.

Our Common Sense and Scripture alike, tell us that Thousands of the Early Christians were led to their Saviour and their God, generations before "Altars,"—"Vestments,"—Cathedrals,—or Priests were ever dreamt of,—they certainly never issued from the Pentecostal Chamber.

"Howbeit many of them which heard the Word believed; and the number of the men was about five thousand."

"Praising God, and having favour with all the people. And the Lord

added to the church daily such as should be saved."

"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied."

Thus multitudes were led to their Saviour and their God,—ages before the Mitres, Candles, Images, Popes, Pictures, Incense, Sacraments, etc., ever came into existence. These were all gradually copied from the Heathen Temples of Rome in Constantine's time. They had their Candles, Altars, Bells, Priests, Processions, Images, Idols, etc. It is all a delusion! Christ taught a Spiritual Religion. His true "Church" is a Spiritual, not an outward one.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

The Apostle John, the "Beloved Disciple," never even mentions the incident of the Bread and Wine at all.

The beloved Apostle John,—who actually lay upon Jesus' breast at their last "Passover,"—never even mentions the Incident at all! There is not a word about a Priest adminis-

tering it, or taking it to a dying Person. They were simply pass it round.

An I He took the cup, and gave thanks, and gave it to them, saying Drink ve. all of at."

And He took the cup, and gave thanks, and said. Take this, and divide it among yourselves." Luke xxii., 16

OUR LORD CALLED IT A " PASSOVER," NOT A " SACRAMENT."

It was simply a "Remembrance," the last Passover they would partake together.

And He said unto them, With desire I have desired to eat this Pass-

Over with you before I suffer? I note with a control of the passion of the passio

if certain Christians find these outward observances helpfuto Piety, let them adhere to them in a simple manner what an immense increase to the Power of the Clergy did this Superstitious corruption of this Incident confer! For ages what Scenes of Outrage, Wars, Massacres, smouldering bones of Pious Martyrs, has this Superstition caused! To torce the Masses to how to the Priests, and Tyrants corrupt Wretches like those debauchees Louis XIV., XV., on the Throne, how many Thousands of the noblest and best of Christ's Martyrs had to die in agonies at the Stake!

It is all a Delusion! Bringing the "Sacrament" to a dying Villain can avail nothing!

A Confirmed Atheist, Brigand, Swindler of the Poor, the Delauchee, Murderer, of Ruffian, in this World, would be the same in the next if God any longer permitted them to continue to run others. But HE WILL NOT! Death with no man. There is no changing one's past actions, one's Life or thurseter, in the Tomb, Pravers for the Dead are a merwaste of time. As the Rotten Tree falls, there a rotter tree it lies!

WILL GOD EVER CHANGE HIS DECREES?

Will then Almighty God Who spared not His best beloved children, after His Stupendous Schemes for Eternity, for one, ten a thousand or for Billions, of Impenitent, Rebellious, Apostate Sinners 3

It is abourd, monstrous to imagine that He will, cr ever intended to do so ' I extrainly He will not ' Let no one think it! Supposing Myriads of presumptuous, self-willed, creatures, puffed up with their so-called,—extremely doubtful—"Scientific" knowledge,—attempt to dethrone God,—and dare to reject His proffered Salvation,—through Jesus Christ,—offered now to us all alike, what then? Having offered this Salvation to all, and urged it upon us from childhood to the Grave, will God alter His Schemes for Eternity because Millions choose to neglect it? Let no one think it! Certainly He will not! There will be other developments in Eternity,—the "Day of Salvation" will then have passed! The Gospel is offered to all Mankind once, but once only! For us it is now, or never!

"Now is the accepted time. Now is the Day of Salvation."—II. Cor. vi., 2.

How could Debauchees,—Atheists, Murderers, Swindlers of the Poor,—the Immoral,—the Drunken,—the Depraved,—the Vicious *enjoy* Heaven?

The Idea is Grotesque! They cannot bear the very

thought of Religion in this World.

Such Could not Possibly Enjoy Heaven if they Got There.

"Oh! if I can but get to Heaven at last!"

Such forget that,—in order to enjoy that "Heaven" there must be a change! Our very Natures must undergo a change during our "three score years and ten!" It is for this very reason God gives us all those years. Our real life's work is centred in this being "born again!"

"If I can only just get into Heaven at last!" There would not possibly be "enjoyment" of "Heaven" for such if he does not,—in a sense,—"get into Heaven" before! The only true Salvation begins with a Christian life commenced

in this present World.

Only let the Unregenerate,—unsanctified,—retain their Especial,—long-loved Sins,—they will "go to church," "take the Sacrament,"—and be as loud in the "Responses"

as any!

The Supreme expresses His weariness and disgust at "sham," going through,—for years,—an outward religious programme,—"Collects," and "Responses," and then going home to a Religionless, prayerless, inconsistent, Worldly life!

"Bring no more vain oblations, " " " The calling of Assemblies, I cannot away with! It is iniquity, even the solemn Meeting!"
"God is a Spirit,—and they that Worship Him must Worship Him

"God is a Spirit,—and they that Worship Him must Worship Him in Spirit and in Truth!"

"Rengion,"-true Piety, makes a Prayerful, a better -a higher principled man, a self-denying, a kinder, -a humbler, man '

It it does not, then all his "church-going" his responses .-

his "professions," are a delusion, and self-deception.

If the "Services," Hymns, Anthems, and Music, do not enable us to do rightly on the Monday, and the other days of the Week, what on earth is the use of them?

Fancy a Worldly, Pleasure-loving, - Frivolous, - Christ-

less. Praveriess person, to say nothing of the Debauchee or

Criminal, SUDDENLY ushered into "HEAVEN")

Our Common Sense tells us that as Religious Exercises were intelerable, despised, and nauseous to such on Earth. " Heaven" would be rather a Place of terment - rather than of Bliss to them.

OUR" CHURCHES" A FAILURE.

The result of a religious Census at Accompten vesterday week was made known on bridge. The Cherch of beginnt attendance at service on 8 miles evening was 2000 the Noncontinuant 2,54 and the Rings Catholic Cit. He population of According to the second that see 30 see people did not attend any place of worship on Sanday even no - Drude Paper in 1872.

Is it any better in 1908? Our "Churches" are too respectable, the tedious Services, - and Ritual, Stereotype I Prayers, etc., are too Tedious, the Sermons, too Feeble.

The "Church" must go out to the People. The Masses will never come to the Church !

"Yet for 40 years - without even an Organ, Painted Win foxes Artar, Candles, Choir, 'Ordination' 'Surplices or living on of pants a single Dissenting Minister - by purely Evangelical earnest practical Preaching, and Francis attracted for a lifetime up in some (eignigation, waste to ex on free every service in the Metropellian Tabernacle office seats could be ventically frequently for the te-

The only "laying on of bonds" a Young Christian Minister weeks in our day, is the effectual. laving on of hands had tool the previous If Is All elections and that the Superior reporter the best wal of this essential and sprechloods in pertant, Gift to a man, a man,

It is the presogative of the Supreme alone

The Wind bloweth where it listeth and the i bearest the a god thereof" (and we see its I met) but canst not fell wreave it conneth,

even so is everyone that is born of the Spirit " / in in St

Nothing a more an azing to the Student of History than the care fills obstinuce with which in spite of Ages of Bloodshop. Personal Care and Awild Creekies of Priestraft and Priestry Laranna Meastill agnore the Simple, Benigh Pure Practical True Spritted and Personal Religion of our Lord Jesus Christ. While line alls children, they cling desperately. Age dier Age, to a Priesth oil and Priesteraft. which have roughted and but high a the reducts of toutests Manking to 2,000 Vents

If the increased intelligence of 1908 cannot enable our Race to select our "Pastors," and "Ministers," for ourselves,—support them—and "esteem them very highly for their Work's sake," (I. Thess. v. 13), if we cannot do this without attributing to them any Miraculous Gifts, or Powers,—we may almost despair both of the Common Sense,—and of the Future of Mankind.

Instead of Candles,—Choirs,—Processions,—Cathedrais,—Organs,—"Incense,"—Music,—Vestments,—and mysterious "hocus pocus" of Priests before Altars,—we need earnest, really converted "Apostolic" Christian Ministers, capable of Preaching the Pure Gospel of our Lord Jesus Christ, powerfully, and faithfully, to the People of England!

Instead of listening to every new Delusion,—or Childish dependence upon a Religion of Proxy by outward Ritual, Priests, "Sacraments," etc.,—let us read prayerfully Christ's Words for ourselves. Let us seek to "come to,"—and "find Christ, as a Personal Saviour,—by application to God in His Name.

Remembering that true Piety is a communion of the individual Soul with God,—an Unseen,—Spiritual,—not an outward thing. Let us adopt the Practical, Self-denying Life of Private Piety, and Prayer, described by that good Servant of God,—Dr. Doddridge, in this Volume, Page 429.

"Directions for Maintaining Continued Communion with God and living in His Fear all Day Long."

"The Rise and Progress of Religion in the Soul."

See Page 429.

WISHING TO SEE CHRIST.

And there were certain Greeks among them that came up to Worship at the Feast:

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying "Sir, we would see Jesus."—John xii., 20.

A PERSONAL SAVIOUR.

We would "see Jesus,"—that great Rock Foundation, On which our Souls are set, through Sovereign Grace. Nor Life, nor Death, with all their agitation, Thence can remove us if we see His face.

We would "see Jesus," life is far too blinding, And "Heaven" appears too dim,—too far away: We would see Him to gain the sweet reminding, That He hath promised all our Debts to pay!

CHAPTER XLVI.

THE TRUE "ETERNAL HOPE."

The old Theology,-versus the "New Theology."

THE CHRISTIAN'S "ANCHOR" TO THE SOUL OF THE " BELIEVER."

GOD CONFIRMS IT BY AN OATH.

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His Counsel, confirmed it by an Oath.

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

'Which Hope we have as an Anchor of the Soul, both sure and

stodfast, and which entereth into that within the veil;

'Whither the Forerunner is for us entered, even Jesus, made an

high priest for ever after the order of Melchisedec.

For Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without Sin unto Salvation.

"And almost all things are by the law purged with blood; and without shedding of blood is no Remission."—Hebrews vi., 17-20.

A DYING GOD,-THE ONLY TRUE GOSPEL,-JESUS CHRIST DIVINE.

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the Death of the Cross."

"I am the good Shepherd: the good Shepherd giveth his life for the

sheep."

"I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

"But ye believe not, because ye are not of My sheep, as I said unto you."

"My sheep hear My voice, and I know them, and they follow Me "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.

"My Father, which gave them Me, is greater than all; and no man is able to pluck them out of my Father's hand.

'I and My Father are one.'

Note.—"Greater than all " Whilst upon Earth, --in human form,-it is true, our Divine Lord "humbled Himself."

" And made Himself of no reputation, and took upon Him the form of a Servant, and was made in the likeness of men "

Therefore,—speaking of His, then, human condition,—in this sense we are to understand, "My Father is greater than all."



The READER is asked especially to turn to Pages 195-200. on the IRINITY OF GOD.

The Advent of the Messiah. The only True Gospel.

"He was Wounded for our Transgressions. He was Bruise! for our Iniquities. By His Stripes we are healed?

THE ATONEMENT. THE CHRISTIAN'S "ETERNAL HOPE."

But for The Seeing Grace, we know we should never in Glory The Image of That Face, which once grew pale an ' ogomized ! \$130° 1

"Why "He was a Sinner Take the others " It struct coes ... "The " says the all just ver indulgent Gost. Mony sale, many talls, but the took Me at My Worl? 'He raine to Me in My own way? He took Mot of My strength, and made Peace with Mr. And what is the state. I see upon that once sinful soul (Surely it is it). Blood of Ms dear Son? I don't "Post mark." I see St. Sinner toria."

Who shiel lay any thing to the charge of God's elect? It is God

that justifieth."

"Who is for that condemneth? It is Corist that slied, was rather that is given again who is even at the right hand of tool who we mageth inter ession for us to home even, it

Having in the last Chapters considered the fatal "Fall" of Mankind from God his Creator,---proved by the entire History of our Race in every Clime, and Nation,-let the following Chapter present to us,-in our LORD'S OWN WORDS,-the only True "Eternal Hope,"-or "Redemption,-now offered to us all, during this day of Grace, -offered alike to Saint and Sinner,—but especially to the Sinner.

" And Jesus answering said unto them, They that are whole need not a physician; but they that are Sick.

"I came not to call the righteous, but Sinners to repentance."-Luke V., 31-2.

It is Now,—or Never.

"Behold, now is the accepted time; behold, now is the day of Salvation."

"Receiving the end of your faith, even the Salvation of your souls." "I,—Jesus,—have sent My angel to testify unto you these things in the Churches. I am the offspring of David, and the bright and morning

" And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"How shall we escape, if we neglect so great Salvation?"

THE UNFAILING "ETERNAL HOPE" OF THE CHRISTIAN, THE GREAT "MESSIAH," CAME AT LAST .- THE DISAPPOINTED WORLD.—CHRIST REJECTED,---AS HE IS BY MANY IN THIS DAY OF UNBELIEF .- WE "GENTILES," ARE CHOSEN .-OMINOUS SIGNS OF "UNREST IN THE CHURCHES,"-AND Modern Unbelief in our Lord's Divinity.—Are we GOING TO FOLLOW THE FATAL EXAMPLE OF THE UNBELIEF OF THE TEWS?

OUR LORD BEFORE ABRAHAM, - DIVINE, -ALPHA AND OMEGA.

" Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

"Jesus Christ the same yesterday, and to-day, and for ever."

"I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth."

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorn'y Thee.''
"As Thou hast given Him power over all flesh, that He should give

eternal life to as many as Thou hast given Him."

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

"I have glorified Thee on the earth; I have finished the work which Thou gavest me to do.''

"And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

THE BATTLE OF THE PAST IN RELIGION HAS BEEN EVER ABOUT OF R LORD. IT IS THE BATTLE OF TO-DAY. IT WILL BE THE GREAT BATTLE OF TO-MORROW! IT IS "CHRIST," THE DIVINE. OR "NOTHING."

HY? Because as claimed in the previous Chapter, all other "Religions" can dispense with the presence of their Founders, we Christians, cannot! The Mohammedan can go on without the dead and gone Mohammed. The Buddhist can continue his weary, weary, belief without Gautama Buddha. But, without Christ, our Divine Saviour. we can do nothing! The fact is this is Christ's World. He has always been in this Fallen World, through the Holy Spirit, Christ's Representative, "Before Abraham was, I am." The Sceptic very truly observes that the Teachings of other Great Religions by Teachers, ages before tHF MASH R actually appeared, personally upon Earth Emmanuel, "God with its 1 are in many respects in their best aspects, remarkably similar to the Teachings of our Lord. Certainly they were! It would have been extraordinary indeed at they were not, for all the good Prophets were taught by Christ, through His Holy Spirit Buddha, Socrates, Plato, all the truly great Religious Teachers obtained their inspiration from Him. But the followers of Buddha, Confucius, Plato, Socrates, Mohammed etc., never alleged that their Prophet ever rose from the dead, or, ever said, "I and My Father are one," " Before Abraham was I am " . ' I am the Resurrection and the Late." "I am Alpha and Omega, the Beginning and the Fiel" Thus true "Christianity" cannot exist a moment without Jesus Christ, the Divine, the Personal Saviour.

Find one Flaw in our Lord, and His Teaching, and our

Christian Religion talls to pieces!

"I am with you' (Christian Believers), alway, even unito the end of the World,"

"Without Me ve can do nothing "

"Alide in Me, and I in you. I am the Vine, we are the from less as the branch cannot bear iron of itself except it abide in the Vine, no more can we except we abile in Me."

If a man ability it in Me, he is cost for this a branch, and is with ered, and men gather them, and east them into the bre- and they are theree."

To all True Christian Believers, "Christianity" is really "Christ," In fact, it is Christ, or Nothing

This fact all Sceptics, sooner or later, have to recognise. Why? Because Christ stops the way to Perdition, and levery Unbeliever has to meet Christ, must first get rid of Himmust push past Him and His Cross! Consequently, you will always find that Unbelievers have, -at last, to come to the

solemn Subject of Jesus Christ! They seem to be always at it! The "Unitarian" has to deny His Divinity. Strauss (1836) and Renan (1863) have to write their "Life of Christ." Voltaire, Paine, Ingersoll, etc., all give their views of Christ. The last writing Bradlaugh ever sent to the Press, shortly before his death, was upon Christ. Beginning with the Old Testament, "Unbelief" cannot stop! So it is with the "New" Divinity of our day; beginning with opposing Paul's writings, before long it must come into direct opposition to Christ. His Miracles,—His Miraculous Birth,—His sinlessness,—His Resurrection,—the necessity of His Atonement,—all must be cavilled at, and belittled!

PHILIP WISHES TO SEE GOD THE FATHER.

"Philip saith unto Him, Lord, shew us the Father, and it sufficeth us."

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father?"

"Believest thou not that I am the Father, and the Father in Me?"
Iesus knowing that the Father had given all things into His hands,

and that He was come from God, and went to God.'

(1) THE ONCE CRUCIFIED SAVIOUR WILL ONE DAY RULE OVER ALL.

" For He must reign, till He hath put all enemies under His feet."

"Far above all principality, and power, and might, and dominion, and every Name that is named, not only in this World, but also in that which is to come."

"And hath put all things under His feet, and gave Him to be the

head over all things to the Church."

(2) EITHER IN MERCY, OR IN JUDGMENT, EVERY KNEE WILL ONE DAY BOW.

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

"That at the name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the earth."

(3) THE PRECIOUS BLOOD.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission."

"For it is not possible that the blood of bulls and of goats should

take away sms."

"Wherefore when He cometh into the world He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me"

"In burnt offerings and sacrifices for sin thou hast had no pleasure"

"Then said I, Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God."

(4) THE GOOD SHEPHERD.

I am the good Shepherd and know My sheep and am known :

As the Father knoweth Me even so know I the bather and I lay down My life for the sheep "

5) JESUS DIES.

"Then said Jesus Father forgive them, for they know not what

they I And they ported His rement, and east lists

And about the mate hour Jesus cool with a laid voice saving Eli Eli lama sabailitham? That a to say My God my God whi hast Their temaker Me-

And straightway one of them ran and took a sponge, and blied it

with vinegar and put it on a reed, and gave Him to trink

(b) CHRIST'S WAS A FINISHED WORK

"When Jesus therglore had received the sungar He said it is

finester, and He bowed His head and gave up the short. And short period clarified with a load come. He said father into thy the led command My spirit and having said thus He gave up the ghost "

As the Father knoweth Me even so know I the Father, and I las

down My life for the sheep "

(7) THE ONLY WAY TO GOD.

"For Christ doo hath once authered for suns, the just for the unjust that He night bron, as to Ged."

81 No ONE CAN ADD TO CHRIST'S WORK, OR TAKE AWAY FROM IT.

" For I testify unto every man that heareth the words of the prophers of this book. It any man shall add anto these tlangs, God shah add unto faire the plagues that are written in this book.

And it any man shall take away from the words of the book of this prophery (sed shall take away his part out of the land of life and out of the holy city and from the things which are written in this wool.

(q) THE MIRACULOUS, OR VIRGIN BIRTH.

"Behold a Virgie shall be with child and shall bring forth a Sen and they shall call the name I minimal which being interpreted is Cornel with the

And she shall bring forth a Son and thou shall call His name

lists for He shall save His people from their sips

Are I behold that shall conceive in the womb and bring torth a from its at all call the name Janta

He of all he great and shall be called the son of the Highest and the and that shall give unto Him the throne of His Pather I went

And the Angel answered and said into her, The Hida Court shad come upon there and the power of the Highest shall overshall wither the same do that first thing which shall be born of ther souther and ther be a cot tock!

"And thou shalt call His name Jesus (Saviour in the Hebrew), for He shall save His people from their sms. For unto us a Child is born, unto us a Som is given; and the Government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace! Of the increase of His Government there shall be no end."—Isaiah ix., 6.

Long, men waited and prayed, and at last in God's good time, just when Religion, Honesty. and Common Decency, seemed to have died out, when things were at their very worst, under the Roman Empire,—the Sun of Righteousness arose upon a dead and rotten World

(10) CHRIST THE CREATOR,—WITH GOD,—OF ALL THINGS.

" In Whom we have redemption through His blood, even the forgiveness of sins."

"Who is the Image of the invisible God, the firstborn of every

creature."

"For by Him were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him."

" And He is before all things, and by Him all things consist."

"And He is the head of the body, the Church: Who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence."

(II) JESUS CHRIST CAME FROM HEAVEN.

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father,"

" For the Father Himself loveth you, because ye have loved Me, and

have believed that I came out from God."

" Jesus said unto them, Verily, verily, I say unto you, Before Abraham was I am."

"And he that seeth Me seeth Him that sent Me."

(12) CHRIST HAS ALL POWER.

" And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth."

" As Thou hast given Him power over all flesh, that He should give

Eternal life to as many as Thou hast given Him."

"And this is life Eternal, that they might know Thee the only true God, and Jesus Christ, whom Thon hast sent."

But, "at present, we see not all Things put under Him."

(13: ALL ARE INVITED TO COME TO CHRIST.

"I Jesus have sent Mine angel to testify unto you these things in the Churches. I am the root and the off-spring of David, and the bright and morning star."

"And the Spirit and the Bride say, Come. And let him that heareth say Come. And let him that is atherst come. And whosever will, let him take the Water of Life freely."

(14) NO SINCERE SEEKERS REJECTED.

Verily verily I say unto you He that heareth My word and believerly on Him that sent Me hath everlasting life and shall not one einto condemnation, but is passed from death unto life.

All that the Father giveth Me shall come to Me, and him that

cometh to Me I will in no wise cast out."

(15) GOD WISHES ALL TO ACCEPT HIS PLAN OF SALVATION.

"For God so loved the World, that He gave His only begotten son that whoseever believeth in Him should not perish, but have everlasting life."

For God sent not His Son into the World to condemn the World,

but that the World through Han, might be saved "

He that believe than Him is not conden und but He that tell ext? not is condemned already, because he hath not believed in the name "the only begotten son of God".

WE SHOULD PRAY TO BECOME "CONTRITE" AND "HE MBLE."

"For this saith the High and Lotts One Who inhabiteth Eternity. Whose Name is Holy. I dwell in the High and Holy Place with his dso that is of a contrite, and humble spirit. To Resive the Spirit of the Limble, and to revive the heart of the contrite ones."

WE SHOULD FEAR GOD.

For as the Heisen is high above the Earth so go it is His Metatowards them that fear Him. 1. The Lord taketh pleasure in theithat fear Him.

WE MUST TAKE HOLD OF GOD'S STRENGTH THROUGH CHRIST.

Let him take hold of My strength that he may make Peace with Me and he shall make Peace with Me."

(10) JESUS WAS IN GLORYWITH GOD BEFORE THE WORLD WAS.

"The same was in the beginning with God"

A things were made by Him , and without Him was not anoth the

And now of lather glorify Thou me will. There own self with the

I and My I ather are one

(17) TESUS CHRIST WHEE BE THE JUDGE OF ALL

bor the hather judgeth no man, but hath committed all judgment unto the Son

that all men should honour the Son even is they hange the taken. He that hangereth not the Son hone reth not the Even which hash sont Hom."

(18) WE ARE "REDEEMED,"—OR "PASSED OVER,"—BY THE DESTROYER, SOLELY BY THE BLOOD OF CHRIST.

"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

" Forasmuch as ye know that ye were not redeemed with corruptible

things."

"But with the precious blood of Christ, as of a lamb without blemish and without spot: the blood of Jesus Christ His Son cleanseth us from

all sin."

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto Salvation."

(19) How Christ Saved His Redeemed.

" For He hath made Him to be sin for us, who knew no sin; that

we might be made the righteousness of God in Him."

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

"Neither is there Salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

(20) JESUS CHRIST HAS THE KEYS OF HELL, AND DEATH.

" I am the first and the last."

"I am He that hveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of Hell and of Death."
"I am the Resurrection, and the Life: he that believeth m Me,

though he were dead, yet shall he live,"

(21) THERE CAN BE NO "NEW" TEACHING.

"For other Foundation can no man lay than that is laid, which is Jesus Christ."

"Behold the Lamb of God, which taketh away the sin of the World."

CHRIST, THE ONLY "WAY," HIS SHEEP FOLLOW HIM ALONE.

" I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

" Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me."

"My sheep hear My voice, and I know them, and they follow me."

"And I give unto them eternal life; and they shall never perish. neither shall any man pluck them out of My hand."

"And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

To the Believer in Christ's Divinity, these Extracts are a Chapter of supererogation. He knows, "in Whom he has Believed." He accepts Christ's Teaching and only true Gospel,—as given in the above extracts, from the New Testament, as Final.

But he will admit that, in our day of "Unrest in the Churches," that a vast number of intelligent, -thoughtrul,-Young Men, in our day, hear Doubts expressed by Ministers who eight to be their Spritual Leaders, and, too often, listen to take teachers instead of deciding upon a Christian Course for themselves. Hence one cannot too often consider the true Gospel Message.

(23) CHRIST REJECTED BY THE WORLD AS NEEDLESS, AND is so Now.

" He was in the World, and the World was made by Him and the Westlif amount Him not

He came unto His own and His own received Him not

But as nown as received Ham, to them gave He power to become the sons of God, even to them that believe on His name."

If we confess our sins, ife is furthful and just to forgive us our sin-

and to cleanse as from all unrighteousness.

If we see that we have not somed, we make Him a haz and His worll

If we say that we have no Sio, we deceive ourselves, and the Truth is not in as

(24) ARE WE CHRIST'S WE MUST EXAMINE OURSELVES.

" But God commendeth His love toward us, in that, while we were vet sinners, Christ died for us-

Examine vourselves, whether we be in the faith - prove your own selves. Kn was not your own selves, how that Jesus i hast is in anexcept ye be reprobates ("

Now if any man hath not the Spirit of thrist, he is none of His-And if chrest be in you, the body is dead because of sin , but the Spirit is life because of righteousness.

" THE FALL."

The "Fall" of Man was not only real, but complete, go final, indeed, that God does not attempt to patch up our utterly "fallen" Nature," We have not a particle of true, real saving, "grace," "faith," or "love of God, '-in our old original human nature. Not a particle 1 " A New H art will I give you a New Spirit will I put within you, and I will take away the stony heart, and give you a Heart of Flesh"

"Jesus answered and said unto him Verily verily, I say unto thre,

Except a man be born again, he cannot see the king fem of God.
"Morvel not that I said unto thee, Ye wast be been again.
The wind bloweth where it listeth and thou lowest the soing thereof but caust not tell whence it cometh and writher it god. so is every one that is born of the Spirit.

Therefore if any man be in Christ, he is a new traffice, on it are

are passed away, behold all things are become new

Nothing can alter the old "fallen" nature. We must have

the "New Heart,"—the "New Birth,"—the "New Creature,"—
"Conversion."

The Extracts from the New Testament given, are,—in a condensed Form,—the

LAST WORDS OF GOD TO HIS FALLEN CREATURE MAN.

The object of this Chapter,—in a day of Feeble, Indecisive, Preaching,—not to say, of Unbelief,—is to ask the Reader to compare the True Gospel Teaching,—the only Way of Salvation which will be ever offered to Mankind,—with the delusive Preaching now known as "Progressive Religious Thought,"—"New Divinity,"—or "New Theology." The attempt to introduce a New Gospel is delusive, simply because "progressive thought,"—is of this Earth, "Earthy," the Carnal Reasoning of a Fallen Race.

THE GOSPEL WILL NEVER CHANGE.

For God will never change,—nor will there be a "shadow of changing." All Mankind had disappointed their Maker,—all had sinned, and come short of His Will and Love,—but there was One in glory with Him before the World was.

"And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the World was."

The "altogether lovely." Here, then, was one willing to take our Human Form, but as a perfect, sinless, Man.

"Then said I, Lo, I come (in the Volume of the Book it is written of Me) to do Thy will, O God."

"Wherefore when He cometh into the World, He saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared Me:

"In burnt offerings and sacrifices for Sin Thou hast had no pleasure."

"For it is not possible that the blood of bulls and of goats should take away sins."

Here, then, was obedience, at last, by a Perfect Life,—as our Representative,—every Law of God fulfilled.

THE ENDLESS DIFFICULTY OF THE "UNITARIAN,"—"NEW THEOLOGY," ETC. WAS IT JUST FOR AN INNOCENT CHRIST TO DIE FOR THE UNJUST?

But was it "Just,"—or "Right,"—for the Just to be sacrificed to die "for the Unjust to bring us to God"? The

Innocent to die for the Guilty? It was better than "Righteous". There are deeds too Noble. Eve in a Higher Sphere than merely "Right". They are something even greater, higher than our ideas of "duty," more Heavenly Our Saviour died, it is true, the innocent for the guilty. He suffered agony for us in the Garden, and on His Cross, it is true, for there only could "Sin" be conquered, and torgiven.

And being in an agony He prayed more earnestly, and He sweat was as it were great frops of blood falling down to the ground "

Divine Justice accepted the Perfect Life, -the perfect obedience, the Holy Death. He, who alone could have accomplished it, our Divine Lord, bore the Sins of all whe classe to come as sincere Seekers to Him, and, in Him had Redenaption, Reconciliation with God, and a ** Treasury tilled with Stores of Boundless Grace,*

Who shall have snything to the charge of God's elect? It is tool that estimate

God could teel no pleasure in the Death and agony of the amocent much less in that of His dear Son, but it was loy such as God alone could feel, to see thus, at last, the perfect obedience, the all-conquering Love,—and Goodhess in which all Mankind had failed at last accomplished. All Mankind had disappointed their Good Creator, they had used their Free Will, Freedom of Choice, obstinately to disobey Him, and His good Precepts and Laws. They do so still in 1906.

the Lord looked down from Heaven upon the Children of Men is see if there were any that did understand and seek Gol. They are all gone under there is none that doeth good into not one. Proceedings, 2

And really looking at the Sins, Follies, Corruption constantly brought to light in 1008, -the World over may not David's description, allowing for Eastern metaphor, -be

said to be only too true to this day?

It is astonishing how the Subline Truths of the Cospel are misunderstood by Thoughtless Teachers and Hearers, who cannot relinquish the vague idea of our Saviour's Atonement, perfect Late, and obedience ever to Death, even the Death of a Malefactor, appeasing the fierce anger of God against Sin. "Would a Father treat a beloved son in such a way "the prejudiced." Unitarian "triumphantly has asked for 1205 past. Such entirely miss the Great Mystery of God's Love, and Christ's all availing Sacrifice. They resolutely fail to recognise that our Lord's Atonement was a willing one.

"Thinkest thou not that I cannot now pray to My Father, and He shall presently give Me more than ten Legions of Angels?"

But He would not! Our Saviour had come to Redeem His true Followers,—the Sun of Righteousness,—the morning Star, had risen upon a Fallen, Dying World,—and Christ accepted a shameful Death, satisfied not the Divine Anger, but God's necessary yearning, and desire after holiness,—righteousness,—and perfect obedience in us His last, and noblest first-fruits of His Creation. Jesus Christ was our Representative, by His Perfect Life as well as His obedience unto Death.

Every one, instead of repairing the Evil Sin had introduced into the World by Adam's disobedience had but too often, left the World worse than he found it. But here, at length, was a "Son of Man,"—yet "fairer than all the Children of Men,"—one on Whom the Father's love could rest with perfect joy and satisfaction.

AN INTRINSIC VALUE IN CHRIST'S SACRIFICE.

Thus there was a Real and Intrinsic value in the offering of our Lord,—Who had dwelt,—infinitely Precious in the bosom of the Fathers from all Eternity. How many an act of Heroic Self-Forgetfulness,—Self-Sacrifice,—stirs our love, and admiration,—which would be most Unjust to demand, or ask for in one reluctant, yet most Glorious in one who freely offers the Sacrifice. Such noble Deeds, are only "NOT JUST," because they are much better than Righteous,—because they move in that Higher Region where Law is no longer needed, seeing that it is superseded by all-conquering Love!

THE CURRENCY OF HEAVEN.

The Debt was paid in Regal coin! The Sins of our Fallen Race were contracted on Earth,—upon a fallen World,—our Lord paid for them in the Currency of Heaven!

"But this Man, after He had offered one Sacrifice for Sins for ever, sat down on the right hand of God."

"Now where Remussion of these is, there is no more offering for sin."

"Having, therefore, brethren, boldness to enter into the holiest by the Blood of Jesus."

The Debt has been paid for the Redeemed. God does not ask for it to be PAID TWICE. Thus, we see, that there was a REAL INTRINSIC Value in the Willing, and all-availing, Offering of Christ, which enabled Him,—on behalf of Fallen Mankind,—of whom He became the Representative,—to claim AS A RIGHT,—which the all-just Father as joyfully conceded as the Some

demanded, the Redemption, under certain conditions of us all, dependent upon our accepting, and following our Lord,

from the Power, and woeful effects of Sin and Satan. Thus opening to all true Christians the "Door" of Eternal Life, the only possible door of access by fallen Man to the awfully Holy Supreme Being.

"I am the Door by Me if any man enter in the shall be saved. Verily, I say unto you, I am the Door of the Sheep " -f by x=f ϕ

(26) THE REDEFMED, CHRIST'S SHEEP.

Then shall the Righteons shine forth as the san in the kingdom of

their Father. Who hath ears to hear let him he ir

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, seither shall there be any more pain." for the former things are passed away."

The Reader will thus, it is claimed see the absurdity of "Progressive Religious Thought," when all has been already accomplished, for our Salvation, that ever will be done, and accomplished by Divinity Itself.

(27) THERE CAN BE NOTHING "PROGRESSIVE," CHRIST'S WORDS ARE FINAL, COMPLETE.

Heaven and earth shall pass away but My words shall not pass

And if any man hear My words, and believe not I judge him, not

for I came not to julge the world but to save the World."

He that repealeth Me, and receivesh not My words, both One that judgeth him the Word that I have spoken, the same shall judgeth in in the Last day."

For I have not spoken of Mysell, but the Father which sent Me He give Me a commandment, what I should say and what I should speak."

I Jesus cried and suit. He that believeth on Me, believeth not on

Me, but on Him that sent Me."
And He that seeth Me seeth Him that sent Me."

(28) WE MUST CONSTANTLY ASK FOR DIVINE GRACE TO COME "TO CHRIST, AND FOR THAT PRECIOUS! DRIWING "OF GOD, THE HOLY GHOST.

"No man can come to Me except the Father which hath sent Medraw him and I will cause him up at the last day."

An title said. Therefore said I unto you, that no man can come unto

He except it were given unto him of My Eather

No man can come to Me, except the Fither which hath sent Medraw him?

For by Grice are we saved through Faith, and that not of your

(29) GOD WISHES ALL TO BELIEVE IN, AND TRUST TO, CHRIST.

"And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have Everlasting life: and I will raise him up at the last day."

"He that believeth on the Son hath Everlasting life: and he that believeth not the Son shall not see life; but the Wrath of God abideth

on him."

(30) THERE MUST BE A LIFE OF PRAYER.

"And He spake a Parable unto them to this end, that men ought always to Pray, and not to faint."

"Be careful for nothing; but in everything by prayer and suppli-

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

"And the Peace of God, which passeth all understanding, shall keep

your hearts and minds through Christ Jesus."

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

(31) CHRIST, HEIR OF ALL THINGS.

"Hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds."

(32) CHRIST, WHO MADE THIS WORLD, WILL BE WITH THE REDEEMED TO THE END.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the World."

FALSE TEACHERS.

"And He said, Take heed that ye be not deceived: for many shall come in My Name, saying, I am Christ; go ye not, therefore, after them."

"Avoid profane and vain babblings, and oppositions of Science falsely so-called:

"Which some professing have erred concerning the Faith."

"That your Faith should not stand in the Wisdom of men, but in the Power of God."

"Because the foolishness of God is wiser than men; and the weak-

ness of God is stronger than men."

"But the natural man receiveth not the things of the Spirit of God: for they are Foolishness unto him: neither can he know them, because they are Spiritually discerned."

"Because the Carnal mind is Enmity against God: for it is not subject

to the law of God, neither indeed can be."

"Ever learning, and never able to come to the knowledge of the Truth."

" Jesus Christ the same yesterday, and to-day, and for ever."
"Be not carried about with divers and strange Doctrines."

"And this is life Eternal that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent."

ENCOURAGEMENT TO THE BELIEVER, A BACKSLIDER TO WHOM GOD HAS SPOKEN IN YOUTH WHO MAY HAVE FALLEN AWAY.

Nevertheless, -I will remember My Covenant with thee in the district of the Youth -and I will establish unto thee an Everlisting's overant. That thou mixest be combet and be confirmled and never open the month, any more when I am painted toward thee for all that thou has done. South the Lord." - Exchal xxx, in 61

(32) BUT MANY OBSTINATELY REPUSE TO COME.

And this is the confermation that light is come into the world and men loved darkness rather than light because their deeds were exil-

(33) MANY THIS "DEPART THON THE LIVING GOD," -- AND ARE LOST

So I sware in My wrath, They shall not enter into My rest. Lake high brethren, lest there be in any of you an evil heart of units set in departing from the living God."

But I know you that ye have not the love of God in you" Search the Scriptures, for in them ye think ye have Eternal life and they are the, which test fy of Me."

And we will not come to Me that we might have life "

340 MANY REJECTORS OF CHRIST'S GOSPEL DIE IN THEIR SINS.

Then said Jesus unto them. I go My way and we shall seek Me as t shall fre in your sins. whither I go we cannot come.

And we have not his word abseng in you too whom He hath sent

lian se believe not

I see I therefore unto you, that we shall the in your sins. For it we believe not that I am H^+ we shall be in your sins.

est. Rejection of Christ, a Fearett Thing,

is not we sin will also after that we have received the knowledge of

off the march start translations approve we shall be be the organ worth; who hash, true has anchor text the bon of land and hath your entire could be a march whereasth. He was similared, an unboly thing and the course bon to the Spirit of crace?

it is a tearty, thong to tail out othe hands of the living God "

130 In tospit Fordishness to Many, Such Reject Church,

Hat I was temper by had it is but to them, that its best " - but the it's sent of this world? I shall need to enough so them sent to

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And we will not come to Me. that we might have life."

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can be know them, because they are spiritually discerned."

(37) MANY WILL NOT "BELIEVE."

"For the preaching of the Cross is to them that perish Foolishness; but unto us which are saved it is the power of God."

"But I know you, that ye have not the love of God in you."

"And ye have not His word abiding in you : for whom He hath sent Him ye believe not."

(37) THEY CHOOSE THIS WORLD AND THEIR SINS.

"Because the Carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

(39) THE LAST JUDGMENT DAY.

"And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

"And I saw a great white Throne, and Him that sat on it, from whose face the earth and the heaven fied away: and there was found no place

for them."

"And I saw the Dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

"And the sea gave up the dead which were in it; and Death and Hell delivered up the dead which were in them; and they were judged every

man according to their works."

"And death and hell were cast into the lake of fire. This is the Second Death."

"And whosoever was not found written in the Book of Life was cast into the lake of fire."

(40) WHERE WILL THOSE STAND WHO ARE CHRISTLESS?

"And if the Righteous scarcely be saved, where shall the Ungodly and the Sinner appear?"

Thus,—all through the Scripture,—there runs Two Voices,—(I) The Voice of Acceptance,—Blessing,—Love,—Peace,—and (2) The Solemn,—Awful,—Voice of Warning,—Final Rejection,—"Casting off,"—and Misery. Reader,—while the little day of our life is passing swiftly away,—let us be amongst the "humble" and "contrite" ones,—that we, too, may make our "Peace with God,"—and find in Christ the True Saviour of Mankind. This is the True "ETERNAL HOPE," and the ONLY One.

Having, — in these Exhaustive Chapters, — considered that Dangerous,—Unscriptural Delusion, termed the "Larger,"—" Higher,"—or "Eternal Hope,"—let us thus GLADLY TURN to the True, "Immutable" Eternal Hope,—confirmed by

God Himself by an Oath. But always speaking to "Believers." -the Redeemed, who have accepted His offered Salvation through Christ's Merits, and Atonement, not to others.

This is the ONLY "Sure, and certain Hope" set before "Fallen" Mankind. All else is DELTSION.

There were Offers of Salvation in the Old Testament to all before the new Dispensation, but always contingent upon a

CHANGE taking place,-a Turning Away" from StN.

There was not one word of " Eternal Hope " for all Saints and Sinners alike. Far from it! The old Testament, like the New, teems, on the contrary, with Solemn Warnings as to the result of obstinate, wilful, Sin, and resolute impenitence.

THE SUNNER MUST "TURN."

"But if the Wicked turn from his Wickedness, - and doeth that which is Lawful and Right -he shall surely live"

But "turn," with God's help, he must,

"Yet ye say The way of the Lord's not Equal O House of Ispeci-

I will using you excise one after a to ways. I have a wayne for

" Say into them, As I I ive said the Loan Gote I have so Pir out Rk in the Death of the Wicked, but that the Wicked should turn from his way and live Turn ve' Turn ve' from your livil Ways. For why will ye die O House of Brack? - Field xxxiii in

"When the Wicked man turneth may from his wickedness it at he hath committed he shall surely save his Soul he shall not the Because he considered and formeth was from all too transpressions that

he hath committed he shall surely live

Repent and turn vourselves from all your transgressions of Innganty shall not be your Ruin'. Echico xxiii. 27 b.

THE NEW HEART.

A New Heirt will I give you and a New Spirit will I put will n you and I will take away the Stony Leart out of your flish and I will give you a Heart of Pesh. And I will put My Spirit within you to walin My Statutes, and we shall be My People and I will be your God - Fredrick XXXXX 25-28

MAN COMPLAINS THAT GOD IS UNITST.

"Yet ye say - The way of the Lord is not Equal." Hear now, O Ho (se of Israe 1.) Is not My way equal 2. Are not your ways unequal 5. -- Erchel xxm 20

All his Transgressions that he hath committed they shall not be MENTIONED unto him in his righteousness that he bath done he shall

" Have I any Pleasure of Atl that the Wicked should die coast! the Logo God and not that he should return from his ways, and live 1 -

Erreick XVIII 22 24

The Soul that Sinneth it shall Dir but I have no Pleasure in the death of him that therh suith the Lord God. Wherefore turn yourselves live yet," hackerl xxm , 30 ye

GOD WISHES TO "REASON" WITH EVERY SINNER.

"Come now! And let us Reason together, saith the Lord! Though your Sins be as Scarlet, they shall be as White as Snow, Though they be RED like Crimson, they shall be as Wool!"

Note.-Covered by Christ's "Robe of Righteousness, this will be the blessed experience of His Redeemed.

"But if ye Refuse,-and Rebel,-the Destruction of Transgressors,and Sinners shall be together, -and they that FORSAKE the Lord shall be consumed."—Isaiah i., 18-28.

THE LONG PROMISED "MESSIAH," "SAVIOUR," AND "LORD" CAME AT LAST.

The Jewish Nation fully believed their Prophets. They do so still ! They go with us "Gentiles" to the last Words of the Old Testament,-to the last verse of Malachi! But there they stop!

Thus Malachi,—the last of the Prophets,—some 300 years before the advent of our Lord, says-

"And the Lord,-Whom ye seek, shall suddenly come to His Temple, -even the Messenger of the Covenant. Behold! He shall come, saith the Lord of Hosts."-Malachi in., 1.

"Then shall ye discern between the RIGHTEOUS and the WICKED. Between him that SERVETH GOD and him that serveth Him not."-Malacht ni., 18.

The Promised "Messiah,"—"Saviour,"—"Redeemer," had been long-expected,-by the Jewish Nation. Indeed all the then known World was in expectation of the Coming of some Great Person, or Prophet. The Ancient Books of the Prophets had been anxiously consulted, and Bethlehem had long been looked upon as the Birthplace. Even the Heathen of the Roman World were expecting some Great Event.

"When Herod the King had heard these things, he was troubled, and all Jerusalem with him."

And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born."

And they said unto him, In Bethlehem of Judgea: for thus it is

written by the Prophet."

"And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule my people Israel."-Matt. ii., 6.

"Others said, This is the Christ. But some said, Shall Christ come out of Galilee?"

"Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

The first intimation of this gracious Purpose was given just when the first Shadow of Sin had swept over this World, just when our first Parents heard the Sentence, the consequence of their Sin,—that of Death,—passed on them, ix was given in the Words, "The Seed of the woman shall I muse the Serpent's head, "and so it has come to pass." Our Saxiour, when He came, told His disciples that "Many Prophets and Kings have desired to see these things which ye see, and have not seen them."

"And Jesus turned Him unto His disciples and said privately,

Blessed are the eyes that see the things that ye see

I for I tell you that many Prophets and Kings have desired to see those things which we see and have not seen them, and to hear those things which we hear, and have not heard them. I who x , 2 - 24

What was it those Prophets and Kings desired, and had not, which we have? It was this, a Saviour and a Saviour's Kingdom. All wise and holy hearts for ages, Heathens, as well as Jews, longed for this, for One Who should free them from Sin and conquer Evil. One Who would explain the Evil and Wrong that were in the world. Aml now this Kingdom is come, and the King of it, the Saviour of men. Jesus Christ!

In the Counsels of the Eternal God in Foresight of the power of Satan and the depravity of man, this wonderful Counteracting Scheme had been arranged! Wonderful, because it enables God, who is all Justice to execute His Punishment against Sin to the very uttermost, and yet to

paidon and save the repenting Sumer 1

But the Proud, Jewish Nation were expecting a rery different "Messiah" to our Lord. Their Worldly, Arabitious, Minds, were set upon this World, alas, they were anticipating a Great Leader, a "Warrior King" who would reinstate them to become the Foremost Nation, who would help them to Victory over Rome, in fact, lead them on to the Conquest of the World!

Forca Warrior King they were prepared!

THE UNBELLEVERS OF THE JEWS, A PICTURE OF THE UNBELLEVERS OF THE GENTILES.

We, Gentiles, have had far more light than the lews enjoyed, our responsibility is greater. Their end was Ruin complete, a rejection lasting for high 2 000 years. What may the Gentile Rejectors of our Lord, and His Warnings, expect in our day of Gospel Preaching, an Open Bible, all done that ever will be done?

The Jews, unlike us, were undoubtedly the Hens of the Promise made to their Fathers. They rightly considered themselves the "chosen" Peoples, the Gentiles, the Samaritans, etc., were outside their Church. Yet when Christ came He

came to them almost in vain, as a Nation.

ż

"And He did not many mighty works there because of their Unbelief."

Long indeed had they waited! Here they were,—the Heirs of the Promises,—the Sinful bound by Satan's reign in that Heathen day,—his terrible bondage waiting to be broken,—the ignorant needing instruction:—the "Saviour" appeared just as things seemed rotting under the Roman Heathen World. Here, on the other hand,—was the Great Deliverer,—their Messiah,—"suddenly,"—as the Prophet Malachi,—foretold, "come to His Temple." He was amongst them, full of Grace, with all Power, and willingness to deliver, bless, change, teach, and heal all who would "come to," and "believe" in Him. Christ had come at last! Yet the two could not meet!

"The Spirit of the Lord is upon me, because he hath anomted Me to preach the Gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the Captives, and recovering of sight to the Blind, to set at liberty them that are bruised."

"To preach the acceptable year of the Lord."

"And He closed the Book, and He gave it again to the Minister, and sat down. And the eyes of all them that were in the synagogue were

fastened on him."-Luke IV., 18-20.

The Scripture was fulfilled "in their very ears" that day! Then follow the active proofs in our Lord's Miracles,—the Blind did see! The lame walked, even the Dead were raised. Look at the Jewish Nation after 2,000 years! Did they "believe" then,—do they "believe" in Christ now? Certainly not! They had come together, but, there was a fatal obstacle that ruined all,—and that fatal obstacle was their Unbelief! When Man WILL not,—Christ CANNOT!

"PRIESTCRAFT" AT THE ADVENT OF JESUS CHRIST.

Mark the speechless amazement, and contempt of the "High Priests" of that day. Their long expected King, who, they fondly hoped, -in their Worldly ambitious minds, -was to lead their Nation on to Victory, and to make it the greatest People and Kingdom ever known, -come at last! The great Messiah, of Whose glories sacred Bards had " sung their deathless songs,"-Whom Prophets had foretold,-and Whose advent Angels had heralded,-come at last, and instead of leading them to the Conquest of the World, went about inces-. santly, not amongst them, -not amongst the "Upper Classes," the Rich,-but amongst the Poor,-the "Working Classes,"the down-trodden,—the Helpless,—the Leper,—the Diseased, —the Depraved! Oh! It was a bitter disappointment! Conquerors,-Warrior Kings,-they had had! For a Monarch they were prepared! But such a Scene as this had never been imagined!

What? The "Messiah, the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace," come at last, passes us by, condemns us, the Priests, and the "Established" Clergy, and acknowledged Leaders in Religion, and goes at once to the Poor! Come as a carpenter's son, commands us to follow His example, that "unless we have the spirit of Christ, we are none of His!" It the Working Classes of 1908 would but see it, what a lesson does our Saviour's life teach to Mankind!

THE PRIESTS REJECT CHRIST.

These Jewish Priests, Proud, Selfish, Corrupt, Avaricious, Grasping,—rigid, as usual, in their demands of "Tithes," from the People, vet proud of their fancied Sanctity, full of Pretence, Ritual, and outward Show, were brought suddenly into contact with their long Promised Messiah! As their last Prophet, Malachi, told them

'The Lord Whom we seek shall suddenly come to His Temple but who may abide the day of His Coming? And who shall stanit when He appeareth? For He is like a Retner's tire?" Malachi m.,

Expecting, and longing, for Worldly Power, Fame, -Conquest, they were looking for a Warrior King to come who would enable them to rule the World. But the Lord of Heaven and Earth brought to us fallen Creatures a New Testament, and Dispensation, a Spiritual Kingdom not of this World.

"Take My voke upon you, and learn of Me. for Lam meek and lowly in heart." and we shall find rest unto your souls."

correct onto Me, all we that labour and are heavy laden, and I will give you rest."

Jesus answered My Kingdom is not of this world of My kingdom were of this world, then would My servants light " John xxiii. 10

This Sublime Teaching, Christ's Holy Life, "Miracles inconquetable Goodness, and unearfuly Wisdom merely drove these corrupt, proud, Priests, to Hatred and Revenge because of the Contrast it offered, before the People, to their wretched Lives and Practices. The Priests never got over, or fergave, that tremendous Denunciation the Lord of Heaven and Earth uttered in Matthew vxiii.

It was not spoken in a corner, or behind their backs, but before all the People, and in their own Temple. The Schence was uttered by One Who "spake as no Man spake." It was delivered with the Awiul Majesty of the Son of God, and Earthly Authority, and Pretence, qualled before it.

Christ exposed them in the Great Temple, soon to be destroyed, which for ages they had scandalously corrupted, where they had led the People into error, and Sin. The

People listened! The Wicked were without Answer or Appeal! There was then nothing but MURDER left! The Great Husbandman had sent them Prophets whom they killed, lastly His only Son!

"Then gathered the chief priests and the Pharisees a Council, and said, What do we? for this man doeth many miracles?"

"If we let Him thus alone, all men will believe on Him."

" And the chief priests and scribes sought how they might kill Him; for they feared the people."

"Then from that day forth they took Counsel together for to put

Him to death."

"Much people of the Jews, therefore, knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead."

"But the chief priests consulted that they might put Lazarus also to

"Because that by reason of him many of the Jews went away, and believed on Jesus."

Christ then gave Himself up! There was no more to be said! They were, -like Judas, -whose feet He had washed, now gone past His aid,—past His powers to reach,—or Save! They might do their worst!

So it is with every obstinate Sinner's Soul,—those who will go on in Pride, Unbelief,—and Sin! Such must run their Course out to the solemn End, and meet what Sin will always

lead to.

The Jewish Nation,—a stiff-necked People,—was now to be given up! The Gentiles were to take their place. The Lord spoke no more! No more Warnings,—given in love to His Enemies' Souls,—no more Parables,—no more Appeals! Only Silence,—and the Cross! CHRIST WAS GONE! The Jewish People as a Nation,—and Jerusalem,—passed away!

A LESSON TO UNBELIEVERS IN CHRIST'S DIVINITY IN 1908.

These desperate men have long gone,—with their Confederate. - Iudas. - to their Doom! But their case is but reflected in the Unbelievers in Christ in our day.

"Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?"
"For we know Him that hath said, Vengeance belongeth unto Me,

I will recompense, saith the Lord. And again, The Lord shall judge His

people."

"It is a fearful thing to fall into the hands of the living God."

THE "MESSIAR" REJECTED BY THE THEN "CHOSES " PROPER. THE JEWS.

We know the Result ' Their Leaders desperately opposed to Christ, sought constantly to put Him to death. saw Wondrous Miracles, heard the Solemn Warnings of the Lord. Who denounced their Pride, neglect of the People. their Hypocrasy, their Sins, boldly before the People in the Seat of their Religion, the Temple, which they had desccrated by their corrupt Lives. False Example, and Covetousness.

The Lord's tremendous denunciation and exposure, in the 23rd chapter of Matthew, the Corrupt Priests, and False Teachers, the "Scribes and Pharisers," -seem never to have got over, or forgiven!

And the Jews' Passover was at hand, and Jesus went up to Jerucalent

And found in the temple those that sold oxen and sheep and doxes,

in t the changers of money sitting

And when He had made a scourge of small cords, he drove stars All out of the Temple and the shorp and the owen, and poored out the changers' money and overtares the tables

And seed into there that cold doves I do these things lien employed

not Ms hather's house an house of merchandise."

Yel they were all an ided at the maghty power of God.

When the comet will be do more purple believed on Him, and said. When the hist cometh will be do more puracles than these which this man, both, fone is

The Pharisecs heard that the people marranted on histories con cerning Heils, and the Pharisees and the chief priests and Omicers to

And there was much marmuring among the people concerning Harfor some said. He is a good man others said, Nay , but he deceive the the people

Howbert no man spake openly of Him for fear of the Jews ?

The Officers answered. Never man spake like this man. Then answered them the Pharisees. Are we also ferraged?

Have say of the Rulers or of the Phansees believed on Him ?

But this People who knoweth not the law are cursed

No communicate unto them, the that came to Jeros by night, he as me of then 1

Ikith our law judge any man, before it hear him and know whit

They answered and said unto him, Art thou also of Galilee -

THE LORD WEEPS OVER HIS OWN PROPHECIES.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathere they hadren together even as a hen gathereth her chickens under her wings and ve would not "

Behold your house is left onto you dead ite.

"For I say unto you Ne st all not see Me henceforth, till se strill say Blessed is he that cometh in the naive of the Lord

When God Leaves, Society Fales to Pieces, God Leaves the Jews.

As they have ever done, God's Warnings came true, and after the Worship of the great God, to whom as a Nation the Jews owed so much, (the "God of their fathers") had been carried on for Centuries,—in the year 72 it ceased for the first time at Jerusalem. On the 17th July, A.D. 72, the Sacrifices in the Great Temple at Jerusalem, ceased for the first time, and the Public Worship of God ceased with them." God was Gost,!

Immediately. Jewish Society fell to pieces! They ceased to exist as a Nation, disappearing for ages, amidst a Sene of Bloodshed, Horror, and Despair at the Siege of Jerusalem, probably never before known. Had the Jewis been a Nation of Secularists, they would have disappeared for ever, never been heard of again! But the Jew is no Unbeliever, he clings still to his God—the "God of his Fathers,"—and to the Prophecies which foretell his restoration. It is this Faith in God which has preserved them, all these Ages, a standing Miracle amongst the Nations, until the "Times" of us, the "Gentiles shall be fulfilled." A People, a Nation, existing like the Jews for high 2,000 years, without a Country or Territory, is a standing Miracle of God's power, and of the truth of the Bible prophecies! Such a thing is contrary to all Human experience, unparalleled in the History of Mankind.

Even the Unbeliever cannot get over the Jews! There they we!



Too Late Jews' "Walnig Place" at Jerusalem
O Lord ' Build the Oily " O Lord | Build the Oily "

Thus the Past proves that without God, and His Worship, Human Society cannot exist, immediately they cease it falls to pieces, thus emphatically continuing the assertion, "The Infidel Writer is a Great Enemy to Society". The "Unbeliever in Christ is the worst Enemy his Country, and his Nation, can have, because he is ever seeking to destroy that Faith, upon which our National Greatness, and Property, have ever been founded, and upon which they entirely depend.

MANKIND CANNOT DO WITHOUT CHRIST,

No sooner have God and Christ departed. Religion been dethroned, and Public Worship ceased, than Virtue, Order, Reason, Liberty, Safety, and Happiness, depart also. They

are indissolubly connected!

The year 72 saw the final breaking up, and dispersion, for Centuries, of the Jewish Nation. With amazing long suffering. God for long Centuries, (through their Prophets), had most solemnly warned the Jews that their weariness of Him, their imquities, and stubborn rejection of His Messengers, and their "Messiah" had been too much even for Omnipotence, and that He was about to leave them, and choose a more willing people, the Centiles. That "From the using of the Sun, to the going down of the same, My Name shall be great among the Centiles, but ye have profuned it."

Malachi i., 11. With all our faults the Worship of our Blessed God is certainly carried on in Europe, America, and Australia, ceaselessly by us. the "Gentiles", the Sun never

sets upon it !

His Name is, in 1908, certainly "Great "

But the Jewish Nation are not Atheists, fai from it - they believe their Ancient Prophet, they go with us Gentiles to the very last Words of the Old Testament, the last of their Prophets, Malachi, but there, before the first words of the Gospel of Matthew begins, they stop? It is claimed that the existence of the lews, through the Ages, oppressed in every possible way, without a Country, or Nationality, is the most amazing Miracle on record in History. (an a greater confirmation of Prophecy, or the effect of Unbeliet, before our very eyes, be conceived?

"And some believed the things which were spoken, and some believed not

Villahen thes agreed not among themselves they departed afterthat Paul hall spoken one word. Well spake the Holy Groot 9, 1,54 is the prophet unto our fathers.

"Saving Go unto this People, and say Hearing we shall hear and shad not understand," and seeing we shall see and not personal

For the heart of this People is maked gross, and their ears, are disof hearing, and their eyes have they closed, best they should show with thour eyes, and hear with Lour mars, and understand with their foots, and should be converted, and I should heal them. "Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear."

After bearing with His chosen People for ages,—sending them Prophets,—Warnings,—Expostulations,—all in vain,—then His own Divine Son,—God, as He solemnly warned them He would do, finally gave them up to "Unbelief."

"I have no pleasure in you,—saith the Lord of Hosts,—neither will I accept an offering at your hand. But from the Rising of the Sun even unto the going down of the same My Name shall be great among the Gentiles."—Malachi i., 10-11.

Certainly. The Sun in Europe, America, Australia, never sets upon the Worship of God,—and Christ,—by "Gentiles."

Are We Gentiles going to Fall like the Jews through Unbelief"?

There are ominous signs of Departure in our day,—even in the Pulpits,-from the Belief and true Gospel, of our Forefathers. The Vital Truths of Christianity,-the Divinity,-Miraculous Birth, and Warnings, of Jesus Christ, are challenged,-explained away,-or disbelieved. In their place comes "Progressive" Thought-the denial of the loss unchanged, impenitent, wicked-the Wicked of the Delusion that all will be eventually Saved, or "cease to exist,"-all tending to detract from the necessity of the New Birth,—or Conversion,—and to belittle the Great Saviour of Mankind, and His Atonement. If God rejected His once "Chosen" People,-the Jews,-for their Unbelief,will He not Reject us Gentiles,-if we fall away,-who have had an Enlightenment,—a Gospel Teaching,—the Jews never enjoyed?

"If every transgression and disobedience received a just recompense of reward:

"How shall we escape, if we neglect so great salvation?" Hebrews in 2-3.

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."—//ebrews iv., 11.

Reader, --if you have not yet been able to find the Saviour as a Personal Redeemer,--and to trust all to Him as to our Divine Lord, and Master,--peruse the Rules for a Daily Christian Life given by that man of God, Dr. Doddridge on Pages 432-446--of this Volume. Also Pages 186-203.

Try such a Life,—in however imperfect a way at first, for a Month,—for a Year,—and see if God, and Christ, are Faithful to their Promises. Before you have attempted such a Life long, a Sweet Heavenly Messenger will come to your door.—

the Blessed Holy Spirit, Christ's Representative in this " Fallen ' World. He will give Grace, and Faith, to find the Saviour, and you will enjoy, im a lafe of Piety, and Prayer, things which this Dying, Passing, World, never has, and never can bestow, even the 'UNSEARCHABLE RICHES OF CHRIST " "

CONCLUSION

THE MURDEROUS "BROOT," -VERSUS THE "SCEPTIC"

To co. Min same form throughout a steay, to be ever a training between the emails face homes. A pile. Mr a con free record. For only to only a chample of the boats are formed as only the form of the property of these horses are property of the control of the of t

DEBAUGHED "BIGOTS" ON THE THRONE. THE "SACRAMENT,"

Debat chard toments of blood and Movery reply for \$\text{Piper}\$ Debat chard "Bigots" On the Throne The "Macrament,"

Busing he had exampled of the above such as the plu of I of Sprint "that and Assessment and one to me chard I pearls I had all to Sprint "that and the world I pearls I had all to the form of the new to be a deep to the form of the such of the had the such that the such that the control is the such that the such th



The Vulture

"Her wheresoever the tarcase is, there will the Eagles be gathered to ether - \land will, 28

CHAPTER XLVII.

CONCLUDING ADDRESS.

THE VILTURE PARING. WE ARE NOW IN THE FIELD "WHERE ARE OUR SCHOOL MATES GONE?" THE SEPARATION BIGINS EARLY. LIFE COMES BUT ONCE. THE TWO PATHS. THE SPRING, SUMMER, AND WINTER OF THE SOLL.

) two sensitual be in the relative one shall be taken and the other few $-f/(ke) \propto e_{\rm s}$ (iii)

ET us mark our Lord's answer, when His Disciples asked Him when certain Judgments, which Jesus had forefold would come to pass, "two Men shall be in the Field, the one shall be taken and the other left!" They said unto Him, "Where, I ord?" And He said unto them, "Wheresoever the Body is, there will the Eagles be gathered together."

The word our Lord here uses evidently refers to the "Vultures" of the East. These repulsive, but most useful Birds, the Scavengers of the East. passess amazing powers. Job, speaking of the secret things of God. says, "There is a path which no Fowl knoweth, and which the Vulture's eye hath not seen." (Job xxviii , 7.) Admitting, in these words the extraordinary power of these remarkable Birds. For, let but a carcase fall in the Desert, distance seemingly making no difference, although there may not be a Cloud in the Sky, and all is solitude. before long, little specks will be seen in the Sky.

They are the Vultures! They are coming! Aided by some marvellous instinct. by Scent. Sight, or some unknown Agency, these birds know that a dead body has fallen! Down they come! With a "Vulture's eye," they swoop down! I've to keep them off, and they will patiently take up a position near, and ical! They can writ! They will the you out! It is vain to disturb them. They remain till their task is done!

The words of our Lord are evidently a sort of Proverb but their meaning must be clear. You ask Me where this shall happen? I tell you everywhere? Till Heaven and Earth shall pass away, wherever there is Sin, Carelessness, and neglect of God, there will be Judgment, as surely as where there is a carease to devour, there are the Birds of Prey gathered together!"

The Judgment does not come at once.

The Long suffering and Patience, and Deliberation of God is the most solemn part of Religion!

It takes many years, in some cases, for the Judgment to fall. The Mill of God's Providence grinds very slowly, but it grinds very size? It often comes through very unlikely agencies, through the agency of very indifferent characters,

For many years the wicked [ezebel had dened God], destroyed the Prophets, and urged on her wicked husband, Ahab, to be far worse than he might else have been

Years passed, but at length 'a certain man drew a Bow at a venture," a chance shot, yet it "smote Aliab " latails.

just "between the joints of his harness." Yet the wicked Woman Jezebel hves 13 years after his death.

" And there was none like unto Ahab to work wickedness in the sight of the Lord, whom Jezehel his Wife stirred up. He did very abominably in following idols ''=I. Kogs xxi, 23

" And Jezebel said unto him, I will give thee the vineyard of Nahoth. And she wrote letters, 'Set two men of Behal to witness against Naboth, saving. Thou didst blaspheme God, and the King, then earry him out and stone him that he die " I Kings xxt , 7-9

"Then they sent to Jezebel saying, Naboth is stoned, and is dead. And Jezebel told Ahab her husband, 'Arise, take possession of the Vine-

yard, for Naboth is dead "

But the Word of the Lord came to Elijah, Go down to Ahab King of Israel, he is in the Vineyard of Naboth, and was unto him. Hast thou killed and taken Possession? Thus saith the Lord, In the Place where the Dogs licked the blood of Naboth, shall they lick thane. And of Jezebel also spake the Lord saying. The dogs shall eat Jezebel by the Wall of Jerreel " of Kings vxi , 17, 23,

It was an evil day for this wicked woman, when she taunted Jehn .--

for it was her last?

And when Jehn was come to Jerreel, Jerebel heard of it, and she painted her tace, and tired her hair, and looked out of a Window and as Jel. 1 entered at the Gate, she said, 'Had Zirir, peace, who slew his master f "



Jezebel.

But the man of War, and B'cod, world brook no moult 1. "He lifted up his face to the Window and said. Who is on my said. 2 Who? And there looked out to line two Eunachs. And he said. Throw her down!" So they threw her down."

"And when he was come in, he did eat and drink and said, Go see now, this carsed Woman, and bury her for she is. King's daughter. But they found no more of her than the scall feet and hands."

11 Krug 18 30.

And every impositent Sinner, sooner or later -will find, like Ahab - and Jezebel that however shally the Mill of God's Providence may grind, at griods desperately. Sure!

Very often, in the New Dispensation we live under, Cost's Judgments for Sin, Carelessness, and Neglect of Him, do not

fall at all in this life, as in the Old Testament. But the answer comes. "What it God, willing to shew His wrath, and to make His power known, endures with much long-suffering the vessels of wrath fitted to destruction?" (Romans 1x., 22), Far better let His judgments tall in this World, where they may lead to amendment, than that they should be thus reversed for the NEXT !

WE ARE ALL IN THE FIELD.

Let us, therefore, take the Words of our Lord, "Two Men shall be in the Field," - as applying to ourselves. We are all now, together, " in the Field;" engaged in daily business sharing alike, much the same hours of work, of Rest, and Refreshment. Meeting it may be, perhaps each Sunday, side by side, in the Sabbath School, or the Place of Worship, But let us mark our Lord's Words, words of Him who "spake as never man spake," -words of solemn meaning of Him "Whose thoughts are not as our thoughts." "Iwo men shall be in the field, one shall be taken, and the other left '". It is even so indeed '. We share now, very much the same business, and pleasure, but shall we always be so united?

It the Veil which hangs over the Future could, - for a moment, be drawn up, if we could look but eight or ten years onward, how infinite would be the variety of Fortune experienced by those who are now here assembled, and who have now so much in common with each other !

WHERE ARE OUR SCHOOL MATES GONE?

Nothing, indeed, is more striking than when we have lived. ten, twenty, or torty years after leaving the School we were at, to try to trace the various fortunes of those with whom we were once hving so familiarly! The Spot may be the same as ever, the School-house may still be there, the Summer's sun may light up the well-known Fields, and Woods, and Playground, where once we played, but they are gone, and few very few, who have been spared for even ten years after leaving School, can look around, without perceiving, that here one, and there another, of those who entered I detogether with them, set out with them from the same port, have already ceased to accompany them, and are gone

down even in their first spring time to the grave! We may say of Late, as of the Ship, -- bearing its Emigrants

to Climes beyond the Sea

629

"Thou wilt not bring them back!
All whom thou bearest from their hearth to roam,
Many are thine,—no more again to track,
Their own sweet Island Home!"

When the White Cliffs of their Native Land sank,—at last,—beneath their Horizon,—they never rose upon them again!

ONE SHALL BE TAKEN AND THE OTHER LEFT.

But our Lord's words have yet a more solemn meaning: "Two shall be in the field, one shall be taken, and the other left."

If the Streams of our several fortunes were but to be divided for a time,—and the time would come when all of us were, one day, to be united once more;—the sense of separation would be far less sad.

But we know that in the most solemn sense of all, "One shall be taken and the other left." Our separation, one from another, will but go on further and further, till it ends at length in the extremes of distance and difference; one will pass away into darkness and misery, and the other will be welcomed into the Mansions of the Lord!

They who were once so nearly connected with each other, who sat together in the same School, or College,---but then as

far parted asunder as Heaven and Hell!

Speaking of the various aspects life will wear even ten years hence, to those who find it so similar now; what mortal, though ever so well acquainted with the characters of you all, could dare to predict your future Destiny? Who shall be taken, and who left?—On whom misfortune shall fall, and whom it may spare?

Nothing in your present state can enable one so much as to guess; for in points of Worldly Fortune there is no certainty; so suddenly and so unexpectedly, in these matters do our prospects, in a few years, either brighten or darken.

Experience has proved that no mere efforts of our own can ensure earthly prosperity; no human being can judge whose lot amongst you will be prosperous, and whose the contrary; and if this be impossible, how much less can any one dare to conjecture the final and everlasting fate of any one of my Readers?

WE CAN AVOID THE GREAT PARTING.

But though, in Earthly things, Success is not always to be insured by any efforts of our own, in that Great Separation,

which is to take place hereafter, it does depend, greatly depend, upon yourselves, for I speak to those who have known, and heard. Christ's Gospel, and with all things ready on Christ's part, to give us the victory. It does, I say, depend upon ourselves, our efforts, our Prayers, whether we shall be among those who "are taken, or those who are left."

And those who watch narrowly, cannot but see those signs in several Characters which are the Seeds, however far from

maturity, of Eternal Happiness or Eternal Misery !

You have, then, deep reason to be thankful for every mark of early goodness, nor should you dare to slight the signs of early sinfulness, for if you do slight such signs they will assuredly grow, every year, darker and more fatal!

SIGNS OF CHARACTER.

There are some whose tempers are naturally weak, who yield to the wishes, and opinions, of others too readily,—who dishke trouble, and fear disquiet and danger, but the Christian's spirit must not be the Spirit of Weakness. And the worst of this otherwise gentle, and amiable, Character is, that such tempers are very apt to sink into meanness, and Sensual Appetites, and Lust; for Covetousness, and Seinshness, and Sins of Uncleanness, often belong to the same Character.

Others, again, even from Boyhood, are revengeful and passionate, oppressive, and unkind,—too proud to attempt to give pleasure, and too sudden to receive it! The leading bias in this Character is soon discernible, and,—as far as one can judge from two or three years' observation,—too often is allowed to retain its hold, for while they have been under notice until they have passed away,—that leading Feature, for good or for bad, has appeared to remain the same.

But by far the most numerous cases are those with no decided symptoms of any kind,—no especial learning towards evil,—no marked disposition towards good. The House is "swept and garnished," Evil Spirit (in the sense of some, one, marked, Besetting Sin) there is apparently none. But can it continue thus empty long? Surely either Good or Evil will shortly find a home in that empty heart! How often do we see the innocence of early boyhood tainted, the spirit soiled, the sense of what is true and noble dulled, and, as far as we have had the opportunity of remarking, the evil which has thus entered has not departed. On the other hand, the good, when early received and cheershed, has never entirely left

so long as it has been in our view; much oftener has it seemed to grow stronger and brighter.

THE THOUGHTLESS.

It is, then, to these more numerous cases,—in which there are, as yet, no decided symptoms,—I would draw your attention for a moment: neither weak, nor vicious, nor cruel, with no more alarming sign than a general thoughtlessness, a general indifference, a fondness for what they like to do, rather than for what they ought, with no more alarming symptom, it is true. But is there not something in this thoughtlessness, in this indifference, which is alarming enough of itself? How can Piety and love to God exist in a ground so shallow as that of Thoughtlessness? How can those be in a hopeful condition who are not only far from the Kingdom of Heaven, but have, as yet, taken no step towards it, nor appear to wish, or intend, doing so?

We are told that the Holy Spirit of God intercedes for us with groanings which cannot be uttered! God only knows how long Eternity is, and that we do indeed need an Intercessor for us when we are so indifferent about our own Eternal interests! We cannot doubt God's earnest solicitude as to our fate, seeing that He is described, in the Person of our Saviour, as knocking at the door of our hearts, waiting to be gracious; asking us to be His, to turn to Him, to give to Him those affections, that love, which are His due. He waits there, to use the language of Scripture, until "His head is wet with the dew, and His locks with the drops of the night."

Knowing the infinite worth of even one human soul, He consented to bear God's righteous, but awful, indignation against sin, in our stead, that we might have a way left open to draw near to God. For this purpose, He consented to a life of suffering, of poverty, of humiliation. The wild Fox had some hole to which to retreat, and enjoy rest, the Birds of the air had their nests to which to resort, but the Son of Man had not where to lay His head.

Surely, then, if all this appears to you unreal and fanciful,—unreal in the sense in which your games, your favourite pursuits are real,—surely there is in this entire indifference to Him who died for you, this entire thoughtlessness about everything connected with these subjects, something alarming enough of itself!

Why Indifference is Alarming.

It is alarming, because this is a World in which there is no standing still; the ever changing Seasons are but a type

of our lafe, for ever growing and for ever decaying everything is going on. There is the SPRING, the STMMER. ves' and there is, alas, THE WINTER of the Soft? Those days and years we thought in Boyhood so long, which promised so much, ship by, as evening after evening comes and goes ! Like "Sunsets lost on Boyhood's distant Shore," Amongst all things in Nature a change is going on, either growing brighter and better, or fading. We have, doubtless, observed a Person who appears to be much the same in appearance as he was this time last year, or for years past, but he is not the same! Watch him a few more years, and you see "He is very much aged," or, may be he is dead. The Seasons may return again and again, all things may seem as they were, even to the very shadows the sun throws around us, but we are not the same? In the eye of God we are different from what we were last year, we are not the same by possibility! We are either colder towards Him, or we are nearer to Him than we once were! You, and I, and all of us, are fast passing onward to Eternity, along whichever path we have chosen, and the great question is Whither ?

ONLY TWO PATHS.

There are but two Paths along which all men are advincing! The one is a Life of Piety, which leads upwards and onwards, and its end is Heaven; the other is the Godless life led by hundreds of Young Men in our large towns, which leads for ever downwards—for in the Eternal World there can be no standing still, all will, even then, be for ever increasing in goodness and in wisdom, towards infinite perfection, without, however, reaching it—or else will be sinking for ever into deeper depravity, pollution, misery and sin, with all the wicked who have ever lived, and with the evil spirits themselves!

Yet a little while, and we, who have met in this place, will be parted by a bridgeless Gulf which Eternity itself can never

lessen, or narrow!

Like Vessels, with their sails set contrary ways, we pass over the Sea of Lite, in pursuit of the objects we have placed before us as the chief aim of our Hopes and our Desires! Yet a little while, and Life. This a rushing Torrent,—with its Hopes, its Fears, its Joys, its Griefs,—will be over! We shall all then have walked our last mile along the Path of life we have made choice of you will have reached either the glory and the happiness, or the endliss misery, in which the two paths end! Surely, then, we ought to watch and pray over the pottion

of our lives that is passing! We dare not, even the youngest of us, let our days pass away in utter apathy and forgetfulness!

Christ would indeed have us ask ourselves whether we have prayed more or less during the past month, or year,—for where spiritual life and advancement are but commencing, the best signs will ever be in our prayers, whether they have

been frequent and earnest.

What number then of Prayers spoken from the heart could the Angels record of us during the year, or during our life that is past? What evil habit has been laid aside, what sin overcome or weakened, what temper corrected, what generous, humble, kindly feelings experienced, what willing, loving acts of duty rendered to man?

Do God's Angels regard us with more of hope, or of fear,

than they regarded us a year ago?

Whilst journeying o'er the Sea of Life,—the Writer and Reader of this Book have, in God's providence, come together,—as it were,—for a few fleeting moments, on our Voyage to Eternity! We have read together, once more,—in various parts of this Book,—the solemn warnings of Almighty God,—and, in the various Texts therein quoted,—we have listened to, and considered once more the sweet Gospel message,—heard, once more a loving Saviour's call!

But the Question still remains,—and it is the Question for Time, and for Eternity,—whether you will still seize the Passing, Worldly, Sinful, pleasures of the moment, or whether you will now listen to the voice of Him who says, "Behold I stand! open to Me, for My hair is wet with the dew,—and

My locks with the drops of the Night!"

THE HEAVENLY CALL, THROUGH PIOUS MESSENGERS.

We have come to the conclusion of this last address, and God only knows how these words may affect you! Do not read them with entire indifference! Raise one humble prayer that He would bless them to your good before you leave the subject, to begin once more your daily life, and to encounter the temptations it must surely bring!

You have heard the like Counsel, I know, a hundred times before, on a hundred Sabbaths, from the earnest Ministers or Pious friends, whom the faithful God caused, in His providence, to cross your path, in youth, just at the "accepted

time,"-when your "bosom was young."

Was it the loving Parent,—or the Faithful Minister of Christ,—the Religious acquaintance, or the Godly triend,—

the Sabbath School Teacher. the pious School fellow,—or the Young Christian Companion of later years,—who were the sweet Messengers whom the Blessed God caused,—unsought by you,—in His Providence,—just at the "accepted" time, to cross your Path in Youth?

Or, may be, some Religious Book struck you, - it seemed not much to others, - but you felt that it was God's

call to your soul!

Those days,- it may be, to some,- are long over, and are gone! For years, it may be, the grass of some distant Burial Ground has waved o'er where those sweet, stlent,-Messengers of God now he!

But, to some Reader, from that quiet resting place,-

there still come sweet Memories of the Past !-

Doubtless those Messengers conveyed to you the Whispers of the Unseen God? And the Wind, as it sweeps over those neglected Graves, still seems to me to waft to some Reader, a Heavenly, "but now,"--a Solemn Call. "Oh! leave those fleeting pleasures of a passing, delusive, World,—that praverless, Christiess, life, and tollow us, our prous example, and Christian lives, to the same, bright Heavenly Home!"

OUR COMRADES CALL.

In our far-off School days—in the Evening after a Summer's day's Hohday in the Woods, and Fields, we heard the voices of Comrades calling, "Come Home"? "Come Home"? And from those Graves of pious Comrades who left us long years ago for their Heavenly "Home"—there seems to come to some Reader, it may be, now, far down the Stream of Time, nearer Eternity than he may think, once more the voice of Comrades calling,—for the last time, "Come Home!"

[&]quot;Return oh! Wanderer - to thy God - 'tis Mydness to delay!
There is no Changing in the Londs, and short is Mercy's day."

[&]quot;Corse to thy God in Time" ! The Church bells seemed to chinic, "Whale Youth and Late is thine "-o me to thy God in time!"

[&]quot;AR! SIR. HE WAS THE ONLY MAN I EVER FELT!"

[&]quot;Why do you say, 'to some Reader,' is not the call to all?" Well! It teas once a Call to them all! "What! Has He passed some by?" Reader! Flernity shall answer that question! As an elderly man once said to the Writer,

—speaking of an earnest and noted Minister of Christ, (who had been deceased for many years),—"Ah! Sir,—he was the only man I ever felt!" His life had not been that of a Christian;—and he was now fading into age; but forty, or fifty, years had not erased the memories of early days when the Almighty sent, doubtless, through that good Minister, a Call to this man! A Call from the Supreme once "felt" is never forgotten! It shall not be forgotten throughout the

ages of Eternity!

He said no more, he died soon after, but there was doubtless here a long, sad, tale, had that old man chosen to have told it! A long, sad tale,—(and how many are there like him?),—of early Convictions stifled,—the Call, through sweet Messengers of God, in early days, met with repulses, weariness, neglect! Choosing this World,—and, probably, its sinful pleasures,—and letting Christ go! The priceless Tide of Salvation,—not taken at its turn,—came to him no more! And now,—in the chill evening of a Godless life, there had come that solemn complaint of his,—inability to "feel!" That fatal want,—absence of anxiety or desire,—that fatal lack of heart to seek a Salvation once proffered, and neglected, thirty, or forty, years before! Solemn words,—dear young Reader,—and every Christian Believer knows that they are so,—coming from one far down the Stream of Time, the "Summer ended, and the Harvest past," "He was the only man I ever felt!"

Other good Ministers, doubtless, had come, and preached, and prayed! Doubtless, they had spoken eloquently, and well: others, youngermen,—had listened,—"felt,"—and been gathered in, but they spoke in vain to this man; he could not "feel" them! Others,—younger people,—listened and turned to Christ, but he could not; they did not seem to

speak to him!

How was it, Reader? The very same Gospel was surely preached by these good Ministers, as by their Predecessors, forty, sixty, years before! Oh, yes! But the man who listened to them was not, now, the same! The Gospel of Christ was there,—the Precious Blood was flowing still,—Oh! yes!—the "Bridegroom was as sweet,"—but the "feeling,"—the desire,—after them was gone!

HE HAD MISSED THE TIDE.

He had lost that "Spring time" in his life, when, under the faithful Ministry of that good man,—(whom God doubtless caused to cross his path in Youth),—and under the influence of God, the precious Holy Spirit, he should have grasped God's Promises, and invitations, and come out as a Young Christian. He should have given up, with God's aid, that long loved, besetting Sin, loosened his hold upon this poor, dying World, and then, by a Prayerful and Christian Example to all around him, seized the precious Tide, in his Youth, which it was God's Will should have borne him to his Heavenly-Home!

That precious Tide, the Tide of Salvation, is flowing now, for you,- as once it flowed for him! Oh! Seize it at

its turn, and let it bear you to the Heavenly Shore!

If in the Spring Time of your lite,—the Blessed God is sending you Convictions, I charge you not to receive these Messengers of God to your Soul,—with Weariness, Indifference, or Contempt! Go, rather, to your Chamber, and your knees, seek the Company of Pious Youths of your own age, and carefully cherish, and foster, by Prayer, those Visitations, those Whispers of the Unseen God! You may think lightly of these things now, you will not think lightly of them throughout an Endless Eternity!

"THE HARVEST IS PAST, THE SUMMER IS ENDED, AND WE ARE NOT SAVED!"

God grant that no Reader of this Book may ever know what it is to look back upon a prayerless, worful, past line of neglect, others, around him "Called," 'Chesco,"—and, after a Prous life, long since passed to Bliss, and he left, in the Evening of his life, unable to 'teel'" To find that the Prous Sentiments, and Convictions, of his early days, have faded from his life for ever, and will come to him again no more! That the Blessed God,—after waiting main Years, at length passed him by, for others,—and that now, for him, for Time and for Eternity, all around is Cold, and Stern, and Still!

You think you are much the same as you were years ago, and you hope, I know, to consider, many a time yet to come, the Gospel invitation! I would not cast a gloom over the mind of any,—but I would urge you to remember, that while you are considering, and saving, "Time enough yet," and "By and By," time is passing on! It seems but yesterday since I wrote the first Edition of this Book, yet forty-first years have now shipled by; the Youths who read it then are now men of sixty or sixty-hive years old, and, many I know, have already passed away!

If you seem to care less for what you have read to-day, than you did for the last appeal you heard like it, you should to ar

that you have moved away from the point where you once stood: the Change is not in Him to whom I would fain endeavour to lead you,-His love yearns over you as ever, His ear is as open to your prayer;—the Change must be in yourself :-- a change not one to discourage you, from regaining the point you may appear to have lost, -but one which, disregarded for a length of time, is indeed calling your Prayers ! You have used up so many Weeks and Months of your short allotment of life, and there remains so much the less, and you are so much nearer the end whichever Path you have chosen! You are more grown to good or evil, more bent upon Heaven or Earth, than when you heard the Gospel call last, and as since every night we must pitch our Tent a day's Journey nearer some Home, may each Year that passes, find you, and me, dear Reader, a Year's journey upon that Path which will lead us to our Heavenly Home!

- "By going down the Path of 'By and By,' one comes, at last, to the Gate of 'Never.'"—(Spanish Proverb.)
 - "Now is the 'accepted' time! Now is the day of 'Salvation!'"
- "Wide is the Gate and broad is the Way that leadeth to Destruction, and many there be which go in thereat;" because "strait (difficult) is the Gate and narrow is the Way that leadeth unto Life, and few there be that find it."
 - "Behold, I stand at the Door and knock!"
 - "Come now,-and let us reason together,-saith the Lord!"
 - "Though your Sins be as Scarlet, they shall be as Snow ! "
- "As I live, saith the Lord, I have no pleasure in the death of the Wicked,-but rather that he should return, repent, and live !"
- "The Scripture which the Eunuch read was this. He was led as a Sheep to the slaughter, and like a Lamb dumb before his shearer, so opened He not His mouth."



"The Spirit said unto Philip. Go near, and join thy self to this chariot. And Philip said, Understandes thou what thou readest?"
"And he said, How can I, except some man guide me" And he desired Philip that he would come up and ait with him."





"I am twenty years old, and, this Spring, I left my occupation, and am to take a Course at College; to qualify for the Ministry. * * * * I wish I had a thousand of those Books to present to young Men about here, for many are leading a life of Sin and Iniquity. * * * *"

Note.—Should this ever meet the eye of the unknown Writer, let him be assured that all Christian People will rejoice at the change alluded to. Never, surely,-in the History of the English Speaking Race, were able Young Men in America, or Great Britain, and her Colonies, more sorely needed for the Good Master's Service.

In 1908, as in A.D. 33,-" The Harvest truly is plenteous,

but the Labourers are few."-(Matt. ix., 37.)

Though strangers to each other, in this World, these "Labourers" will all meet,—one day,—at the Great Harvest Home,—when Eternity shall begin,—and "Time itself shall be a forgotten Incident!"

A LITTLE WHILE.

"What is this that He saith,-A little while?"-fohn xvi., 17.

A "little while,"-to wear the Weeds of Sadness, To "Bear the Cross,"-to Wrestle with the Strong! Then,-to pour out with Joy,-the Oil of Gladness ! Then, -Bind the Sheaves, and Sing the Harvest Song!

A "little while,"-midst Shadow, and Illusion,-To strive, -by Faith, -Love's Mysteries to spell, Then,-solved each dark Enigma's bright solution, Then,-hail Sight's Verdict,-" He doth all things well "!

And He Who is Himself the Gift,-and Giver,-The Future Glory,-and the present Smile, With the Glad Promise of a Bright Forever Will Gild the Shadows of Earth's "Little While"!

[&]quot;What shall we then say to these things? If God be for us, who can be against us?

[&]quot;He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"-Romans

viii., 31-32.

"And they that be Wise shall shine as the brightness of the Firmament. And they that turn many to Righteousness, as the Stars for ever, and ever."—Daniel xii., 3.
"The best of all is,—God is with us!"—John Wesley.

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